by Arya Samaj Foundation Chennai and e

3

ATHARVAVEDA SAṀHITĀ

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES
& INDEX OF VERSES

Edite

R
294.59215
WHI-A:3V

PP

blic Domain. Gurukul Kangri Collection,

Digitized by Arya Samaj Foundation Chennai and eGangotri

ATHARVAVEDA SAṀHITĀ

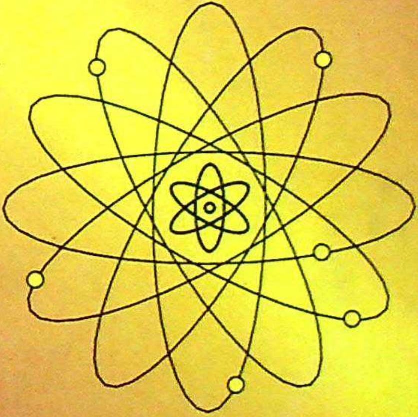
अथर्ववेद-संहिता

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

English Translation according to

W.D. WHITNEY
and
BHĀṢYA OF SĀYAṆĀCĀRYA

[INCLUDING 20TH KĀṆDA]



Edited and Revised By

K.L. JOSHI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R
294.1
WHI-A.3

114700

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

294.1
WHI-3

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या.........

आगत संख्या 114700

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित 30 वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा 50 पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ATHARVA-VEDA SAṀHITĀ

अथर्ववेदसंहिता

Vol. III

[KĀṆDAS 14-20]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Parimal Sanskrit Series No. 55

ATHARVA-VEDA SAṀHITĀ

अथर्ववेदसंहिता

114700

Vol. III

[KĀṆḌAS 14-20]

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

According to the translation of

W. D. WHITNEY

and

BHĀṢYA OF SĀYAṆĀCĀRYA

पुस्तकालय
कांगड़ी विश्व

Edited and Revised By

K. L. JOSHI

114700

PARIMAL PUBLICATIONS

DELHI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Published by
PARIMAL PUBLICATIONS
27/28, SHAKTI NAGAR
DELHI 110007 (India)
Phone: 7445456
E-MAIL: parimal@ndf.vsnl.net.in

R
294.1
WHI - A.3

© Publishers

First Edition 2000

ISBN : 81-7110-175-5 (Vol. III)
81-7110-172-0 (Set)

PRICE Rs. 450 Each Vol.

Rs. 1350 (Set of Three Vols.)

Laser typesetting and Printing
Himanshu Laser System, 46, Sanskrit Nagar, Rohini Sect. 14, Delhi 110085, Phone : 7862183

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ चतुर्दशं काण्डम्॥

BOOK XIV

[Nuptial Hymns]

[Nuptial ceremonies.–This fourteeth book is the second of the six books (xii.-xviii.) that form the third grand division of the Atharvan collection, and shows very clearly that unity of subject which is the distinguishing characteristic of the books of that division. The book has been translated by Weber, *Indische Studien,* vol. v. (1862), pages 178-217; and the parts peculiar to our text by Ludwig in his *Der Ṛgveda,* vol. iii. (*Die Mantra-litteratur*), pages 470-476. The *bhāṣya* is again lacking.]

[The subject of the book has been often treated: thus, by that great scholar, Colebrooke, in 1801, in vol. vii. of the *Asiatic Researches* (the paper is reprinted in Cowell`s edition of H.T. Colebrooke`s *Essays,* vol. i., pages 217-238); by E. Haas, in the volume of Weber`s *Studien,* just cited, pages 267-412, *Die Heirathsgebrauche der alten Inder, nach den Gṛhyasūtra;* and latterly by Dr. M. Winternitz, in the *Denkschriften* of the Vienna Academy for 1892, vol. xl., *Das altindische Hochzeitsrituell nach dem Āpastambīya-gṛhyasūtra* etc., with a detailed comparison of the nuptial ceremonies prevailing among the other Indo-European peoples. Then, some five years later (in 1897), in the *Anecdota Oxoniensia,* Dr. Winternitz published *The Mantra-pāṭha or the Prayer Book of the Āpastambins,* which contains very many of the *mantras* cited in the editor`s *Hochzeitsrituell;* and for this reason the citations of those *mantras* are given below in duplicate, in order that they may be easily found in either work.–Here may be mentioned also the elaborate comments given in *Sanskrit Reader,* pages 398-401, upon chapters 5, 7, and 8 of Āśvalāyana`s Gṛhyasūtra, book i., which treat of the wedding customs and the wedding-service.]

[**Division into anuvākas.**–This book is divided into two *anuvākas,* the first with 64 verses, and the second with 75. This division is confimed by the Old Anukr. or *Pañcapaṭalikā* (as quoted at the end of each *anuvāka*), which says *ādyaḥ sauryaś catuḥṣaṣṭiḥ* and *pañcasaptatir uttaraḥ*. Here *ādyaḥ* and *uttaraḥ* doubtless refer to *anuvākaḥ* understood. It is also confirmed by Av. xix. 23. 24.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[**The decad-division** is shown in the mss. as usual: thus hymn 1 is divided into 6 ``decad`` *-sūktas* (5 tens and 1 ``decad`` of 14 vss.), and hymn 2 is divided into 8 ``decad`` *-sūktas* (7 tens and 1 ``decad`` of 5 vss.). The sum is 14 ``decad`` *-sūktas.*]

[**Division into hymns.**–This seems to be a matter more or less questionable. By the Berlin edition, and also by that of SPP., the book is in fact divided into two hymns, each of which coincides with an *anuvāka*, as is the case with books xii. and xiii. The Old Anukr. seems to offer no evidence either for or against the division into hymns.

[The mss. seem to support the division of the book into two hymns: thus, at the end of anuvāka 1, several mss. say anuvāke arthasūkta 1; ṛcā (i) 64; [supply presumably daśatayaḥ] 6. And, at the end of the second, they say anuvāke arthasūkta 1; ṛcā 75. Moreover, as noted at the end of Book XIV, some mss. sum up the book as of two hymns.]

[The Major Anukr., on the other hand, seems rather to indicate that the book should not be divided into two hymns: 1. by its mingling the verses of the whole book together (see the next paragraph, which is by Mr. Whitney) in its metrical and other definitions; and 2. by its expression *śatatamyā* [*ṛcā*] `hundredth verse,` which implies a continuous counting from the beginning of the book beyond the limits of the first *anuvāka* (or hymn?), which contains only 64 verses. *Per contra,* this method of designating a verse by any ordinal higher than the first few ordinals is very unusual, and (so far as I have noted) unexampled, save by the expression *trayoviṅśatikaya* in the next clause and by the ordinals of Kauś. 49. 24, 25 (see note to x. 5. 6).]

The descriptions of meter etc. are [by the Major Anukr.] given together for the whole book; they are here separated for the two recognized divisions (*anuvākas,* treated as hymns) in accordance with the method elsewhere followed. The order of verses is so much disregarded in the metrical etc. descriptions as to make one wonder whether the arrangement contemplated by the Anukr. was the same with that which we have [cf. p. 740, top]; yet minor deviations from the order are not very rare elsewhere. Other special points are mentioned in the notes to the verses.

[The Major Anukr. begins its treatment of the book as follows: *satyene `ti* (xiv. 1. 1) *saikonacatvāriṅśacchataṁ dvayānuvākakāṇḍam. Sāvitrī Sūryā. ātmadaivatam. ānuṣṭubham. prathamābhiḥ pañcabhiḥ* (xiv. 1. 1-5) *somam astautparābhiḥ* (xiv. 1. 6-?) *svavivāham; śatatamyā* [?] (xiv. 2. 36) *devān; trayoviṅśatikayā* (xiv. 1. 23) *somārkau; parayā* (xiv. 1. 24) *candramasam.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[That is to say: 'The double-*anuvāka*-book (the expression *dvaya* is a little strange: the phrase would fit also books xv. and xvi.) that begins with *satyena* has [verses] a-hundred-and-forty-save-one (64 + 75 = 139). [The seer is] Sūryā,[1] daughter of Savitā (cf. AV. vi. 82. 2; xiv. 2. 30; Bergaigne, *Rel. Ved.* ii. 486 f.). The deity is the same. The meter, *anuṣṭubh*. With the first five verses she praised (or mentioned, *laudavit:* see note to i. 7. 1) Soma; with the next verses (does this mean the verses from 6 to the end of the book? or to the end of the Sūryā-hymn proper, vss. 6-16?), her own wedding; with the hundredth verse (100 = 64 [vss. of h. 1] + 36 [vss. of h. 2]: hence xiv. 2. 36), the gods[2]; with the twenty-third verse (xiv. 1. 23), moon and sun; with the next (xiv. 1. 24), the moon.']

[1][The RV. Anukr. also ascribes the corresponding RV. hymn (x. 85) to Sūryā Sāvitrī.]

[2][This statement does not fit xiv. 2. 36. On the other hand, Dr. Ryder points out that it does fit xiv. 2. 46 and that the RV. Anukr. makes *devāḥ* the deity of RV. x. 85. 17 (which = AV. xiv. 2. 46): and he accordingly offers the suggestion that *śatatamyā* may be a text-error for *daśa-śatatamyā*.]

[The Major Anukr. continues: *parā* [?] (xiv. 1. 25-?) *nṛṇāṁ vivāhamantrāśiṣaḥ. parā dehy* (xiv. 1. 25) *aślīlā tanūr* (xiv. 1. 27) *iti dve vadhūvāsaḥsaṁsparśamocanyau. ye vadhva* (xiv. 2. 10) *iti yakṣmanāśanī. parā* (xiv. 2. 11) *dampatyoḥ paripanthināśanī.*]

[The statements of the RV. Anukr. as to "deity" correspond quite closely with those just given, but with some differences: thus it says *-nindā* for *-mocanyau*; etc. In particular, the description *nṛṇāṁ vivāhamantrā āśiṣaś ca* is applied by the RV. Anukr. to RV. x. 85. 20-28. All these 9 RV. verses have more or less close correspondents in AV. xiv.: they are, respectively, AV. xiv. 1. 61; 2. 33 (cf. RV. vss. 21 and 22); 1. 34; 1. 19, 18, 20, 21, 26. All this, it seems, fails to square with the *parāḥ* of the text of our Anukr., and reinforces Mr. Whitney's suspicion (above, p. 739) that the arrangement of the verses contemplated by that text may have been different from that which appears in the Berlin edition.–In connection with this suspicion should be considered also the fact that the Anukr. adds at the end the *pratīkas* iii. 30. 1, ii. 36. 1, and xx. 126. 1: see below, p. 768.]

[In the Major Anukr., moreover, a curious addition is inserted after the definition of xiv. 1. 60, as follows: (the text of its beginning is uncertain: *ity?* or *parāviny?*) *edhiṣīmahīti vyāghrādiṣv avagantavyaḥ*. Cf. the introduction to xi. 1 and especially the note to xv. 5. 7.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1. Marriage ceremonies

[१ - विवाह- प्रकरण सूक्त]

[ऋषि- सावित्री, सूर्या। देवता- सोम, ६ स्वविवाह, ७-२२, २६, २८- ६४ आत्मा, २३ सोमार्क, २४ चन्द्रमा, २५ विवाह मन्त्र आशीष, वधूवास संस्पर्शमोचन, २७ वधूवास संस्पर्श-मोचन। छन्द- अनुष्टुप्, १४ विराट् प्रस्तार पंक्ति, १५ आस्तार पंक्ति, १९-२०, २४, ३२-३३, ३७, ३९, ४०, ४७, ४९-५०, ५३, ५६-५७ (५८-५९, ६१) त्रिष्टुप्, २१, ४६ जगती, २३, ३१, ४५ बृहतीगर्भा त्रिष्टुप्, २९, ५५ पुरस्ताद् बृहती, ३४ प्रस्तार पंक्ति, ३८ पुरोबृहती त्रिपदा परोष्णिक्, ४८ पथ्यापंक्ति, ५४, ६४ भुरिक् त्रिष्टुप्, ६० परानुष्टुप् त्रिष्टुप्।]

३७९२. सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः॥ १॥

By truth is the earth established (*ut-stabh*); by the sun is the sky established; by righteousness the Ādityas stand; Soma is set (*śrita*) upon the sky.

The verse is RV. x. 85. 1, without variant. The *pada*-text also reads *uttabhitā,* by Prai. iv. 62, the *s* being omitted by ii. 18. Kauś. directs vss. 1 and 23 to be used in preparing the sacrificial fire, at the beginning of the chapter on the marriage-rites (75. 6: according to the comm., vss. 1-16 are meant, and 23-24); and again, near the end of the chapter (79. 16), the whole book is directed to be so used. [Ppp. has *satvena* for *satyena* at the beginning.] [Cf. MP. i. 6. 1, and Wint., p. 66.]

३७९३. सोमेनादित्या बलिनः सोमेन पृथिवी मही।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः॥ २॥

By Soma are the Ādityas strong; by Soma is the earth great, likewise in the lap of these asterisms is Soma placed (*ā-dhā*).

Is RV. x. 85. 2, without variant. [Cf. MP. i. 9. 2; Wint., p. 74; MGS. i. 14. 8 and p. 157.]

३७९४. सोमं मन्यते पपिवान् यत् संपिषन्त्योषधिम्।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति पार्थिवः॥ ३॥

One thinks himself to have drunk Soma when they crush up an herb; what Soma the priests (*Brāhmaṇas*) know, of that no earthly man partakes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV. (x. 85. 3) reads at the end *kaś cana* for *pārthivas*. In **b**, Bs.P.M.W.T. read *-piṣanti*, D. *-pīṣanti;* Ppp. has *-piśanti*. The *pratīka* is quoted in GB. i. 2. 9 [printed 8].

३७९५. यत् त्वा सोम प्रपिबन्ति तत आ प्यायसे पुनः।
वायुः सोमस्य रक्षिता समानां मास आकृतिः॥४॥

When, O Soma, they drink you [up], then you fill yourself up again; Vāyu is Soma`s defender; the month is norm (*ākṛti*) of the years (*samā*).

RV. (x. 85. 5) reads *deva* for *soma* in **a.** The verse (as noted above) is wanting in Ppp.

३७९६. आच्छद्विधानैर्गुपितो बार्हतैः सोम रक्षितः।
ग्राव्णामिच्छृण्वन् तिष्ठसि न ते अश्नाति पार्थिवः॥५॥

Guarded by covering-arrangements, defended by watchmen (?? *bārhata*), O Soma, you stand hearing the pressing-stones; no earthly one partakes of you.

Is RV. x. 85. 4, without variant. All this talk about the moon as identical with Soma at the beginning of the *Sūryā*-hymn seems very meaningless unless Sūryā is really the moon, who every month ``goes to`` her spouse the sun.

३७९७. चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम्।
द्यौर्भूमिः कोश आसीद् यदयात् सूर्या पतिम्॥६॥

Intention (*citti*) was the pillow, sight was the ointment, heaven [and] earth were the coffer (*kośa*), when Sūryā went to her husband.

Is RV. x. 85. 7, without variant.

३७९८. रैभ्यासीदनुदेयी नाराशंसी न्योचनी।
सूर्याया भद्रमिद् वासो गाथयैति परिष्कृता॥७॥

The *raibhī* was the parting [song] (?? *anudeyī*), the *nārāśaṅsī* was the welcoming one (? *nyocanī*); Sūryā`s garment verily was excellent; she goes adorned with song (*gāthā*).

`Is RV. x. 85. 6, which reads at the end *pariṣkṛtam* (p. *pari·kṛtam*) for *pariṣkṛtā* (which our p. and s. both have). The translation given ventures new conjectures for *anudeyī* (lit. `to be given after`) and *nyocanī*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(lit. `making wonted *or* at home`); the Pet. Lexx. say `dowry` [so BR. iii. 569, OB. i. 52: but cf. BR. i. 205 and v. 987] and `ornament`; Ludwig `vom Hause mitgegeben` and `[ins neue Haus] einführed`; Weber, `train` and `hand-maid.`

३७९९. स्तोमा॑ आसन् प्रति॒धय॑: कु॒रीरं॒ छन्द॑ ओप॒शः।
सू॒र्याया॑ अ॒श्विना॑ व॒राग्निरा॑सीत् पुरोग॒वः॥८॥

The laudations (*stoma*) were the cross-pieces (?? *pratidhi*); meter was the *kurīra,* the *opaśa;* of Sūryā the Aśvins were the wooers, Agni was the forerunner.

Is RV. x. 85. 8, without variant. For *kurīra* and *opaśa,* women`s head-dresses or parts of such, compare vi. 138. In this connection the commentators` explanation of *pratidhi* ``cross-pieces on the chariot-pole`` is extremely unlikely; it must rather be some article of a woman`s dress. Ppp. reads and combines *paridhayaś k-*.

३८००. सोमो॑ वधू॒युर॑भवद॒श्विना॑स्तामु॒भा व॒रा।
सू॒र्यां यत् पत्ये॒ शंस॑न्तीं॒ मन॑सा सवि॒ताद॑दात्॥९॥

Soma was the bride-seeker; both Aśvins were wooers, when Savitā gave to her husband Sūryā, praising (*śaṅs*) with her mind.

Is RV. x. 85. 9, without variant, save that our *pada*-mss. falsely leave *adadāt* unaccented. `Praising,` apparently `assenting gladly.` Ppp. reads at end `*dadhāt*.

३८०१. मनो॑ अस्या॒ अन॑ आसी॒द् द्यौरा॑सीदु॒त च्छ॒दिः।
शु॒क्राव॑न॒ड्वाहा॑वास्तां॒ यदया॑त् सू॒र्या पति॑म्॥१०॥

Mind was her cart; heaven also was[its] canopy; the two draftoxen were white (*śukra*), when Sūryā went to her husband.

RV. (x. 85. 10) has at end *gṛham* instead of *patim*.

३८०२. ऋ॒क्सा॒माभ्या॑म॒भिहि॑तौ॒ गावौ॑ ते सा॒मनावै॑ताम्।
श्रोत्रे॑ ते च॒क्रे आ॑स्तां दि॒वि पन्था॑श्चराच॒रः॥११॥

Haltered with verse (*rc*) and chant (*sāman*), your two oxen went peaceful (? *sāmana*); ears were your (two) wheels; in the sky the wandering track.

Abhihita seems to be the correlative to *abhidhānī.* Our `ears` (p. *śrotre iti*) is a bad variant to RV. (x. 85. 11) *śrotram,* `hearing.` RV. also has in **b** *itas* for *aitām.* We have to gain in **c** a syllable by harsh resolution in order to make a full pāda. Ppp. reads in **a** *upahitau.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८०३. शुची ते चक्रे यात्या व्यानो अक्ष आहतः।
अनो मनस्मयं सूर्यारोहत् प्रयती पतिम्॥ १२॥

Clean were the (two) wheels of you as you went; out-breathing (*vyāna*) was the inserted axle; a cart made of mind did Sūryā ascend when going forth to her husband.

Is RV. x. 85. 12, without variant. The *pada*-reading *manasmayam* in **c** is by Prāt. iv. 24. [Here Roth`s Collation says ``*śacī* wie Vulgata``!]

३८०४. सूर्याया वहतुः प्रागात् सविता यमवासृजत्।
मघासु हन्यन्ते गावः फल्गुनीषु व्यु ह्यते॥ १३॥

The bridal (*vahatu*) of Sūryā, which Savitā sent off (*ava-srj*), has gone forth; in the Maghās are slain the kine; in the Phalgunīs is the wedding.

RV. (x. 85. 13) reads in **c** *aghāsu** [Ppp. has the same], and *hanyante* without the antithetical accent which all our mss. give, and which our text ought to read, and, for **d,** *arjunyoḥ pary uhyate.* The Maghā stars are what we call the Sickle, in the neck of Leo; the Phalgunī stars are the rectangle β, ω, δ 93 Leonis; *arjunī = phalgunī;* the moon is in the latter either one or two days after it is in the former.† From such utterly indefinite data the attempt to extract a date is wasted labor. `Is the wedding`: *vy uhyate* is the verb corresponding to *vivāha* `wedding,` lit. `driving away`; Ppp. reads instead *vi havyate.* The second half-verse is quoted in Kauś. 75. 5, in the general definition of the time for wedding. [With reference to this much-discussed verse, see: Weber, in *Abh. der Berliner Ak.* for 1861 (Nakṣatra-essay), p. 364, and in *Sb.* for 1894, p. 804; Jacobi, *Festgruss an Roth,* p. 69; Wint., p. 32.]

*[Weber discusses the readings *aghāsu* and *maghāsu,* and deems the RV. reading to be in this case the secondary one: *Sb.* 1894, p. 807.] † [Concerning these asterisms (no`s 10, and 11, 12) see Whitney, JAOS. vi. 332-4, or *Oriental and Linguistic Studies,* ii. 352-3. It is not impertinent to note that the regents of the Phalgunis are Bhaga and Aryaman, and that those of the Maghās are the Manes. For the latter, cf. TB. iii. 1. $4^8$: *so `tra juhoti: pitṛbhyaḥ svāhā, maghabhyaḥ svāhā, `naghābhyaḥ svāhā, gadabhyaḥ svāhā, `rundhatībhyaḥ svāhe, `ti;* but better TS. iv. 4. 10.]

३८०५. यदश्विना पृच्छमानावयातं त्रिचक्रेण वहतुं सूर्यायाः।
क्वैकं चक्रं वामासीत् क्व देष्ट्राय तस्थथुः॥ १४॥

When, O Aśvins, you went asking, with your three-wheeled [chariot], to Sūryā`s bridal, where was one wheel of yours? where

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

stood you for pointing out?

The verse corresponds, without variant, to RV. x. 85. 14 **a, b** and 15 **c, d.** The sense of the questions is wholly obscure.

३८०६. यदयांतं शुभस्पती वरेयं सूर्यामुपं।
विश्वे देवा अनु तद् वांमजानन् पुत्रः पितरंमवृणीत पूषा॥ १५॥

When you went, O lords of beauty, to the wooing of Sūryā, all the gods assented to that [deed] of yours; Pūṣan as son chose a father.

This verse, again, corresponds to parts of two in the RV., namely x. 85. 15 **a, b** and 14 **c, d**; the only variant is that RV. reads *pitarau* for *-ram* in **d,** and Ppp. *pitarā `vṛ-,* which doubtless means the same. Metrically the verse is as much *virāj* as vs. 14.

३८०७. द्वे तें चक्रे सूर्ये ब्रह्माणं ऋतुथा विंदुः।
अथैकं चक्रं यद् गुहा तदंद्धातय इद् विदुः॥ १६॥

The two wheels of you, O Sūryā, the priests (*Brāhmaṇas*) know seasonably; further, the one wheel that is in secret–that, verily, the enlightened (*addhāti*) know.

Is RV. x. 85. 16. All our mss. accent in a *sūrye* and in **d** [all save D.] *viduḥ;* our edition corrects both words to accordance with RV. Close correspondence with RV. x. 85 ceases with vs. 16, at the end of the Sūryā-hymn proper. [SPP. reads *sūrye* with all his authorities, and *viduḥ* with nearly all. He adds: ``the correction to *viduḥ* is not inevitable.`` But I do not see how the accented form is to be rendered.]

३८०८. अर्यमणं यजामहे सुबन्धुं पंतिवेदंनम्।
उर्वारुकमिव बन्धंनात् प्रेतो मुंञ्चामि नामुतः॥ १७॥

We make offering to Aryaman of good connections, husbandfinder; like a gourd from its bond, from here I release, not from yonder.

This verse is found as RV. vii. 59, 12, a late and ungenuine appendage to that hymn, and having no *pada*-text; its reading is very different, namely: *tryambakaṁ yajāmahe sugandhim puṣṭivardhanam: urvārukam iva bandhanān mṛtyor mukṣīya mā `mṛtāt;* and with this agree Ts. (i. 8. $6^2$) and MS. (i. 10. 4), except that they accent *sugandhim* in **b**; Vs. (iii. 60) has *tryambakam* in a; for **b,** *sugandhim pativedanam;* for **d,** *ito mukṣīya mā `mutaḥ.* Ppp. has at end *muñca mā `mutaḥ.* Vait. 9. 19

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

quotes the RV. verse in the *cāturmāsya* ceremony, giving the text in full; Kauś. 75. 22 makes our verse accompany an oblation offered when the wooer comes in. The Anukr. takes no notice of the redundant syllable in **c** (read *-kam `va*). [For 17, 18, cf. MP. i. 5. 7, and Wint., p. 56.]

३८०९. प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम्।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति॥ १८॥

I release [her] from here, not from yonder; I make her well bound yonder, that she, O gracious Indra, may be rich in sons, well-portioned.

Is RV. x. 85. 25, without variant [save that our text does not give *muñcāmi* the antithetical accent]. Prāt. ii. 65 teaches the combination *-tas karam*. Ppp. begins *pre `to muñcata mā `mutaḥ*. The *mantrapāṭha* [MP. i. 4. 5] of the Āpastamba Gṛhya-Sūtra (see Winternitz, *Altind. Hochzeitsrituell* etc., p. 54) has a varying version, reading in a *muñcati mā* [Oxford text *na*], and in **b** *karat*.

३८१०. प्र त्वा मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात् सविता सुशेवाः।
ऋतस्य योनौ सुकृतस्य लोके स्योनं ते अस्तु सहसंभलायै॥ १९॥

I release you from Varuṇa`s fetter, with which the very propitious Savitā bond you; in the lair (*yoni*) of righteousness, in the world of the well-done, be it pleasant for you accompanied by the wooer (*-sambhala*).

The first three pādas are the same with RV. x. 85. 24 **a-c**, the only RV. variant being *suṣevaḥ* at end of **b**; for **d**, RV. has *ariṣṭāṁ tvā saha patyā dadhāmi*. TS. (i. 1. 10^2; iii. 5. 6^1) has a nearly corresponding verse: *imaṁ vi ṣyāmi varuṇasya pāśaṁ yam abadhnīta savitā suketaḥ: dhātuś ca yonau sukṛtasya loke syonam me saha patyā karomi*. Our first half-verse is repeated below as 58 **a,** b; and the *pratīka* quoted in Vait. 4. 11 doubtless belongs to the latter, and not to this verse as assigned by the editor. On the other hand, the *pratīka* quoted in Kauś. 75. 23, used in connection with loosing the scarf (*veṣṭa*) tied about the bride, doubtless belongs here. The Āpastamba-text (Winternitz, p. 63) gives two slightly differing versions of the verse [MP. i. 5. 16]. Ppp. puts the verse next after our vs. 16; [but further it makes our 19 **c, d** change place with our 58 **c, d,** reading, however, *`stu sahapatnī vadhū* for our *astu sahasambhalāyai*].

३८११. भगस्त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन।
गृहान् गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि॥ २०॥

Let Bhaga lead you hence, grasping your hand; let the Aśvins

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

carry you forth by a chariot; to to the houses, that you may be housewife; you, having control, shall speak to the council.

RV. (x. 85. 26) begins with *pūṣan* instead of *bhagas*. In Kauś. (76. 10) the verse accompanies the leading of the bride out of her house.

३८१२. इह प्रियं प्रजायै ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि।
एना पत्यां तन्वं१ सं स्पृशस्वाथ जिर्विर्विदथमा वदासि॥ २१॥

Let what is dear succeed (*sam-ṛdh*) here for your progeny; watch you over this house in order to housewife-ship; mingle your self (*tanū*) with this husband; then shall you in advanced age speak to the council.

RV. (x. 85. 27) reads in **a** *prajayā* (as does also Ppp.), and in **c-d** *sṛjasvā `dhā jivrī vidatham ā vadāthaḥ*. Our **d** is the same with viii. 1. 6 **d** above, and our mss. here also read *jirvis* (except Bs.I., *jivis*), which ought to have been adopted in our text. The Āpastamba text (Winternitz, p. 74 [MP. i. 9. 4]) has *jīvrī*. The verse, with several others, is quoted in Kauś. 77.20 in connection with the bride`s entering her new abode. The verse lacks two syllables of being a full *jagatī*. [Vs. discussed by Bloomfield, JAOS. xix.[2] 14; cf. Baunack, KZ. xxxv. 495, 499.]

३८१३. इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम्।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ॥ २२॥

Be you (two) just here; be not separated; attain your whole life-time, sporting with sons [and] grandsons, rejoicing, well-homed.

RV. (x. 85. 42) reads *sve gṛhe* instead of *svastakau*, and Ppp. has the same. Ppp. also has *dīrgham* for *viśvam* in **b**. [Cf. MP. 1. 8. 8 and note.]

३८१४. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम्।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो विदधज्जायसे नवः॥ २३॥

These two move on one after the other by magic; two sporting young ones go about the ocean; the one looks abroad upon all beings; you, the other, disposing the seasons are born new.

३८१५. नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम्।
भागं देवेभ्यो वि दधास्यायन् प्र चन्द्रमस्तिरसे दीर्घमायुः॥ २४॥

Ever new are you, being born; sing of the days, you go to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

apex of the dawns; you dispose to the gods their share as you come; you extend, O moon, a long life-time.

These two verses are repeated here from vii. 81. 1, 2; [see the notes to those verses: also the Anukr. extracts at p. 739, 4, which refer vs. 23 to sun and moon and vs. 24 to the moon]. Most of verse 23 we had also as xiii. 2. 11. In order to make sure that the two right ones are reproduced, all our mss. read here *pūrvāparāṁ navonavaḥ* (instead of, as usual, *pūrvāparam iti dve*). They are RV. x. 85. 18, 19, and are found also in other texts, as to which and the various readings see the notes to vii. 81. 1, 2. Ppp. has in 23 **d** (with RV.) *jāyate punaḥ,* and in 24 (also with RV.) *bhavati, eti,* and *dadhāti* (but apparently *tirase*). In Kauś. 75. 6, vs. 23 (according to the comm., both 23 and 24) is used with vs. 1; in 79. 28, vs. 64 is allowed instead of vs. 24, in case the latter is not known.

३८१६. परा॑ देहि शामु॒ल्यं॑ ब्र॒ह्मभ्यो॒ वि भ॑जा॒ वसु॑।
कृ॒त्यैषा प॒द्वती॑ भू॒त्वा जा॒या वि॑शते॒ पति॑म्॥ २५॥

Give you away the *śāmulya;* share out goods to the priests (*Brāhmaṇas*); it, becoming a walking (*padvant*) witchcraft, enters the husband [as] a wife.

RV. (x. 85. 29) differs only by reading *bhūtvī* in **c**; our *padā*-text has *bhūtva: ā: j-*. According to Kauś. 79. 20, the verse accompanies the giving away of the bride's undergarment, which is regarded as extremely ill-omened if not so disposed of and expiated by gifts to the Brāhmaṇas. [Cf. the Anukr. extracts, p. 739, end.] *Ṣāmulya* is defined in the Pet. Lexx. as ``a woolen shirt,`` as identical with *śāmūla,* which is so defined by the comm. to LṢS. ix. 4. 7. The Āpastamba text (Winternitz, p. 100 [MP. i. 17. 7]) reads instead *śābalya.*

३८१७. नी॒ल॒लो॒हि॒तं भ॑वति कृ॒त्यास॒क्तिर्व्य॒॑ज्यते।
एध॑न्ते अस्या ज्ञा॒तय॒: पति॑र्ब॒न्धेषु॑ बध्यते॥ २६॥

It becomes blue-red; [as] witchcraft, infection, it is driven away (?); her relations (*jñāti*) thrive; her husband is bound in bonds.

Is RV. x. 85. 28, without variant. *Vy ajyate* is translated as coming from root *aj* instead of *añj*, 'is smeared.' Pāda **a** perhaps refers to the bloody discoloration of the garment; **d** to its ill effects if not duly expiated. The Āp.-text (Wint., p. 67 [MP. i. 6. 8]) has for **a** *nīlalohite bhavataḥ*, as if the garments were two. RV. and AV. *pada*-texts have *āsaktiḥ* undivided.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८१८. अश्लीला तनूर्भवति रुशंती पापयामुया।
पतिर्यद् वध्वो३ वाससः स्वमङ्गमभ्यूर्णुते॥ २७॥

Unlovely becomes [his] body, body, glistening in that evil way, when the husband wraps his own member with the bride's garment.

RV. (x. 85. 30) reads at the beginning *aśrīrā,* and at the end *-dhitsate;* Ppp. also has *aśrīrā;* [and *tanus* for *tanūs*]. Most of our mss. (all save P.M.W.) give *vāsasas* in **c**, and this is accordingly more probably to be regarded as the AV. reading. [So SPP. with all his authorities.] [The Berlin ed. has *vāsasā*, to accord with the RV.] *Aṅga* might mean `body` (so the translators). [For vss. 27, 28, 29, cf. respectively MP. i. 17. 8, 10, 9, and seen Wint., p. 100].

३८१९. आशसनं विशसनमथो अधिविकर्तनम्।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शुंम्भति॥ २८॥

Carving on, carving open, also cutting over apart; see the forms of Sūryā; them also the priest (*Brāhmaṇa*) cleans (*śumbh*).

RV. (x. 85. 35) reads at the end *tu śundhati* [cf. BR. vii. 261, top]. Weber [p. 190] sees in the verse a comparison of the blood on the bride's garment with that from the sacrificial victim when dismembered, the priest having power to cleanse both stains away.

३८२०. तृष्टमेतत् कटुकमपाष्ठवद् विषवन्नैतदत्तवे।
सूर्यां यो ब्रह्मा वेद स इद् वाधूयमर्हति॥ २९॥

Harsh is that, sharp, barbed, poisoned; that is not to be eaten; what priest (*Brāhmaṇa*) knows Sūryā, he indeed deserves the bride's [garment].

RV. (x. 85. 34) inserts another *etat* after *kaṭukam,* (with, in RV., *etat*) would rectify the meter of a; as it stands, it is an extremely poor ``*bṛhatī*`` pāda. *Āttave* `to be eaten` is very strange here. Sūryā in **c** is generally understood to mean `the Sūryā-hyman.

The following four verses are found in no other text.

३८२१. स इत् तत् स्योनं हरति ब्रह्मा वासः सुमङ्गलम्।
प्रायश्चित्तिं यो अध्येति येन जाया न रिष्यति॥ ३०॥

That priest verily this garment, pleasant, well-omened, who goes over the expiation, by whom the wife takes no harm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *pada*-text reads *prāyaścittim,* undivided; if we had *-ttam, yena* would apply to it, instead of to *brahma.* Ppp. reads, for **a,** b: *sa vai taṁ svono harati brahma vāsas sumaṅgalan.*

३८२२. युवं भगं सं भरतं समृद्धमृतं वदन्तावृतोद्येषु।
ब्रह्मणस्पते पतिमस्यै रोचय चारु संभलो वदतु वाचमेताम्॥ ३१॥

Do you (two) bring together a successful (*samṛddha*) portion, speaking right in right in right-speakings; O Brahmaṇaspati, make the husband shine (*ruc*) for her, let the wooer (*sambhala*) speak this speech agreeably (*cāru*).

According to Kauś. 75. 8, 9, this verse is addressed to the wooer and his companion, when they are sent out to win the bride; the second half-verse to the priest (who is one of them?). `Make shine, `doubtless `set in a favourble light.` The verse [scanned by the Anukr. as 11 + 9: 12 + 12 = 44] may best be read as 11 + 11: 12 + 12; [but **d** has a bad cadence]. Ppp. reads *mṛtyodyena* at end of **b,** and *ṣumbhalo* in **d.**

३८२३. इहेदसाथ न परो गमाथेमं गावः प्रजया वर्धयाथ
शुभं यतीरुस्त्रियाः सोमवर्चसो विश्वे देवाः क्रन्निह वो मनांसि॥ ३२॥

May you be just here; may you not go away; may you, O kine, increase this man with progeny; going in beauty, ruddy, with somasplendor–may all the gods turn (*kṛ*) your minds hither.

In Kauś. 79. 17 this verse (according to the commentators, this and the next) seems to be directed to accompany the paying (in kine) the price demanded for the bride; but surely that cannot have been its original sense. The first pāda is identical with iii. 8. 4 a; **c** has a redundant syllable. The *pada*-text writes *śubham: yatīṛ,* but the expression is, so far as accent is concerned, treated as if a compound: compare 2. 52 below. No reason is discoverable for the accent of *kran* in **d.**

३८२४. इमं गावः प्रजया सं विशाथायं देवानां न मिनाति भागम्।
अस्मै वः पूषा मरुतश्च सर्वे अस्मै वो धाता सविता सुवाति॥ ३३॥

May you, O kine, enter this man together with progeny; this man minishes (*mī*) not the share of the gods; for this man shall Pūṣ an, and all the Maruts, for this man shall Dhātā, Savitā quicken (*sū*) you.

Ppp. reads *viṣadhvam* at end of **a.** This verse indicates distinctly that the preceding one is meant as a wish for prosperity in respect to kine.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८२५. अ॒नृ॒क्ष॒रा ऋ॒जवः॑ सन्तु॒ पन्था॑नो॒ येभिः॒ सखा॑यो॒ यन्ति॑ नो वरे॒यम्।
सं भगे॑न॒ सम॑र्य॒म्णा सं धा॒ता सृ॑जतु॒ वर्च॑सा॥ ३४॥

Free from thorns, straight, let the roads be by which [our] comrades go a-wooing for us; together with Bhaga, together with Aryaman–let Dhātā unite [us] with splendor.

The first half-verse is RV. x. 85. 23 **a, b,** which, however, reads [with MP.] *panthās* for [our metrically bad] *-thānas*; the second half goes on: *sam aryamā sam bhago no ninīyāt* etc. [cf. MP. i. 1. 2]; our text is a foolish and inconsistent substitute. Kauś. 77. 3 gives the verse, with 2. 11, as to be used when the bridal train starts off home; in 75. 12 it [according to Daśa Kar., only the first half-verse] is made to accompany the sending out of a guard for the bride. [Cf. Wint., p. 40]

३८२६. यच्च॒ वर्चो॑ अ॒क्षेषु॒ सुरा॑यां च॒ यदाहि॑तम्।
यद् गोष्व॑श्विना॒ वर्च॒स्तेने॒मां वर्च॑सावतम्॥ ३५॥

Both what splendor is placed in dice, and what in strong drink–what splendor, O Aśvins, is in kine, with that splendor favor (*av*) you this woman.

All our mss. accent *aśvinā* in c; our edition makes the necessary correction to *aśvinā*. [SPP. adopts and defends the reading *aśvinā*.] Ppp. puts the verse after our vs. 36. The Anukr. does not heed that the first pāda lacks a syllable. According to Kauś. 75. 27, this verse, with 43 below, is used in connection with pouring of water on the bride; and again, in 139. 15, this and the next, with several others from different books, accompany a libation [in the fire] in the ceremony of initiation into Vedic study; both also (35, 36) are reckoned as belonging to the *varcasya gaṇa* (see note to Kauś. 13. 1). [Cf. ix. 1. 18; vi. 69. 1.]

३८२७. येन॑ महान॒घ्न्या ज॒घन॒मश्वि॑ना॒ येन॑ वा॒ सुरा॑।
येना॒क्षा अ॒भ्यषि॑च्यन्त॒ तेने॒मां वर्च॑सावतम्॥ ३६॥

With what [splendor] the backsides of the courtezan (*mahānagni*), O Aśvins, or with what the strong drink, with what the dice were flooded (*abhi-sic*), with that splendor favor you this woman.

This is, apparently, give her all the attractions which these various seductive things are known to possess. `Courtezan,` lit. `great naked woman,` emending to *-nagnyās:* [but all authorities, both SPP`s and W`s, have *-naghnyās*]. The verse has a distant likeness to one in PGS. ii. 6. 12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *ṣ* of *aṣicyanta* is by Prāt. ii. 92, where this example is quoted in the commentary. The redundant syllable in the first pāda passes unheeded by the Anukr. For the use of the verse in Kauś. see the note to the preceding verse. Ppp. puts the verse before our 35 as noted above, and the ms. reads for a: *yan mā nagnā jagham.*

३८२८. यो अनिध्मो दीदयदप्स्व१न्तर्यं विप्रास ईडते अध्वरेषु।
अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्यावान्॥ ३७॥

He who shines (*dī*) without fuel within the waters, whom the devout (*vipra*) praise at the sacrifices (*adhvarā*)–O child of the waters, may you give waters rich in honey, with which Indra increased, full of heroism.

The verse is RV. x. 30. 4, which accents *dīdayat,* and reads at the end *vīryāya.* Ppp. combines in a *yo `nidhmo.* Kauś. 75. 14 makes the verse accompany the piercing (*pra-vyadh*) of a stick of wood (*loga*) in the water.

३८२९. इदमहं रुशन्तं ग्राभं तनूदूषिमपोहामि।
यो भद्रो रोचनस्तमुदचामि॥ ३८॥

Now do I remove (*apa-ūh*) the glistening seizer (*grābha*), body-spoiling; what sheen is excellent, that I draw up (*ud-ac*).

Ppp. reads in the first half-verse *tanūdūṣim athi nudāmi.* For its second half it has *yoṣ śivo bhadro rocanas tena tvām api-nudāmi,* making a fair half-*anuṣṭubh.* According to Kauś. 75. 15, 16, the thing (the pierced piece of wood) is removed with the first two pādas; and with the third water is drawn up (*anvīpam* `in the direction of the current`) and is then presented with vs. 39. The verse (9 + 8: 11 = 28) is described by the Anukr. with mechanical correctness.

३८३०. आस्यै ब्राह्मणाः स्नपनीर्हरन्त्ववीरघ्नीरुदजन्त्वापः।
अर्यम्णो अग्निं पर्येतु पूषन् प्रतीक्षन्ते श्वशुरो देवरश्च॥ ३९॥

Let the Brāhmaṇas take for her [water] for bathing; let them draw up (?) waters that slay not a hero; let her go about the fire of Aryaman, O Pūṣan; father-in-law and brother-in-law are looking on (*prati-īkṣ*).

The translation implies the obvious emendation of *ajantu* to *acantu* in **b.** [Cf. the MP. reading *acantu,* and also xi. 1. 2, where *vācam* answers to the RV. reading *vājam.*] There is also something wrong about **d,** where a plural verb is made to agree with two singular subjects. The Āpast.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mantra-text (Wint., p. 43 [MP. i. 1. 7-8]) has in both pādas (as well as in other respects) better readings: *ā `syai brāhmaṇāḥ ānāpanaṁ harantu: āvīraghnīr ūd acantv āpaḥ*: aryamṇo agnim pari yantu kṣipram pratī ``kṣantāṁ śvaśruvo devarāś c.* Ppp. reads in **a-b** *ā `smai harantu snapanaṁ brahmaṇā `vīr-;* and in **c,** *`gniṁ pary eti kṣiprāṁ.* [The *kṣipram* of Ppp. and MP. suggests that] our *pūṣan* in **c** may be corruption for *oṣām;* [cf. also vii. 73. 6 a]. The use of the verse by Kauś. 75. 17 was noticed in the preceding note; in 76, 20, the second half-verse accompanies the leading of the bride thrice about the fire (in Āpast, the laying of a ring of *darbha*-grass upon her head). The Anukr. does not heed the lack of a syllable in **b.** *[Oxford texṭ *āpaḥ:* misprint?]

३८३१. शं ते हिरंण्यं शमु सन्त्वापः शं मेथिर्भवतु शं युगस्य तर्द्म।
शं त आपः शतपंवित्रा भवन्तु शमु पत्यां तहन्वं१ सं स्पृंशस्व॥४०॥

Weal be to you gold, and weal be waters; weal be the post (*methi*), weal the perforation (*tardman*) of the yoke; weal be for you the waters having a hundred cleansers (*-pavitra*); for weal, too, mingle yourself with your husband.

Ppp. is much corruped in this verse, but can be seen to read *metis* for *methis* in b; in **c** it combines *tā ``paḥ,* and in **d** it omits *u.* In Kauś. 76. 12, the verse is muttered (according to the *paddhati,* it and the following verse) while the bride is bound to the right yoke-pole and the left yoke-hole, and a piece of gold is fastened to her forehead. Purification by the yoke-hole, (apparently growing out of the occurrence of the next verse in RV.) plays a part in various versions of the marriage-rites; [cf. note to vs. 41]. Āpast. (Wint., p. 44 [MP. i. 1. 10]) has this same verse with unimportant variations (*medhī*) in **b,** etc). [Cf. Wint., p. 46.] The verse (11 + 12: 11 + 11 = 45) is slightly irregular [but has *triṣṭubh*-cadences throughout].

३८३२. खे रथंस्य खेऽनंसः खे युगस्यं शतक्रतो।
अपालामिंन्द्र त्रिष्पूत्वाकृंणोः सूर्यंत्वचम्॥४१॥

In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O you of a hundred activities, having thrice purified Apālā, O Indra, you did make her sun-skinned.

The verse is RV. viii. 80 (91). 7, which has for sole variant *pūtvi* in **c.** Prai. ii. 64 prescribes the combination *triṣ p-,* but part of our mss. (O.R.K.) read *triḥ*. The Āpast. version (Wint., p. 43 [MP. i. 1. 9]) is quite corrupt. [Cf. MGS. i. 8. 11 and p. 149.] In Ppp. the verse is not found

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

among the marriage verses, but in book iv., [and without variant]. [For a careful treatment of the Apālā story, see H. Oertel, in JAOS. xviii.[1] 26.] [The MP. version of this verse furnishes Bohtlingk occasion for some interesting general critical remarks, *Berichte der sachsischen Gesellschaft,* Feb. 5, 1898, p. 4.]

३८३३. आशासाना सौमनसं प्रजां सौभाग्यं रयिम्।
पत्युरनुव्रता भूत्वा सं नह्यस्वामृताय कम्॥४२॥

Hoping for well-willing, offspring, good-fortune, wealth, becoming obedient (*ānuvrata*) to your husband, gird yourself in order to immortality.

This verse also is found in Ppp. away from the rest, in book xx., and with much difference of text: thus, b-d, *praco bahur atho balam: indrāṇy anuvratā san nahye amṛtāya kam.* In Kauś. 76. 7, the verse is used, with 2. 70, when the bride is girded wtih a bond, a yoke-rope (*yoktra*). The Āpast. version (Wint., p. 45 [MP. i. 2. 7]) has *tanūm* for *rayim* in **b,** *agner* for *patyur* in **c,** and, for **d,** *saṁ nahye sukṛtāya kam.* Vait. 2. 6, again, makes it accompany the girding of the sacrificer`s wife at the sacrifice. [In the Berlin ed., correct *kam* to *kam.*]

३८३४. यथा सिन्धुर्नदीनां साम्राज्यं सुषुवे वृषा।
एवा त्वं सम्राज्ञ्येधि पत्युरस्तं परेत्य॥४३॥

As the [mighty (?*vṛṣā*)] river (*sindhu*) won (? *sū*) the supremacy of the streams (*nadi*), so be you supreme (*samrājñī*), having gone away to your husband`s home.

Perhaps *sindhu* should be rendered `Indus` (so Zimmer, p. 317; Weber, p. 199). *Suṣuve,* lit. `impelled for one`s self,` is employed here in an unusual sense; the word is quoted as example under Prāt. ii. 91; iv. 82. Ppp. reads *sūṣuve vṛkāt.* By Kauś. 75. 27, the verse accompanies the emergence of the bride from the bath (with vs. 35, above).

३८३५. सम्राज्ञ्येधि श्वशुरेषु सम्राज्ञ्युत देवृषु।
ननान्दुः सम्राज्ञ्येधि सम्राज्ञ्युत श्वश्र्वाः॥४४॥

Be you supreme among fathers-in-low, supreme also among brothers-in-law; be you supreme over sister-in-law, supreme also over mother-in-law.

The verse is RV. x. 85. 46, which, however, reads for **a,** *s. śvaṣure bhava;* for **b,** *s. śvaśrvam bhava;* for **c,** *nānāndari s. bhava;* for **d,** *s. ādhi devṛṣu;* and MB. (i. 2. 20) agrees throughout with RV. (*śvaśryām* in **b**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

must be a blunder). [MP. i. 6. 6 follows RV., but with *śvaśruvām* in b: cf. Wint., p. 66.]

३८३६. या अकृन्तन्नवयन् याश्च तत्निरे या देवीरन्ताँ अभितोऽददन्त।
तास्त्वा जरसे सं व्ययन्त्वायुष्मतीदं परि धत्स्व वासः॥४५॥

They (f.) who spun, wove, and who stretched [the web], what divine ones (f.) gave the ends about, let them wrap you in order to old age; [as] one long-lived put about you this garment.

Ppp. combines in a *yā `kṛntan*. The verse is found also in PGS. (i. 4. 13), HGS. (i. 4. 2), MB. (i. 1. 5). All end a with *yā atanvata;* in **b,** all insert *ca* after *yās;* and PGS. reads *tantūn abhito* tatantha,* and MB. *devyo antān abhito tatantha;* for **c,** they have *tās tvā devīr* (MB. *devyo*) *jarasā* (PGS. *-se*) *saṁvyayantv* (PGS. *ā-yasva*); in **d,** only HGS. has *āyuṣ mān*. [Cf. MP. ii. 2. 5, and Wint., p. 47, and MGS. i. 10. 8 and p. 154.] The verse hs an extra syllable in a which the Anukr. does not notice. In Kauś. 76. 4, this and vs. 53 accompany the putting of a hitherto unused garment upon the bride. [The same two vss. are referred to by the name *paridhāpanīye* at 79. 13: so the schol.] *[This sandhi is of course not to be laid at the door of the accurate Stenzler: it is doubtless the true reading of PGS., and occurs (not only in MB., but also) in Bhavadeva`s Paddhati, as Stenzler observes in his Transl., p. 12.]

[The corruption of *abhito `dadanta* (so AV.) to *abhito tatantha* (PGS. MB. Bhavadeva) is of peculiar text-critical interest, not merely because it is a senseless and unintelligent perversion, but because it is revealed as a corruption by the ignorant failure of the persons responsible for it to change their sandhi in such a way (*abhitas tatantha*) as to fit their blunder.–This interest is heightened by the fact that we can see the probably occasion of the perversion, to wit, the occurrence in the preceding pāda of the words for `spun,` `wove,` `stretched web` (root *tan*). These technical terms of cloth-making lend a semblance of appropriateness to the introduction of *tantūn tan* `stretch the warp` in pāda **b.**–Roth had already looked *tatantha* among the cases of exchange between sonants and surds at ZDMG. xlviii. 108.]

३८३७. जीवं रुदन्ति वि नयन्त्यध्वरं दीर्घामनु प्रसितिं दीध्युर्नरः।
वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनयै परिष्वजे॥४६॥

They bewail the living one (m.); they lead away the sacrifice (*adhvara*); the men sent their thoughts after [root *dhī.... anu*] a long reach (*prasiti*); what is lovely (*vāma*) for the Fathers who came together here; joy to the husbands for embracing the wife.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This is a literal version of this extremely obscure verse. RV. (x. 40. 10) reads in a *vi mayante adhvare;* in **b**, the equivalent *dīdhiyus* [so also Ppp.]; in **c**, the equivalent *samerire;* in **d**, *janayas* (for our *janaye,* which might better have been emended in the edition to *janaye*); [Ppp. reads and combines *janayas*]. The Āpast. text (Wint., p. 42 [MP. i. 1. 6]) reads at the beginning *jīvām.* The verse is used, with 2. 59, in Kauś. 79. 30, simply to accompany a libation, at the very close of the marriage rites. In two Sūtras (AGS. [i. 8. 4] and ṢGS. [i. 15. 2]) it is directed to be used when the bride, on the journey to her new home, wails or cries; this is plainly only on account of the word `bewail` (*rudanti*) at the beginning. [Cf. Lanman`s *Skt. Reader,* p. 387; Winternitz, p. 42; and Bloomfield, who devotes 9 pages to the stanza in AJP. xxi. 411-9.]

३८३८. स्योनं ध्रुवं प्रजायै धारयामि तेऽश्मानं देव्याः पृथिव्या उपस्थे।
तमा तिष्ठानुमाद्या सुवर्चा दीर्घं त आयुः सविता कृणोतु॥४७॥

I maintain for you, in order to progeny, a pleasant, firm (*dhruva*) stone in the lap of the divine earth; stand you on that, one to be exulted after, of excellent glory; let Savitā make for you a long life-time.

Ppp. puts *syonam* after *dhruvaṃ* in **a**, reads *pṛthivyām* in **b**, and *tam ā rohā `numadyā suvīrā* for **c**, and *tvā* for *te* in **d** [i.e., it has *tvāyus* for *ta āyus*]. In Kauś. 76. 15, the first half-verse accompanies the setting of a stone in a lump of dung, and in 76. 16 the second accompanies the stepping of the bride upon it: this at the bride`s home; and the same is repeated (Kauś. 77. 17, 19) in the new home of the pair after their arrival there. Pāda a has 12 syllables, unnoticed by the Anukr.

३८३९. येनाग्निरस्या भूम्या हस्तं जग्राह दक्षिणम्।
तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेन च॥४८॥

Wherewith Agni grasped the right hand of this earth, therewith grasp I your hand; do not stagger in company with me, with both progeny and riches.

The last pāda [*prajayā* etc.] is wanting in Ppp., [which puts the vs. after 50]. The verse accompanies in Kauś. 76. 19 the seizing of the bride`s hand to lead her about the fire. The Anukr. seems to overlook the vs.; though, if the last pāda were omitted, it would fall under the general definition of the hymn, as an *anuṣṭubh.* [As to vss. 48-51, cf. Wint., p. 48 f. For the *pāṇigrahaṇa,* he cites Rāmāyaṇa, i. 75 (Gorresio: or i. 73 Schlegel).]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

३८४०. देवस्ते सविता हस्तं गृह्णातु सोमो राजा सुप्रजसं कृणोतु।
अग्निः सुभगां जातवेदाः पत्ये पत्नीं जरदष्टिं कृणोतु॥४९॥

Let god Savitā grasp your hand; let king Soma make you to have good offspring; let Agni, Jātavedas, make the spouse well-portioned, long-lived, for her husband.

Ppp. has this verse next after our vs. 47, by removing [as noted] 48 to after 50. The Anukr. takes no notice of the deficiency of two syllables in **c.**

३८४१. गृह्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः॥५०॥

I grasp your hand in order to good-fortune, that with me as husband you may be long-lived; Bhaga, Aryaman, Savitā, Purandhi [*pūrāṁdhi*]–the gods have given you to me in order to housewife-ship.

The verse is RV. x. 85. 36, which varies only by reading at the beginning *gṛbhṇāmi.* MB. (i. 2. 16) has precisely the RV. form of the verse; HGS. (i. 20. 1) and Āpast. (Wint., p. 49 [MP. i. 3. 3]) read in a *suprajāstvāya,* and HGS, has also *gṛhṇāmi* and (at end of b) *asat.* [Cf. MGS. i. 10. 15 **a**, and p. 150.] [As to *purāṁdhi,* cf. WZKM. iii. 268; and Pischel, *Ved. Stud.* i. 202-216.]

३८४२. भगस्ते हस्तमग्रहीत् सविता हस्तमग्रहीत्।
पत्नी त्वमसि धर्मणाहं गृहपतिस्तव॥५१॥

Bhaga has grasped your hand; Savitā has grasped your hand; you are [my] spouse by ordinance (*dharman*), I your house-lord.

Ppp. reads *dhātā* for *bhagas* in **a**, inserts *te* before *hastam* in **b,** and adds after **b** two pādas: *bhagas te h. a.* and *aryamā te h. a.,* [Then finishing with our **c,** d]. One of the subsidiary treatises (see note to Kauś. 76. 10) substitutes the verse for vs. 20 above (see note there).

३८४३. ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः।
मया पत्या प्रजावति सं जीव शरदः शतम्॥५२॥

Be this woman nine, bringing prosperity (*poṣya*); Bṛhaspati has given you to me; in company with me [as husband] do you live, rich in offspring, a hundred autumns.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bp. and Bs.p.m. give in **c** (as does Ppp.) *prajāvatī,* and I.K. *prajāvati; prajāvatī* is evidently the preferable reading; [and is implied in the translation]. [Of SPP's authorities, 4 have *prajāvatī* against 6 with *prajāvati* (which latter he adopts): but not less than 7 have (like W's I.K.) the impossible *prajāvati,* which supports both readings or neither!] The verse is found also in PGS. i. 8. 19, and in a *khila* to RV. x. 85. (Aufrect [2], p. 682); both have *prajāvatī;* in **a**, both have *dhruvai `dhi poṣye* (RV.*-śyā*) *mayi.* [See also MP. i. 8. 9: that also has *prajavatī.*]

R
294.1
WH1-A.3

३८४४. त्वष्टा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम्।
तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया॥५३॥

Tvaṣṭā disposed (*vi-dhā*) the garment for beauty, by direction of Bṛhaspati, of the poets; therewith let Savitā and Bhaga envelop this woman, like Sūryā, with progeny.

पुस्तकालय

In Kauś. 76. 4, this verse is used with vs. 45, above [which see], with dressing the bride in a new garment [cf. Wint., p. 47]; and the same is repeated in Kauś. 79. 13 at another point in the ceremonies. The full number of syllables is to be obtained in **b** only by a harsh resolution. Ppp. has in **c** *nāryaṁ* [cf. note to vs. 59], and at the end the decidedly better reading *prajāyai.*

३८४५. इन्द्राग्नी द्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा।
बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु॥५४॥

Let Indra-and-Agni, heaven-and-earth, Mātariśvan, Mitra-and-Varuṇa, Bhaga, both Aśvins, Bṛhaspati, the Maruts, the Brahman, Soma, increase this woman with progeny.

Ppp. has again *nāryaṁ* in **d.** Only **a** is a real *jagatī* pāda, even by number of syllables (and doubtless we are to read *-pṛthvī*); the second definition of it in the Anukr. notices this.

३८४६. बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत्। 114700
तेनेमामश्विना नारीं पत्ये सं शोभयामसि॥५५॥

Bṛhaspati first prepared (*klp*) the hairs on the head of Sūryā; with this, O Aśvins, do we thoroughly adorn (*ṣubh*) this woman for her husband.

It looks as if *prathamas* were an intrusion in **a.** [In **c**, Ppp. has for a third time *nāryaṁ.*] In Kauś. 79. 14 the verse is made to a company the parting of the bride's hair with a blade of *darbha*-grass; according to the *paddhati,* this verse and the next are used together for the purpose.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८४७. इदं तद्रूपं यदवस्त योषां जायां जिज्ञासे मनसा चरन्तीम्।
तामन्वर्तिष्ये सखिभिर्नवग्वैः क इमान् विद्वान् वि चचर्त पाशान्॥५६॥

This [is] that form in which the Yong (*yoṣā*) dressed herself; I desire to know with [my] mind the wife (*jāyā*) moving about; I will go after her with nine-fold (*? navagva*) comrades: who, knowing, unloosened (*vi-vṛt*) these fetters?

This obscure verse gets no light from Ppp., the other texts, or the *sūtras.* The *pada*-text reads in **c** *anu: artiṣye;* doubtless it is only a contraction for *anu vartiṣye.*

३८४८. अहं वि ष्यामि मयि रूपमस्या वेददित् पश्यन् मनसः कुलायम्।
न स्तेयमद्मि मनसोदमुच्ये स्वयं श्रथ्नानो वरुणस्य पाशान्॥५७॥

I loosen (*vi-sā*) in me the form of her; he verily shall know, seeing the nest of mind; I eat not stolenly; I was freed (*ud-muc*) by mind, myself untying (*śrath*) the fetters of Varuṇa.

Ppp. reads at the end *pāśam*. This verse and doubtless the next (its *pratīka,* which is *pra tvā muñcāmi,* would also designate vs. 19 above) are used, with vii. 78, 1, by Vait. 4. 11, to accompany the ungirding of the sacrificer`s wife. Both are used also by Kauś. 76. 28 with the ungirding of the bride.

३८४९. प्र त्वां मुञ्चामि वरुणस्य पाशाद् येन त्वाबध्नात् सविता सुशेवाः।
उरुं लोकं सुगमत्र पन्थां कृणोमि तुभ्यं सहपत्न्यै वधु॥५८॥

I release you from Varuṇa`s fetter, with which the very propitious Savitā bound you; wide space (*loka*), an easy road here, do I make for you, O bride (*vadhū*), with the busband.

The first half-verse is identical with vs. 19 **a, b,** and corresponds with RV. x. 85. 24 **a, b** (which reads at end *suṣevaḥ*). Ppp. reads for **a-b** *imāṁ vi ṣyāmi varuṇasya pāśaṁ tena tvā* etc.; [cf. the TS. version of our 19 a]. [As noted under vs. 19, Ppp. makes our 58 **c, d** change place with our 19 **c, d,** reading, however, *sūgam itra* for our *sugam ātra* and *sahapatnī vadhūḥ* for our *sahapatnyai vadhu.*] Vss. 58, 59, 61 appear to be overlooked by the Anukr., probably by a loss of something out of the text: this (11 + 11: 10 + 12 = 44) is an irregular *triṣṭubh;* [the longer form *panthānam* would relieve the difficult: cf. vs. 34, where, as between the longer and shorter equivalent forms, our text is most clearly at fault].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८५०. उद्यच्छध्वमप रक्षो हनाथेमां नारीं सुकृते दधात।
धाता विपश्चित् पतिमस्यै विवेद भगो राजा पुर एतु प्रजानन्॥५९॥

Raise you [your weapons]; may you smite away the demon; set this woman in what is well done; inspired Dhātā found for her a husband; let king Bhaga go in front, foreknowing.

[Ppp. combines **a-b** thus: *hanāthe imāṁ;* and that is followed by] *nāryaṁ* [for *nārīm,* as in 53, 54, 55*] in **b**. Kauś. 76. 32 uses vss. 59, 60, 62 at the setting out of the bride for her new home. This verse also is an irregular *triṣṭubh* (11 + 10: 12 + 11 = 44). *[Cf. the Ppp. variant *bhūmyaṁ* for *bhūmim,* xiii. 2. 40, 41.]

३८५१. भगस्ततक्ष चतुरः पादान् भगस्ततक्ष चत्वार्युष्पलानि।
त्वष्टा पिपेश मध्यतोऽनु वर्ध्रान्त्सा नो अस्तु सुमङ्गली॥६०॥

Bhaga fashioned the four feet; Bhaga fashioned the four framepieces (? *uṣyala*); Tvaṣṭā adorned (*piś*) the straps (? *vardhra*) along in the middle; let her be to us of excellent omen.

Kauś. uses the verse not only as stated in the preceding note, but also (76. 25), more properly, with 2. 31, when the bride mounts the couch (*talpa*). Ppp. reads in a *padas;* in **b** *catvāry aṣpadāni;* in **c**, *madhyato varadhrāṁ*. [For *uṣyala,* cf. note to vi. 139. 3.] [For the addition to the Anukr. at this point, see above, p. 740, 2, and especially the note to xv. 5. 7.]

३८५२. सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम्।
आ रोह सूर्ये अमृतस्य लोकं स्योनं पतिभ्यो वहतुं कृणु त्वम्॥६१॥

The well-flowered (*sukiṅśuka*), all-formed bridal-car (*vahatū*), golden-colored, well-rolling, well-wheeled, do you mount, O Sūryā, to the world of the immortal; make you a bridal-car pleasant to husbands.

The verse is RV. x. 85. 20, which reads *śalmalim* in **a** for *vahatum,* and in **d** *patye* for *patibhyas,* and *kṛṇuṣva* for *kṛṇu tvām.* MB. (i. 3. 11) also has *śalmalim, patye,* and *kṛṇuṣva*, but further in **b** *suvarṇaṁ sukṛtam,* and in **c** *nābhim* for *lokam.* [Cf. MP. i. 6. 4; MGS. i. 13. 6 and p. 157.] Kauś. 77. 1 combines it with 2. 30, as used when the bride is made to mount the vehicle that takes her to her new home. Ppp. has in **c** *sukṛtasya loke.* The verse is a good *trirṭubh.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८५३. अभ्रातृघ्नीं वरुणापशुघ्नीं बृहस्पते।
इन्द्रापतिघ्नीं पुत्रिणीमास्मभ्यं सवितर्वह॥६२॥

Her, not brother-slaying, O Varuṇa; not cattle-slaying, O Bṛhaspati; not husband-slaying, possessing sons, O Indra-bring [her] for us, O Savitā.

The Āpast. text (Wint., p. 41 [MP. i. 1. 3]) has a corresponding but quite different verse: reading *apatighnīm* in **b**, and, for **c, d,** *indra 'putraghnīṁ lakṣmyaṁ tām asyai savitaḥ suva.* The Anukr. does not heed the deficiency of a syllable in **a.** For the use of the verse in Kauś. (76. 32), see the note to vs. 59. It is wanting (as above noticed) in Ppp.

३८५४. मा हिंसिष्टं कुमार्यं१ स्थूणे देवकृते पथि।
शालाया देव्या द्वारं स्योनं कृण्मो वधूपथम्॥६३॥

Injure you not the maiden (*kumārī*), you (two) pillars, on the god-made road; the door of the divine house we make pleasant, a road for the bride.

Or, 'we make a pleasant road' etc. In Kauś. 77. 20, the verses 2. 26; 1. 21, 63, 64, in this order, are used to accompany the bride's stepping forward into the house. [Cf. Wint. p. 72, top.]

३८५५. ब्रह्मापरं युज्यतां ब्रह्म पूर्वं ब्रह्मान्ततो मध्यतो ब्रह्म सर्वतः।
अनाव्याधां देवपुरां प्रपद्य शिवा स्योना पतिलोके वि राज॥६४॥

Let the *Brahman* be yoked after, the *Brahman* before, the *Brahman* at the end, in the middle, the *Brahman* everywhere; going forward to an impenetrable stronghold of the gods, do you propitious, pleasant, bear rule in your husband's world.

Besides the use of the verse in Kauś. 77. 20, as noticed just above, it is quoted, with 2. 8, in 77. 2, when the bride sets out, with a Brahman in front. In 79. 28, it is allowed to be substituted for vs. 23; and in that case (? 79. 32) the ceremony is called *brāhmya* instead of *saurya.*

[Here ends the first *anuvāka,* with I hymns (but see Book XIV) and 64 verses. The quoted Anukr. says *ādyaḥ sauryaś catuḥṣaṣṭiḥ* (see Book XIV).]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2. Marriage ceremonies (continued)

[२ - विवाह-प्रकरण सूक्त]

[ऋषि- सावित्री, सूर्या। देवता- १९, १२-३५, ३७-७५ आत्मा, १० यक्ष्मनाशनी, ११दम्पती परिपन्थनाशनी, ३६ देवगण। छन्द- अनुष्टुप्, ५-६, १२, ३१, ४० जगती, ९ त्र्यवसाना षट्पदा विराट् अत्यष्टि, १३-१४, १७-१९, ४१-४२, ४९, ६१, ७०, ७४-७५ त्रिष्टुप्, २४-२५, ३२, ३४, ३६, ३८ परानुष्टुप् त्रिष्टुप्, १५, ५१ भुरिक् अनुष्टुप्, २० पुरस्ताद् बृहती, २६ विराट् अनुष्टुप्, ३३ विराट् आस्तार पंक्ति, ३५ पुरोबृहती त्रिष्टुप्, ३७, ३९ भुरिक् त्रिष्टुप्, ४३ त्रिष्टुब्गर्भा पंक्ति, ४४ प्रस्तार पंक्ति, ४७ पथ्या बृहती, ४८ सतः पंक्ति, ५० उपरिष्टात् निचृद् बृहती, ५२ विराट् परोष्णिक्, ५९-६०, ६२ पथ्यापंक्ति, ६८ विराट् पुरउष्णिक्, ६९ त्र्यवसाना षट्पदा अतिशक्वरी, ७१ बृहती।]

३८५६. तुभ्यमग्रे पर्यवहन्त्सूर्यां वहतुना सह।
स नः पतिभ्यो जायां दा अग्ने प्रजया सह॥ १॥

For you in the beginning they carried about Sūryā, together with the bridal-car; may you, O Agni, give to us husbands the wife, together with progeny.

The verse is RV. x. 85. 38, RV. reading *punaḥ* for *sā naḥ* in **c.** All our mss. accent in **d** *agne,* but it has been emended to *agne* in our edition. Ppp. agrees with RV. in having in **c** *punaṣ pat-*. [Cf. PGS. i. 7. 3; MP. i. 5. 3; MGS. i. 11. 12 **b,** and p. 150.] Kauś. 78. 10 quotes this verse with 45 below, both preceded by vi. 78. 1, and followed by long prose-passage, when the pair approach the priest to receive a sort of baptism.

३८५७. पुनः पत्नीमग्निरदादायुषा सह वर्चसा।
दीर्घायुरस्या यः पतिर्जीवाति शरदः शतम्॥ २॥

Agni has given back the spouse, together with life-time, with splendor; of long life-time, may he who is the husband of her live a hundred autumns.

Is RV. x. 85. 39, without variant. [Cf. MP. i. 5. 4; MGS. i. 11. 12 **c,** and p. 152] The combination *yāḥ pātiḥ* in **c** is assured by Prāt. ii. 70.

३८५८. सोमस्य जाया प्रथमं गन्धर्वस्तेऽपरः पतिः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Soma's wife first; the Gandharva your next husband; Agni your third husband; your fourth, one of humn birth.

The verse is RV. x. 85. 40, which, however, has for **a, b** *somaḥ prathamo vivide gandharvo vivida ūttaraḥ.* It is found also in PGS. (i. 4. 16) and HGS. (i. 20. 2); the former agrees entirely with RV.; the latter deviates from it only in **d,** where it gives *turīyo 'ham man-;* Ppp. combines in **b** *aparaṣ p-.* [Cf. MP. i. 3. 1.]

३८५९. सोमौं ददद् गन्धुर्वायं गन्धुर्वो दंददुग्नयें।
रुयिं चं पुत्रांश्चांदादुग्निर्मह्यमथौं इुमाम्॥ ४॥

Soma gave to the Gandharva; the Gandharva gave to Agni; both wealth and sons have Agni given to me, likewise this woman.

Is RV. x. 85. 41, without variant. Found also in MB. (i. 1. 7) and HGS. (i. 20. 2): in the latter, with very different readings: *somo 'dadād gandharvāya gandharvo 'gnaye 'dadāt: paśūṅś ca mahyam putrāṅś cā 'gnir dadāty atho tvām.* [Cf. MP. i. 3. 2; MGS. i. 10. 10 **a,** and p. 157; also Wint., p. 48.]

३८६०. आ वांमगन्त्सुमुतिर्वाजिनीवसू न्यु श्विना हृत्सु कामां अरंसत।
अभूंतं गोुपा मिंथुना शुंभस्पती प्रिुया अंर्युम्णो दुर्यां अशीमहि॥ ५॥

Your favor has come, O you (two) of abundant good things (? *vājinīvasu*); [our] desires have rested in [your] hearts, O Aśvins; you have been twin keepers, O lords of beauty; may we, being dear, attain favorers (*aryaman*) of our homes (? *durya*).

The verse is RV. x. 40. 12, RV., however, reading *ayaṅsata* at end of **b.** [MP. i. 7. 11 follows the RV. text, but with *kāmāṅ* for *kāmās*: cf. Wint., p. 70.] More points than one in the translation are doubtful.

३८६१. सा मंन्दसाुना मनंसा शिुवेनं रुयिं धेंहि सर्ववीरं वचुस्युम्।
सुगं तीुर्थं सुंप्रपाुणं शुंभस्पती स्थाुणुं पथिंष्ठाुमपं दुर्मुतिं हंतम्॥ ६॥

Do you (f.), rejoicing with propitious mind, assign wealth having all heroes, to be extolled; an easy crossing (*tīrtha*), well provided with drink, O lords (du.) of beauty; do you smite away the pillar standing in the road, [namely] disfavor.

This verse is altered from RV. x. 40. 13 in a strange and senseless manner. RV. reads for **a, b** *ta mandasāna manuṣa a dhattaṁ rayiṁ sahavīraṁ vacasyave,* thus making the verse concern the Aśvins throughout; who is our 'you' (*sa*) does not appear. In **c** the sense is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

destroyed by altering the RV. verb *kṛtam* (as if it were misunderstood for a participle) to *sugam;* and in **d** *patheṣṭham* (p. *pathe-sthām*) is turned to *pathiṣṭhām* (p. *pathiosthām*) and accented as if it were a superlative; [cf. the confusion at vi. 28. 1]. The verse is used is used also in the Āpast. sūtra (Wint., p. 68 [MP. i. 6. 12]), with *daśavīram* in **b** as its only variant from RV. Ppp. appears to read with our text. The verse lacks two syllables of being a real *jagatī.* In Kauś. 77. 8 the verse in directed to be used on arriving at a ford or river-crossing on the bridal journey.

३८६२. या ओषधयो या नद्यो३ यानि क्षेत्राणि या वना।
तास्त्वा वधु प्रजावतीं पत्ये रक्षन्तु रक्षसः॥७॥

What herbs [there are], what streams, what fields, what forests–let these, O bride, defend from the demon you, possessing progeny, for your husband.

The Āpast. text (Wint., p. 70 [MP. i. 7. 9]) has the same verse, but with different readings: for **b,** *yani dhanvāni ye vanāḥ* [Oxford text *vānā*]; in **c,** *te* for *tas;* for **d,** *pra tve muṅcantv aṅhasaḥ*. Kauś. 77. 11 uses it on the bridal journey `under the circumstances mentioned in the verse.`

३८६३. एमं पन्थामरुक्षाम सुगं स्वस्तिवाहनम्।
यस्मिन् वीरो न रिष्यत्यन्येषां विन्दते वसु॥८॥

We have mounted this road, easy, bringing welfare, on which a hero takes no harm, [but] finds others` goods.

The Āpast. text (Wint., p. 67 [MP., i. 6. 11]) has the same verse, but with *sugam panthānam a `ruṣṭaṁ svas-* in **a, b.** Kauś. uses it in 77.2, with 1. 64: see the note to 1. 64. [For *yasmin* in **c.** Ppp. has the sense-equivalent *yatra:* cf. its *oṣam* for our *kṣipram* at xii. 1. 35; etc.]

३८६४. इदं सु मे नरः शृणुत ययाशिषा दम्पती वाममश्नुतः।
ये गन्धर्वा अप्सरसश्च देवीरेषु वानस्पत्येषु येऽधि तस्थुः।
स्योनास्ते अस्यै वध्वै भवन्तु मा हिंसिषुर्वहतुमुह्यमानम्॥९॥

Pray hear you now of me, O men, by what blessing (*āśis*) the two spouses attain what is agreeable (*vāma*): what Gandharvas [there are] and heavenly Apsarasas, who stand upon these forest trees (*vānaspatya*), let them be pleasant to this bride; let them not injure the bridal-car as it is driven.

The last four pādas form a verse also in the Āpast. text (Wint., p. 70 [MP. i. 7. 8]), where for our **d** is read *eṣu vṛkṣeṣu vānaspatyeṣv asate,*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

further *śivas* (for *syonās*) and *vadhvai* in e, and *ūhyamānām* in f. In TS. iii. 2. 84 is found the phrase *yam āśirā dampatī vāmam aṣnutaḥ,* and *āṣīrdāya dampatī vāmam aṣnutām.* The verse is to be used, according to Kauś. 77. 9, when the bridal train passes great trees. The Anukr. [appears to scan as 9 + 12: 11 + 12: 11 + 11 = 66; but pāda a is essentially defective]. All our mss. [and SPP's authorities] read in **c** *te*, which our edition emends to *te*; [but SPP. reads *te,* construing **a-d** together, and **e-f** separately: `to you, the bride here`; which seems hard]. Ppp. combines in **c** *gandharvā `ps-*.

३८६५. ये वध्वं श्चन्द्रं वहतुं यक्ष्मा यन्ति जनाँ अनुं।
पुनस्तान् यज्ञियां देवा नयंन्तु यत आगंताः॥ १०॥

What *yakṣmas* go to the bride`s brilliant (*candra*) car among the people, let the worshipful gods conduct those back whence they came.

The verse is RV. x. 85. 31; RV. reads in **b** *janād anu.* The Āpast. text (Wint., p. 67 [MP. i. 6. 9]) has the same here. [The Anukr. calls the vs. *yakṣmanāśanī*.]

३८६६. मा विंदन् परिपन्थिनो य आसीदंन्ति दम्पंती।
सुगेनं दुर्गमतींताहमपं द्रान्त्वरांतयः॥ ११॥

Let not the waylayers who pursue (*ā-sad*) [them] find the two spouses; let them go over what is difficult by an easy [road]; let the niggards run away.

Is RV. x. 85. 32, whose only variant is *sugebhis* in **c.** We has a as xii. 1. 32 **d,** and **d** as vi. 129. 1-3 **d.** MB. (i. 3. 12) and Āpast. (Wint., p. 67 [MP. i. 6. 10]) have the RV. reading. The verse is used (Kauś. 77. 3), with 1. 34, when the bridal train starts. [The Anukr. calls the vs. *dampatyoḥ paripanthināśanī*.]

३८६७. सं कांशयामि वहतुं ब्रह्मंणा गृहैरघोरेण चक्षुंषा मित्रियेंण।
पर्याणंद्धं विश्वरूंपं यदस्ति स्योनं पतिंभ्यः सविता तत् कृंणोतु॥ १२॥

I cause the bridal-car to be viewed by the houses with worship (*Brahman*), with a friendly, not terrible eye; what of all forms is fastened on about, let Savitā make that pleasant for the husbands.

Ppp. reads at the end *kṛṇotu tat.* According to Kauś. 77. 14, the verse is uttered when the train comes in sight of the house. Āpast. vi. 6 (Wint., p. 70 [MP. i. 7. 10]) has the same verse, with the variants *maitreṇa* in **b,** *asyam* for *asti* in **c,** and (like Ppp.) *kṛṇotu tat* at the end. The comm. to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Āpast. understands **c** of the ornaments worn by the bride, as indicated by the reading *asyām.* The verse (13 + 11: 11 + 12 = 47) is but a poor *jagatī.*

३८६८. शिवा नारीयमस्तमागन्निमं धाता लोकमस्यै दिदेश।
तामर्यमा भगो अश्विनोभा प्रजापतिः प्रजया वर्धयन्तु॥ १३॥

Propitious has this woman come to the home; Dhātā appointed this world (sphere) to her; her let Aryaman, Bhaga, both Aśvins, Prajāpati, increase with progeny.

The Anukr. takes no notice of the irregularities of the meter (9 + 11: 10 + 11 = 41). [It defines the verse twice, first as *triṣṭubh,* then as *purobṛhatī* (cf. vi. 126. 3). Pādas **b** and **d** are good *triṣṭubh* pādas; and a and **c** will pass if we resolve *naārī iyam* and *taām.*]

३८६९. आत्मन्वत्युर्वरा नारीयमागन् तस्यां नरो वपत बीजमस्याम्।
सा वः प्रजां जनयद् वक्षणाभ्यो बिभ्रती दुग्धमृषभस्य रेतः॥ १४॥

[As] a soulful cultivated field has this woman come; in her here, O men, scatter you seed; she shall give birth to progeny for you from her belly (*vakṣaṇās*), bearing the exuded (*dugdha*) sperm of the male (*ṛṣabha*).

A couple of our mss. ([E.]D.) read *asyam* in **c.** The pāda is capable of being compressed into 11 syllables, but with violence. Ppp. has for **b** *yasyān naro vapanta bījam asyāḥ,* and in **c** *janayāt.*

[The likening of the woman to the field is very familiar later: cf. Manu ix. 33 f. Cf. also the ματρὸς αρουραν of Aeschylus (Septem, 753); Sophocles` αρωσιμοι γαρ χατερων εισὶν γυαὶ (Ant., 569); Eurip. Phoen. 18; etc. My colleague, Professor George F. Moore, calls my attention to Koran ii. 22, ``Your women are your plow-land,`` in Arabic, *ḥarth.*–Griffith`s (not very close) version suggests a different interpretation: he takes *dugdham* as `milk` of the maternal breast. Perhaps after all we should (with W.) join it with *retas,* and in the sense of 'milked'; but with this difference, that is refers to the *retas* which is ``milked`` as a result of the action implied in *paso ni galgalīti dharakā* at VS. xxiii. 22. Mahīdhara says *vīryaṁ kṣarati* (cf. *kṣīram*).–This interpretation is fortified by the use of *dhayati* at RV. i. 179. 4, *Lopāmudrā vṛṣaṇaṁ (nadaṁ) dhayati śvasantam.*]

३८७०. प्रति तिष्ठ विराडसि विष्णुरिवेह सरस्वति।
सिनीवालि प्र जायतां भगस्य सुमतावसत्॥ १५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Stand firm; *virāj* are you; as it were, Viṣṇu here, O Sarasvatī; O Sinīvālī, let her have progeny; may she be in the favor of Bhaga.

Kauś. 76. 33 uses uses the verse to accompany the act of making the bride stand firm after rising from the couch. The Anukr. for bids us to abbreviate to `*va* in **b.** In Ppp. a considerable part of the verse is lost. The second half-verse appears again below as 21 **c, d.**

३८७१. उद् वं ऊर्मिः शम्यां हुन्त्वापो योक्त्राणि मुञ्चत।
मादुंष्कृतौ व्ये नसावघ्न्यावशुंनमारंताम्॥ १६॥

Let your wave smite up the pegs; O waters, release the yoke-ropes (*yoktra*); let not the two inviolable [kine], not evil-doing, free from guilt, come upon what is unpropitious (? *aṣuna*).

The verse is RV. iii. 33. 13, which, however, reads *śunam* for *aṣunam* in **d,** and *vyenasā* for *-sau* in d; and Ppp. agrees with RV. [W`s ``[kine]`` seems to overlook the gender of *aghnyau:* see Griffith`s note, p. 174.] Kauś. 77. 15 makes the verse accompany the sprinkling of the car and unyoking of the oxen at end of the bridal journey.

३८७२. अघोरचक्षुरपंतिघ्नी स्योना शुग्मा सुशेवां सुयमां गृहेभ्यंः।
वीरसूर्देवृकांमा सं त्वयैधिषीमहि सुमनस्यमांना॥ १७॥

With an eye not terrible, not husband-slaying, pleasant, helpful (*śagma*), very propitious, of easy control (*suyama*) for the houses, hero-bearing, loving brothers-in-law (?), with favoring mind–may we thrive together with you.

The concluding word is here rendered as the text gives it, but there is little question that it ought to be emended (with Ppp.) to *-mānāḥ,* as qualifying `we.` This verse and the next are a sort of duplication and variation of RV. x. 85. 44; our a here is nearly the same with the first pāda of that verse, which, however, reads *edhi* for our *syonā.* Ppp. makes our 17 **c, d** and 18 **c, d** change places, reading for the former *vīrasūr devakāmā syonāṁ tvedhiṣīmahi sumanasyamānāḥ.* Our mss. are devided in **c** between *devṛkāmā* and *devak-,* the majority (not Bp.Bs.p.m.E.O.D.) having, with RV. and Ppp., the latter, which is therfore more probably the true reading. Ppp. has in a (like RV.) *edhi* but with *syonā* after it [a ``blend-reading`` such as the Vulgate shows at vds. 18?]; and, in **b,** *sūyamā gṛheṣu.*[Cf. MP. i. 1. 4; MGS. i. 10. 6, and p. 146.] The verse accompanies in Kauś. 77. 22 the leading of the bride thrice about the fire. PGS. i. 4. 16 and HGS. i. 20. 2 have it in its RV. form, with slight variants in HGS. Our verse (11 + 11: 7 + 13 = 42) is metrically much too irregular to be set down as simply a *triṣṭubh.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८७३. अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य॥ १८॥

Not brother-in-low-slaying, not husband-slaying be you here, propitious to the cattle, of easy control, very splendid, having progeny, hero-bearing, loving brother-in-low (?), pleasant, do you worship (*sapary*) this householder`s fire.

Our mss. differ, as in the preceding verse, between *devṛkāmā* and *devak-* in **c**. The first three pādas agree nearly with RV. x. 85. 44 a-c, but the latter begins a with *aghoracakṣus* (like our 17 a) [and omits *iha*], reads *sumanās* instead of *suyamā* in **b**, and in **c** omits *prajavatī* and gives *devakāmā;* its fourth pāda is the commonplace phrase *śaṁ no bhava dvipade śaṁ catuṣpade.* Ppp. reads for **a, b:** *adevaraghni patiraghny edhi syonaṣ paśubhyas sumanas suvīraḥ;* and, for **c, d** (given, as noted above, as second half of the preceding verse): *prajāvatī vīrasūr devṛkāme `mam agn-* etc.; it thus gets rid of the *syonā* whose apparent intrusion spoils the *triṣṭubh*-character of our **c, d.** [The ms. reckons *syona* to **d** (by placing the mark of pāda-division before it); but the integrity og *imam* etc. as a pāda (without *syonā*) is palpable. Likely our text represents a blend of two readings: *vīrasuur devakāmā sionā* (RV.), and *prajāvatī vīrasūr devṛkāṃā* (Ppp.: cf. under vs. 17.–Perhaps the corruption at xviii. 1. 39 below is in part due to a confused blending of two readings.]

३८७४. उत्तिष्ठेतः किमिच्छन्तीदमागा अहं त्वेडे अभिभूः स्वाद् गृहात्।
शून्यैषी निर्ऋते याजगन्थोत्तिष्ठाराते प्र पत मेह रंस्थाः॥ १९॥

Stand up from here; desiring what have you (f.) come hither? I [am] yours overcomer, O Iḍā, out of [my] own house; you that have come hither, O perdition, seeking the empty–stand up, O niggard; fly forth; rest not here.

This exorcism accompanies, according to Kauś. 77. 16, a complete sprinkling of her new home by the bride. All our mss. [and all SPP`s authorities] have at end of **c** *ājāgandha;* our edition [not SPP`s] makes the, as it seems, necessary emendation to *-ntha,* which Ppp. also appears to have. [See Roth, ZDMG. xlviii. 108.] Ppp. further reads in a *-ṭhā `daṣ kim,* combines *ā `gā `haṁ,* and begins **c** with *aśūnyeṣī.* In **b** the translation assumes the *pada*-reading *iḍe*–not *īḍe,* as previous translators prefer to understand; it is hard to tell which word is more out of place. The verse is once more a very poor sort of *triṣṭubh.* [It may be counted as 44 syllables. Pādas **a, b, c** scan easily as 11 + 12: 11; but the good *triṣṭubh* cadence of **d** casts suspicion on the integrity of its prior part.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८७५. यदा गार्हपत्यमसंपर्यैत् पूर्वमग्निं वधूरियम्।
अधा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु॥ २०॥

When this bride has worshiped the householder`s, the former (*pūrva*) fire, O woman, do you pay homage to Sarasvatī and to the Fathers.

Ppp. (which not rarely substitutes *ai* for *ī*) seems to agree with all our mss. in reading *asaparyait* [see the note to vi. 32. 2]. Prāt. ii. 65 prescribes the combination *nāmas k-* in **d.** The first pāda (10 syll.) is both irregular and defective. By Kauś. 77. 23, the verse, with vs. 46 below, is to accompany the homage paid by the bride to the deities mentioned.

३८७६. शर्म वर्मैतदा हरास्यै नार्या उपस्तरे।
सिनीवालि प्र जायतां भगस्य सुमतावसत्॥ २१॥

Take this protection, defense, to spread under this woman; O Sinīvālī, let her have progeny; may she be in the favor of Bhaga.

The second half-verse is the same with 15 **c, d** above. The rendering implies [after *naryai* in b] an emendation to *upastire* (infinitive), which is the reading of Ppp. The Āpast. text (Wint., p. 71 [MP. i. 8. 1]) also has it; further, in a it has *idam a bhara* and, in **d,** *iyam* inserted before *bhagasya.* In Kauś. 78. 1, the verse is directed to be uttered while he (the bridegroom?) brings the hide of a red ox.

३८७७. यं बल्बजं न्यस्यथ चर्म चोपस्तृणीथन।
तदा रोहतु सुप्रजा या कन्या विन्दते पतिम्॥ २२॥

What rushes (*balbaja*) you cast down, and [what] hide you spread under, that let the girl (*kanyā*) of good progeny mount, who finds a husband.

Balbaja is the *Eleusine indica,* a coarse rush-like grass. In Ppp., the parts of vss. 22 and 23, and of 24 and 25, are more or less exchanged. In Kauś. 78, the second pāda is first quoted (in 2), after our vs. 21; then follows (in 3) **a,** then (in 4) the first part of vs. 23, then (in 5) our **c,** then (in 6) the second half of vs. 23, all accompanying the corresponding acts of preparing a seat for the bride, that she may take a Brāhmaṇa-boy into her lap, to encourage the obtainment of male progeny. It may be that Ppp. follows with its changed order the succession of the acts as given in Kauś.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३८७८. उप॑ स्तृणीहि बल्ब॒जमधि॒ चर्म॑णि रोहि॑ते।
तत्रो॑प॒विश्य॑ सुप्र॒जा इ॒मम॒ग्निं स॑पर्यतु॥ २३॥

Spread under the rushes upon the red hide; sitting down upon it, of good progeny, let her worship this fire.

Bp.E. [and SPP`s C.] read at the end *saparyata.* For the use in Kauś., see the preceding note. The second half-verse is used again in 79. 5, when the bride sits down on the nuptial bed.

३८७९. आ रो॑ह॒ चर्मोप॑ सीदा॒ग्निमे॒ष दे॒वो ह॑न्ति॒ रक्षां॑सि॒ सर्वा॑।
इ॒ह प्र॒जां ज॑नय॒ पत्ये॑ अ॒स्मै सु॑ज्यैष्ठ्यो भ॑वत् पुत्रस्त॑ ए॒षः॥ २४॥

Mount the hide; sit by the fire; this god slays all the demons; here give birth to progeny for this husband; may this son of yours be of good primogeniture.

The last pāda is used by Kauś. 78. 8 as the boy is seated in the bride`s lap, though unsuited to the purpose unless forced out of its natural meaning. [Cf. Wint., p. 75.] There must be some error in the Anukr. text relating to this verse and vs. 25 (which are *triṣṭubh*) and vs. 32 (see below).

३८८०. वि तिष्ठन्तां मा॒तुर॒स्या उ॒पस्था॒न्नाना॑रूपाः प॒शवो॒ जाय॑मानाः।
सु॒म॒ङ्ग॒ल्युप॑ सीदे॒मम॒ग्निं संप॑त्नी॒ प्रति॑ भू॒षेह दे॒वान्॥ २५॥

Let there come forth *(vi-sthā)* from the lap of this mother animals (*paśu*) of various forms, being born; as one of excellent omen, sit you by this fire; with your husband (*saṁpatnī*), be you serviceable to the gods here.

In Kauś. 78. 9 this verse accompanies the removal of the boy again from the bride`s lap. The verse is a pure *triṣṭubh.* [W. pencils the note ``cf. K. xxxix. 10.``]

३८८१. सु॒म॒ङ्ग॒ली प्र॒तर॑णी गृ॒हाणां॑ सु॒शेवा॒ पत्ये॒ श्वशु॑राय शं॒भूः।
स्यो॒ना श्व॒श्र्वै प्र गृ॒हान् वि॑शे॒मान्॥ २६॥

Of excellent omen, extender (*prataraṇa*) of the houses, very propitious to your husband, wealful to your mother-in-law, do you enter these houses.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. to Prāt. iii. 60 notes the accent of *śvaśrvai.* The verse seems to be overlooked altogether in the Anukr. as we have it; it should be called a *3-p. virāṇ nāmā gāyatrī* (11 + 11 ; 11 =33). It is used in Kauś. 77. 20 as the bride enters her new abode.

३८८२. स्योना भव श्वशुरेभ्यः स्योना पत्ये गृहेभ्यः।
स्योनास्यै सर्वस्यै विशे स्योना पुष्टायैषां भव॥ २७॥

Be you pleasant to fathers-in-law, pleasant to husband, to houses, pleasant to all this clan; pleasant to their prosperity (*puṣṭa*) be you.

Ppp. puts this verse at the end of the book.

३८८३. सुमङ्गलीरियं वधूरिमां समेत पश्यत।
सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरेतन॥ २८॥

Of excellent omen is this bride; come together, see her; having given to her good-fortune, go asunder and away with ill-fortunes.

The verse is RV. x. 85. 33, which, however, has a different ending: *asyai dattvayā `tha `staṁ vi pare `tana;* and this is read also by PGS. (i. 8. 9) and MB. (i. 2. 14). [Cf. MP. i. 9.5; Wint., p. 74; MGS. i. 12. 1, and p. 157] According to Kauś. 77. 10, it is to be addressed to women who come to look at the bride on her journey. Ppp. reads in **d** *daurbhāgyena par-*. Our edition should read *dattvā.*

३८८४. या दुर्हार्दो युवतयो याश्चेह जरतीरपि।
वर्चो न्वस्यै सं दत्ताथास्तं विपरेतन॥ २९॥

What evil-hearted young women, and likewise what old ones, [are] here–do you all [*sam*] now give splendor to her; then go asunder and away home.

The last pāda is nearly identical with RV. x. 85. 33 d: see the preceding note. All our mss. [and SPP`s] read in **b** *jaratīs,* as if vocative; our edition [not SPP`s] emends to *jar-*, as seems unavoidable.

३८८५. रुक्मप्रस्तरणं वह्यं विश्वा रूपाणि बिभ्रतम्।
आरोहत् सूर्या सावित्री बृहते सौभगाय कम्॥ ३०॥

The gold-cushioned (? *prastaraṇa*) vehicle, bearing all forms, did Sūryā, Savitā`s daughter, mount, in order to great good-fortune.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Nearly] all our mss. [and four of SPP's] accent *rukma-prast-* (p. *rukma+prast-*) in a; our edition emends to *rukmāpra-*. [SPP., with 13 of his authorities, reads *rukmapra-*.] The verse is used with 1. 61 (Kauś. 77. 1), when the bride mounts the car. [Note *bibhratam* joined with *vahyam*, neuter ! is the case like those of *cakram āśum, ratnam bṛhantam, gotraṁ hariśriyam* of RV.? cf. my *Noun-inflection*, p. 600, *s.v. Genders*.]

३८८६. आ रोह तल्पं सुमनस्यमानेह प्रजां जनय पत्ये अस्मै।
इन्द्राणीवं सुबुधा बुध्यमाना ज्योतिरग्रा उषसः प्रति जागरासि॥३१॥

Mount the couch with favoring mind; here give birth to progeny for this husband; like Indrāṇī, waking with good awakening, may you watch to meet dawns tipped with light.

Ppp. reads in **c** *suptā* for *subudhā*, of which the stem and sense are questionable (it occurs elsewhere only in vs. 75, below); at the end it has *cākaraḥ* (for *jāgaraḥ*). [Cf. Wint., p. 92.] The excess of syllables in **d** is a very poor reason for calling the verse (11 + 11: 11 + 13 =46) a *jagatī*. In Kauś. 76. 25 the verse is used, with 1. 60, when the bride mounts the couch; and again, 79. 4, when she ascends the nuptial bed (vs. 23. immediately follows: see above).

३८८७. देवा अग्रे न्य पद्यन्त पत्नीः समस्पृशन्त तन्व स्तनूभिः।
सूर्येव नारि विश्वरूपा महित्वा प्रजावती पत्या सं भवेह॥३२॥

The gods in the beginning lay with (*ni-pad*) their spouses; they embraced (*sam-spṛṣ*) bodies with bodies; like Sūryā, O woman, all-formed, with greatness, having progeny, unite (*sam-bhū*) here with your husband.

Ppp. combines at the beginning *devā 'gre*. The verse (11 + 11: 12 + 11 = 45) is almost a god *triṣṭubh* in spite of the Anukr. [It would be a perfect *triṣṭubh* in cadence and otherwise if we had the right to excise *nāri*, the intrusive character of which is very likely.] It is used in Kauś. 79. 6 when the bride enters the nuptial bed; and also, in 75. 11, vss. 32-36 are strangely made to accompany the strewing of grasses by the wooers who have gone out to arrange for the bridal.

३८८८. उत्तिष्ठेतो विश्वावसो नमसेडामहे त्वा।
जामिमिच्छ पितृषदं न्यक्तां स ते भागो जनुषा तस्य विद्धि॥३३॥

Stand up from here, O Viśvāvasu; with homage do we praise you; seek you a sister (*jāmi*) sitting among the Fathers, inserted (?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nyaktām); that is your portion by right of birth; know you that.

This verse corresponds to RV. x. 85. 22 **a**, **b** and 21 **c**, d; but RV. reads at the beginning *ud irṣvā to viṣ;* and in **c** *anyām* for *jāmim*, and *vyaktām* for *nyaktām,* which seems a mere ignorant substitution for it. Our mss. are divided between *nyaktam* and *-tām;* I.E.p.m.O.s.m.R.T.D.K. give *-tām,* which ending is doubtless to be accepted as the true reading. Ppp. reads with RV. at the beginning, but goes on independently: *ud īrṣvā `taṣ patī hy eṣāṁ viśvāvasuṁ namasā gīrbhir īḍe*. The Āpast. text (Wint., p. 89 [MP. i. 10. 1-2]) reads *vittām* for *vyaktām*. Compare Hillebrandt also in ZDMG. xl. 711; he renders *vyaktām* simply by `bride,` one does not see why. [Cf. also *Ved. Mythol.* i. 435.] [For the metrial definitions of the Anukr., see above.]

३८८९. अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।
तास्ते जनित्रमभि ताः परेहि नमस्ते गन्धर्वर्तुना कृणोमि॥ ३४॥

The Apsarasas revel a joint reveling, between the oblation-holder and the sun; they are your birthplace; to away to them; homage I pay you with the Gandharva-season.

The first half-verse is identical with vii. 109. 3 **a**, **b**. The verse, a fairly good *triṣṭubh,* appears, with vss. 36 and 38, to be passed over by the [London] Anukr. [The Berlin ms. gives the three *pratīkas,* followed, without *iti,* by *agastatakṣe* (!).] Ppp. begins the verse with *yā `psarasas s-* (for *ya aps-*), and in **b** puts *antara* (for *-rā*) before *havirdhānam.*

३८९०. नमो गन्धर्वस्य नमसे नमो भामाय चक्षुषे च कृण्मः।
विश्वावसो ब्रह्मणा ते नमोऽभि जाया अप्सरसः परेहि॥ ३५॥

Homage to the Gandharva`s mind (?), and homage to his terrible (*bhāma*) eye we pay; O Viśvāvasu, homage [be] to you with worship (*Brahman*); to away to your wives the Apsarasas.

The translation implies the naturaly suggested emendation in a of *namase* to *manase,* which Ppp. supports, reading *manaso*. Ppp. has further *bhāsāya* for *bhāmāya* in b; and, for **c**, *viśvāvaso namo brahmaṇā te kṛṇomi,* and, in **d**, combines *jāyā `ps-*. The addition of *`stu* at the end of our **c** would rectify the meter of the pāda and make the definition of the Anukr. exact.

३८९१. राया वयं सुमनसः स्यामोदितो गन्धर्वमावीवृताम।
अगन्त्स देवः परमं सधस्थमगन्म यत्र प्रतिरन्त आयुः॥ ३६॥

With wealth may we be well-willing; we have made the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gandharva go (*vṛt*) up from here; that god has gone to the highest station (*sadhastha*); we have gone where they lengthen out [their] life-time.

The prefix *a* in **b** seems out of place. The last pāda appears twice in RV. (i. 113. 16 d; viii. 48. 11 d). The definition of the verse (as noted under vs. 34) appears to be omitted in the Anukr. For the application made in Kauś. of this and the preceding verses, see under vs. 32; it does not seem at all suitable. Ppp. has in **d** for *yatra* the variant *vayam* [implying, perhaps, that the Kashmir Vaidikas understood *pratiranta* (p. *pra+tirante*) as *pratirantas*]. [With regard to an Anukr. statement that seems to concern this verse, see above, p. 739 s 4, 5, 7.] [Cf. xviii. 2. 29 n.]

३८९२. सं पि॑तरा॒वृत्वि॑ये सृजेथां मा॒ता पि॒ता च॒ रेत॑सो भवाथः।
मर्य॑ इव॒ योषा॒मधि॑रोहयैनां प्र॒जां कृ॑ण्वाथामि॒ह पु॑ष्यतं र॒यिम्॥ ३७॥

Unite (*sam-sṛj*), O you (two) parents (*pitṛ*), the (two) things that are seasonable; you shall be mother and father of seed; as a male (*marya*) a female (*yoṣā*), do you mount her; make you (two) progeny; here enjoy (*puṣ*) wealth.

[For ``mount her,`` W. suggests in pencil ``make her mount``; but I suspect that the full expression would be *adhi rohaya śepa enām.*] In **a**, *rtviye* is regarded by the *pada*-text as dual, and is translated accordingly; it probably means the respective contributions of the two to the embryo. Ppp. reads instead (*-rā*) *vṛddhaye,* a welcome emendation. Further, in **b**, it puts *pitā* before *mātā* and has *ja* for *ca* and ends **b** with *bhavātha*; [and it makes our 37 **d** and 39 **c** change place, but with *puṣyatu no* for our *puṣyatam*]. [Pronounce *maryeva* in c: the verse then scans easily as 11 + 11: 11 + 12, if we accept the resolution *ṛtuiye* in **a**.] According to Kauś. 79. 8, it is used in the act of coition. [Concerning the matter as an essential element of the ritual, see Winternitz, p. 92.] Ppp. arranges this and the following six verses in the order 37, 40, 38, 39, 42, 41, 43.

३८९३. तां पू॑षञ्छि॒वत॑मा॒मेर॑यस्व॒ यस्यां॒ बीजं॑ मनु॒ष्या॒३॑ वप॑न्ति।
या न॑ ऊ॒रू उ॑श॒ती वि॒श्रया॑ति॒ यस्या॑मु॒शन्त॑ः प्र॒हरे॑म॒ शेप॑ः॥ ३८॥

Send, O Pūṣan, her, most propitious, in whom men scatter seed (*bija*); who, eager, shall part our thighs; in whom we, eager, may insert the member.

The verse is RV. x. 85. 37, which, however, reads at end of **c** (with Ppp.) - *śrayāte* [`who, eager, shall part her thighs for us`], and of **d** -

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

harāma śepam. All our mss. accent *puṣan* in a; Bp. begins **c** with *yaḥ: naḥ.* The same verse is found in HGS. i. 20. 2, with *nas* after *tām* in **a**, *visrayātai* in **c**, and *-harema śepam* in **d.** PGS. (i. 4. 16) has a corresponding, but quite different, text: *sā naḥ pūṣā śivatamām e ``raya sā na ūrū uṣati vi hara: yasyām uṣantaḥ praharāma śepaṁ yasyām u kāmā bahavo niviṣṭai.* The Āpast. text (wint., p. 90 [MP. i. 11.6] has the RV. version, except *śrāyātāī* at end of **c.** [Barring the bad cesura in **a**, the verse is a good *triṣṭubh;* but the definition (as noted under vs. 34) is omitted by the Anukr.]

३८९४. आ रोहोरुमुपं धत्स्व हस्तं परि ष्वजस्व जायां सुमनस्यमानः।
प्रजां कृण्वाथामिह मोदमानौ दीर्घं वामायुः सविता कृणोतु॥३९॥

Mount you the thigh; apply the hand; embrace your wife with well-willing mind; make you (two) progeny here, enjoying; let Savitā make for you a long life-time.

The first half-verse is found also in the Āpast. [Wint., p. 90 [MP. i. 11. 7]), with the variant (after *ūrum*) *upa barhasva bāhum.* [Ppp., as just noted, makes our 37 **d** change place with our 39 **c**, reading, however, *rodamānau* for *mod-;* and in its **d** it has *tu* for *vām,* combining *tv āyus sav-.*] The verse is ill defined as a *jagatī* or *bhurik triṣṭubh;* it is properly a *svarāṭ triṣṭubh.*

३८९५. आ वां प्रजां जनयतु प्रजापतिरहोरात्राभ्यां समनक्त्वर्यमा।
अदुर्मङ्गली पतिलोकमा विशेमं शं नो भव द्विपदे शं चतुष्पदे॥४०॥

Let Prajāpati generate progeny for you (two); let Aryaman unite (*sam-añj*) [you] with days-and-nights; not ill-omened, enter you this world of your husband; be weal to our bipeds, weal to [our] quadrupeds.

The verse is RV. x. 85. 43, which, however, begins a with *a naḥ pr-,* **b** with *ājarasaya,* and **c** with *ādurmaṅgalīḥ p-.* Ppp. also reads the latter (*-līṣ p-*); and, in **d**, *astu* for *bhava.* RV. further omits *imam* in **c.** [MB. at i. 2. 18 follows RV.] The Āpast. text (Wint., p. 90 [MP. i. 11. 5]) has precisely the RV. version. MS. (ii. 13. 23) has pāda a only. The verse is almost a good *jagatī,* only a little damaged by the intrusion of *imam* in c; [and a perfect *jagatī*, if (with RV. MB. MP.) we omit *imam*].

३८९६. देवैर्दत्तं मनुना साकमेतद् वाधूयं वासो वध्वश्च वस्त्रम्।
यो ब्रह्मणे चिकितुषे ददाति स इद् रक्षांसि तल्पानि हन्ति॥४१॥

This bridal garment and bride's dress, given by the gods

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

together with Manu, whoso gives to a knowing (*cikitvān*) priest (*Brahman*), he verily slays the demons of the couch (?).

The translation implies at the end the emendation (suggested also by Weber, p. 211) of *talpāni* and *talpyāni,* as required by both sense and meter, and supported by the Ppp. reading *tṛpyāni.* For **b,** Ppp. gives *vādhūyaṁ baddho* (*vadhvo?*) *vāso `syāḥ,* which though metrically awkward, is not redundant in expression. In Kauś. 79. 21, the verse accompanies the priest`s acceptance of the bridal garment, given him with 1. 25. The verse is a good *triṣṭubh*, if emended as proposed in **d.** [Cf. vii. 37. 1 n.]

३८९७. यं मे दुत्तो ब्रह्मभागं वधूयोर्वाधूयं वासो वध्वश्च वस्त्रम्।
युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते साकमिन्द्रश्च दुत्तम्॥४२॥

What priest`s portion they (dual) give to me the bride-seeker (*vadhūyu*), the bridal garment and bride`s dress, do you, O Bṛhaspati and Indra, assenting, together give it to the priest (*Brahman*).

The anomalous accent *dattam* at the end is read be all our [and SPP`s] authorities. Ppp. varies considerably: *yan no `diti brahmabhāgaṁ vadhūyor vāso vadhvaś ca vastram;* and *dhattām* at the end.

३८९८. स्योनाद्योनेरधि बुध्यमानौ हसामुदौ महसा मोदमानौ।
सुगू सुपुत्रौ सुगृहौ तराथो जीवावुषसो विभातीः॥४३॥

Awaking out of a pleasant lair (*yoni*), mightily enjoying yourselves, merry, having good kine, good sons, good houses, may you, living, pass the outshining dawns.

Ppp. reads in **c,** *subhau suputrau sukṛtau carātau jīvā uṣ-*; our P.M.W. have *carātho*. To accent *tarāthas,* counting it to **d** instead of **c,** would be an improvement. The verse (which scans 11 + 11: 8 + 11 or 11 + 8 = 41) is very ill described by the Anukr. According to Kauś. 79. 12, it accompanies the rising from the nuptial bed.

३८९९ नवं वसानः सुरभिः सुवासा उदागां जीव उषसो विभातीः।
आण्डात् पतत्रीवामुक्षि विश्वस्मादेनसस्परि॥४४॥

Clothing myself anew, fragrant, well-dressed, I have risen alive to the outshining dawns; as a bird from the egg, I have been released out of all sin.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines **a-b** *suvāso `dā-,* According to Kauś. 79. 27. the verse is used when the priest comes back after washing the bridal garment.

३९००. शुम्भंनी द्यावांपृथिवी अन्तिंसुम्ने महिंव्रते।
आपंः सप्त सुस्रुवुर्देवीस्ता नों मुञ्चन्त्वंहंसः॥४५॥

Beautiful [are] heaven-and-earth, pleasant near by, of great courses; seven divine waters have flowed; let them free us from distress.

This verse is a repetition of vii. 112. 1. Ppp. reads in **b** *yantusumne,* and, for **c,** *āpas sapta sravantīs* (*tā* etc.). The redundant syllable in **c** is not noticed by the Anukr. here, although it was so at the other occurrence. The verse is used by Kauś. 78. 10 with vs. 1 (see the note to that verse), and again in 78. 13 it accompanies the pouring of water into the folded hands of the pair; and yet again, in 79, 25, the pouring of water on the bridal garment; this use is evidently the one which gives the verse its place here.

३९०१. सूर्यायैं देवेभ्यों मित्राय वरुंणाय च।
ये भूतस्य प्रचेंतसस्तेभ्यं इदमंकरं नमंः॥४६॥

To Sūryā, to the gods, to Mitra and Varuṇa, to them who are forethoughful of that which exists, have I paid this homage.

The verse is RV. x. 85. 17, with a differently ordered, **d,** *idaṁ tebhyo `karāṁ namaḥ,* by which is avoided the redundancy of a syllable–which the Anukr. passes unheeded. [Ppp. avoids it in yet another way by reading *tebhyo `ham akaraṁ namaḥ.*] Kauś. uses it twice in 77; once in 5, on the wedding-journey; and again in 23, on arrival at the new home. [As to the ``deity`` of the verse, see above, p. 739, s, 4, 5, 7.]

३९०२. य ऋते चिंदभिश्रिषंः पुरा जत्रुभ्यं आतृदंः।
संधांता संधिं मघवां पुरूवसुर्निष्कंर्ता विहुंतं पुनंः॥४७॥

He who, without a clamp (? *abhiśriṣ*), before the piercing of the neck-ropes (? *jatru*), combines (*sam-dhā*), a combination–he the bountiful, the one of much good–removes again what is spoiled (*vihruta*).

[Or `joins a joining` and `mends again what is damaged,` as W. suggests in pencil.] This obscure verse is RV. viii. 1. 12, and is found also in several other texts, as SV. (i. 244), MS. (iv. 9. 12), TA. (iv. 20. 1), PB. (ix. 10. 1). KŚS. xxv. 5. 30. The RV. text differs from ours only by having in **d** *iṣkartā* for *niṣk-;* KŚS. alone agrees with RV. in this; SV. is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

throughout as AV.; PB. begins *yakṣate cid,* and has *vihṛtam* in d; TA. begins *yad ṛte,* has *jartṛbhyas* in **b**, *purovāsus* in **c**, [and *vihṛtam* in **d** in the Calcutta ed.: the Poona ed., p. 327, prints it *vihrutam,* with a *virāma* after the *h* !]. MS. has a very corrupt text for **a**, **b** (*jari cetid* etc.), and *saṁdhis* and *puruv-* in c; and the Āpast. text (Wint., p. 69 [MP. i. 7. 1]) agrees throughout with TA. Ppp. writes *ārdaḥ* for *ātṛdaḥ*. The needed description of the verse as a *pathyābṛhatī* is omitted by our Anukr. Vait. 12. 7 has the verse used as expiation when anything is broken during the sacrifice; Kauś. 77, 7, when anything on the bridal car needs mending; any also, 57. 7, when a student's staff is broken.

३९०३. अपास्मत् तम उच्छतु नीलं पिशङ्गमुत लोहितं यत्।

निर्दहनी या पृषातक्यस्मिन् तां स्थाणावध्या संजामि॥४८॥

Away from us let the darkness shine (*vas*), that is deep blue, brown (*piśaṅga*), also red; she who is consuming, spotted, her I fasten (*ā-saj*) on this pillar.

The latter half-verse is corrupt in Ppp. beyond intelligibility. [The definition *satahpaṅkti* (cf. my note to vi. 20. 3 and *Ind. Stud.* viii. 45) presumably means 9 + 11: 9 + 11. If we could dispense with the *yā* in **c**, the verse would be excellent so far as rhythm and cadence go (8 + 11: 8 + 11).] It is used in Kauś. 79. 22 in connection with taking away the bridal garment to cleanse it. The `she` is perhaps the female demon supposed to belong to the defiled article.

३९०४. यावतीः कृत्या उपवासने यावन्तो राज्ञो वरुणस्य पाशाः।

व्यृद्धयो या असमृद्धयो या अस्मिन् ता स्थाणावधि सादयामि॥४९॥

How many witchcrafts in the outer garment (? *upavāsana*), how many fetters of king Varuṇa, what failures, what non-successes–them I cause to sit upon this pillar.

Ppp. has *paścācāne* in a for *upavāsane;* and, for **d**, *asmin tā stāno muñcāmi sarvām*. Our P.M.W. read in **d** *taṁ sth-*. the rest *taḥ* sth- In Kauś. 79. 23 the verse is used immediately after the preceding. The lack of a syllable in a is disregarded by the Anukr.

३९०५. या मे प्रियतमा तनूः सा मे बिभाय वाससः।

तस्याग्रे त्वं वनस्पते नीविं कृणुष्व मा वयं रिषाम॥५०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What is my dearest self (*tanu*), that of me is afraid of the garment; of it do you, O forest-lord, make first (*agre*) for yourself an inner wrap (*nīvi*); let us not suffer harm.

This verse is used in Kauś. 79. 24 next after the two preceding, the person who has the garment in charge wrapping a tree with it. The Anukr. contains no definition of the meter (8 + 8: 8 + 11 = 35). The verse, as noted above, is wanting in Ppp.

३९०६. ये अन्ता यावंतीः सिचो य ओतंवो ये च तन्तंवः।
वासो यत् पत्नीभिरुतं तन्नः स्योनमुपं स्पृशात्॥५१॥

What ends [there are], how many edges (*sic*), what webs, and what lines; what garment woven by the spouses–may that touch us pleasantly.

More lit., `[as] a pleasant one.` With this verse, according to Kauś. 79, 26. the new possessor of the garment puts it on, then coming back with vs. 44. The Anukr. notices this time the redundant syllable in **b** (we are doubtless to contract to *yau `tavo*). Ppp. reads, for **c, d,** *vāso yat patnībhṛtaṁ tanvā syonam upa spṛśaḥ*.

३९०७. उशतीः कन्यलां इमाः पितृलोकात् पतिं यतीः।
अवं दीक्षामंसृक्षत स्वाहां॥५२॥

Eager, these young girls, going to a husband from the father`s world, have let go the consecration: hail !

All our mss. [and SPP`s authorities] leave *yatīḥ* in **b** unaccented, as in 1. 32 **c,** as if *pātiṁ yatīḥ* were a sort of compound word, [although the *pada*-text treats them as separate words !]. [Cf. MP. i. 4. 4, and Wint., p. 54, vs. 55 n. 1.] The Anukr. counts in *svahā* at the end as a metrical part of the verse. According to Kauś. 75. 24, this, verse is uttered as the bride lays fuel on the fire; then [75. 25], with seven verses, (apparently, this and the six that follow [so schol.]), the prepared water is heated, and with vs. 65 below, the bride is bathed.

३९०८. बृहस्पतिनावंसृष्टां विश्वे देवा अंधारयन्।
वर्चो गोषु प्रविंष्टं यत् तेनेमां सं सृंजामसि॥५३॥

Her, let go by Bṛhaspati, all the gods maintained; what splendor is entered into the kine, with that do we unite this woman.

[Cf. Bohtlingk, ZDMG. liv. 614.] Besides the use of vss. 53-58 made by Kauś. 75. 25, as noticed in the preceeding note, they are again applied

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in 76. 31, when at the end of the wedding ceremony the bride is sprinkled with fragrant powders. The connection of *avasṛṣṭām* with *avā `sṛkṣata* in vs. 52 **c**, suggests *dīkṣām* as the word to be supplied in the first lines of these verses; and so Ludwig translates.

३९०९. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
तेजो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि॥५४॥

Her, let go etc. etc.; what brilliancy (*tejas*) is entered etc. etc.

३९१०. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
भगो गोषु प्रविष्टो यत् तेनेमां सं सृजामसि॥५५॥

Her, let go etc. etc.; what fortune (*bhaga*) is entered etc. etc.

३९११. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
यशो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि॥५६॥

Her, let go etc. etc.; what glory is entered etc. etc.

३९१२. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
पयो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि॥५७॥

Her, let go etc. etc.; what milk (*payas*) is entered etc. etc.

३९१३. बृहस्पतिनावसृष्टां विश्वे देवा अधारयन्।
रसो गोषु प्रविष्टं यत् तेनेमां सं सृजामसि॥५८॥

Her, let go etc. etc.; what sap is entered etc. etc.

Of these six verses, differing from one another only in one word, Ppp. omits one (58), and puts 55 after 56.

३९१४. यदीमे केशिनो जना गृहे ते समनर्तिषू रोदेन कृण्वन्तो३घम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥५९॥

If these hairy people have danced together in your house, doing evil with wailing–from that sin let Agni and Savitā release you.

This and the three following verses are discussed by Bloomfield in AJP. xi. 336 ff. [or JAOS. xv., p. xliv. = PAOS. for Oct. 1890]. They evidently have no connection originally with marriage ceremonies, but rather with wailings for the dead, which are regarded as ill-omened and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

requiring expiation.* [Cf. the following verse.] Kauś. quotes only this one (79. 30), and for no definite purpose, combining it with 1, 46 (see note to the latter). Ppp. reads in a *yad aṃī* for *yadī `me*, and in c *kṛṇvatīs*. The false accent *kṛṇvantas* (which our edition has not corrected) is read by all our mss. save one (D.).

[The case is nearly the same with the authorities of SPP., who says, ``This reading [kṛṇvanto] appears ancient, traditional, and general.`` A note in my copy of AV. suggests that the blunder may have crept in from vs. 61; and I find my surmise confirmed not only by SPP. (who, however, attributes the wrong accent and *kampa* to vs. 60; see his note), but also by the fact of similar occurrences elsewhere: cf., for example, the curious *avagraha* of *samojñapayāmi* at vi. 74. 2 (and my note); the impossible *viobhāti* at xiii. 3. 17, and note; etc.]

*[Cf. Francis James Child, *The English and Scottish Popular Ballads*, part x., p. 498, under the heading ``Tears destroy the peace of the dead,`` and the citation from MBh. xi. 1. 42-43 given on p. 294 of the same part: ``For they [the tears], like sparks, `tis said, do burn those men [for whom they`re shed].``] [See Luders, ZDMG. lviii. 507.]

३९१५. यदीयं दुहिता तव विकेश्यरुदद् गृहे रोदेन कृण्वत्यघम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६०॥

If this daughter of yours has wailed with loosened hair (*vikeśa*) in your house, doing evil with wailing–from that sin etc. etc.

Ppp. has a very different text: *yad āsau* [! *yadā `sau*?] *duhitā tava vikreṣv arujat: bahu rodhena kṛṇvaty agham.*

३९१६. यज्जामयो यद्युवतयो गृहे ते समनर्तिषू रोदेन कृण्वतीरघम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६१॥

If (*yat*) sisters (*jāmi*), if young women, have danced together in your house, doing evil with wailing–from that sin etc. etc.

Because of the redundant syllable [the second *yad*, intrusion?] in **a**, the Anukr. absurdly separates this verse from the others here, and calls it a *triṣṭubh*.

३९१७. यत् ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितमघकृद्भिरघं कृतम्।
अग्निष्ट्वा तस्मादेनसः सविता च प्र मुञ्चताम्॥ ६२॥

If in your progeny, in your cattle, or in your houses is settled (*ni-sthā*) any evil done by the evil-doers–from that sin etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९१८. इयं नार्युप ब्रूते पूल्यान्यावपन्तिका।
दीर्घायुरस्तु मे पतिर्जीवाति शरदः शतम्॥६३॥

This woman, scattering shrivelled grains (*pūlya*) appeals: be my husband long-lived; may he live a hundred autumns.

Ppp. reads in **b** *pūlpāni* [instead of our *pulyāni*. For the distinction between *lpa* and *lya* (note to vi. 127. 1), *nāgarī* mss. are of course not to be trusted. All but one of SPP's read *pulpāni* and his two then living *śrotriyas* recited *pulpāni*. But in view of the Prākrit *pulla* etc. he reads *pulyāni*.] Instead of our **d**, Ppp. reads *edhantāṁ pitaro mama*. The same verse is found in several Sūtras: PGS. (i. 6. 2), HGS. (i. 20. 4), MB. (i. 2. 2), and the Āpast. text (Wint., p. 56 [MP. i. 5. 2]); but with sundry various readings in **b** and **d**: for *pūlyāni*, the Āpast. text has *gulpāni* [Oxford ed. *kulpānī*], and PGS. *lājān*, while HGS. and HB. give for the whole pāda *`gnau lājān āvapantī;* in **d** the Āpast. text reads *jivātu*, and the other three (nearly agreeing with Ppp.) for the whole pāda *edhantāṁ jñātayo mama*; MB., moreover, inserts between **c** and **d** *śataṁ varṣāṇi jīvatu*. [PGS. has in **c** *āyuṣmān* for *dīrghayus*.]

[Cf. MGS. i. 11. 12 **d**, and p. 148.] According to Kauś. 76. 17, the verse is repeated while the bride stands firm upon the stone and scatters the grains. [For *āvapantikā*, cf. ii. 3. 1; iv. 37. 10; v. 13. 9 and notes.]

३९१९. इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्य श्नुताम्॥६४॥

Here, O Indra, do you push together these two spouses like two *cakravākas*; let them, with [their] progeny, well-homed, live out all their life-time.

Ppp. has in **c** the better reading *prajāvantau sv-*, and, in **d**, *dīrgham* for *viśvam*. Some of our mss. (Bp.E.T.K.) [and three of SPP's] read at the end *-nutam*. The Kauś. (79. 9), on account of the verb *sam-nud*, has the verse used to accompany the act of coition.

३९२०. यदासन्द्यामुपधाने यद् वोपवासने कृतम्।
विवाहे कृत्यां यां चक्रुरास्नाने तां नि दध्मसि॥६५॥

What is done on the chair (*āsandī*), on the cushion (*upadhana*), or what on the covering (*upavāsana*); what witchcraft they have made at the wedding (*vivāha*)–that do we deposit in the bath.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads in a *āsandhyā up-*. By Kauś. 75. 26, the verse is used at the bride's bath, next after vss. 52-58, and before 1. 35, 43. [Griffith would seem to take *yad* as virtually equivalent to *yaṁ kṛtyam*.]

[The *āsandī* appears to be now a throne (cf. AB. viii. 5, 6, 12), and now something between a lounging chair and a bed, 'a long reclining chair' such as Anglo-Indians use today with more comfort than elegance. That it was usable also as a bier carried by four bearers appears from Dīgha Nikāya, ii. 23, and Buddhaghosa's scholion. Compare also the description below, AV. xv. 3.3 ff.–In Hāla's Saptaśataka, *āsandiā* is glossed by *khaṭvā* (no. 112, ed. 1870) or *paryaṅkikā* (no. 700, ed. 1881).]

३९२१. यद् दुष्कृतं यच्छमलं विवाहे वहतौ च यत्।
तत् संभलस्यं कम्बले मृज्महे दुरितं वयम्॥ ६६॥

What ill deed, what pollution at the wedding, and what on the bridal car–that difficulty do we wipe off on the dress (*kambala*) of the wooer.

Ppp. reads in **c** *sambharasya*. Kauś. 76. 1 makes the verse accompany the rubbing of the bride dry after the bath with a garment, which is then carried to the woods and fastened to a tree.

३९२२. संभले मलं सादयित्वा कम्बले दुरितं वयम्।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत्॥ ६७॥

Having settled the defilement on the wooer, the difficulty on the dress, we have become worshipful, cleansed (*śudh*); may he extend our life-times.

Ppp. also has this time *sambhale* in a; in **d**, it combines *nā ''yūnṣi* and reads *tāriṣam.* [Here, as at iv. 10. 6 and ii. 4 6: see notes,] part of our mss. (Bs. E.O.D.] read *tārṣat.* With the verse compare xii. 2. 20 above. The Anukr. passes without notice the extra syllable in **a.**

३९२३. कृत्रिमः कण्टकः शतदन् य एषः।
अपास्याः केश्यं मलमप शीर्षण्यं लिखात्॥ ६८॥

The artificial hundred-toothed comb (?) that is here shall scratch away the defilement of the hair of her, away that of her head.

The majority of our mss. (all but Bs.s.m.P.R.) read *kaṇṭakas* 'thorn' in **a.** Ppp. has *kaṅkatas*. The Kauś. text, 76. 5, with the subsidiary texts (see note to that rule), gives *kaṅkata,* with our edition. There is little to choose between the two readings. Ppp. reads in **b** *apā 'syāt k-*. The verse,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which is a *purauṣṇih,* is not defined by the Anukr. Kauś. 76. 5 makes it accompany the combing of the bride`s hair after she has been bathed and (with 1. 45, 53) clothed in a new garment.

३९२४. अङ्गादङ्गाद् वयमस्या अप यक्ष्मं नि दध्मसि।
तन्मा प्रापत् पृथिवीं मोत देवान् दिवं मा प्रापदुर्वऽन्तरिक्षम्।
अपो मा प्रापन्मलमेतदग्ने यमं मा प्रापत् पितृंश्च सर्वान्।। ६९।।

Away from every limb of her do we deposit the *yakṣma*; let that not attain (*pra-āp*) the earth nor the gods; let it not attain the heaven, the wide atmospher; let that defilement not attain the waters, O Agni; let it not attain Yama and all the Fathers.

Ppp. reads in **a, b** *yo `yam asyām upa yakṣmaṁ ni dhatta naḥ.* Kauś. 76. 14 uses the verse to accompany the purifying of the bride. The metrical structure (8 + 8: 11: 11: 11 + 11 = 60) is described as well as the Anukr. knows how.

३९२५. सं त्वा नह्यामि पयसा पृथिव्याः सं त्वा नह्यामि पयसौषधीनाम्।
सं त्वा नह्यामि प्रजया धनेन सा संनद्धा सनुहि वाजमेमम्।। ७०।।

I gird you with the milk of the earth; I gird you with the milk of the herbs; I gird you with progeny, with riches; do you, being girded, win (*ā-san*) this strength (? *vāja*).

TS. (iii. 5. 6[1]) has a corresponding verse, of which this seems an artificial variation: *saṁ tvā nahyāmi payasā ghṛtena s. t. n. āpa oṣadhībhiḥ: s. t. n. prajayā `hām adya sa dīkṣita sanavo vājam asme.* [Cf. MGS. i. 11. 6 (with adbhis for apas), and p. 156.] Kauś. 76. 7 uses the verse (with 1. 42) at the girding of the bride.

३९२६. अमोऽहमस्मि सा त्वं सामाहमस्म्यृक् त्वं द्यौरहं पृथिवी त्वम्।
ताविह सं भवाव प्रजामा जनयावहै।। ७१।।

He am I, she you; chant am I, verse you; heaven I, earth you; let us (two) come together here; let us generate progeny.

The verse (8 + 8 + 8: 7 + 8 = 39) is strangely called a *bṛhatī* by the Anukr. It is found, with more or less variation, in a host of other texts: AB. (viii. 27. 4), TB. (iii. 7. 19), K. (xxxv. 18), ŚB. (xiv. 9. 4[19]). AGS. (i. 7. 6), PGS. (i. 6. 3), HGS. (i. 20, 2), Āp. (ix. 2. 3). In the first pāda, TB. (with which HGS. and Ās. agree throughout) has the unintelligent reading *amūham;* AB. has *sa* for *sā,* which seems also a mere blunder. After this, AB. ŚB.AGS.PGS. add the same, inverted: *sa* (AB. *sa* again) *tvam asy*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

amo `ham (ŚB. PGS. *ahām*). As regards our third pāda, there is no variant in reading, but AB.TB.AGS.HGS.Āp. put it before our second. In our second pādā, the same texts omit the *asmi*; the whole pāda is wanting in Ppp. For our **d,** AB. has *tāv eha saṁ vahāvahai,* and ends there; TB. etc. give as ending to the verse *tva e `hi sam bhavāva saha reto dadhāvahai puṁse putraya vettavai;* ŚB. nearly the same, but with *saṁrabhavahai, dadhavahai,* and *vittaye;* AGS. instead *tāv e `hi vi vahāvahai prajām prajanayāvahai;* PGS. spins out the longest ending: *tāv e `hi vi vahāvahai saha reto dadhāvahai prajām pra janayāvahai putrān vindāvahai bahūn te santu jaradaṣṭayaḥ.* [Cf. MP. i. 3. 14, and Wint., p. 52; also MGS. i. 10. 15 **d,** and p. 146, and i. 10. 15 e, and p. 150, s.v. *tā*; also GB. ii. 3. 20; JUB. i. 54.] Kauś. 79. 10 uses the verse, with i. 34. 1, after the consummation of the union.

३९२७. जनियन्ति नावग्रंवः पुत्रियन्तिं सुदानंवः।
अरिंष्टासू सचेवहि बृहते वाजंसातये॥७२॥

The unmarried of us seek a wife, the liberal seek a son; may we (two), with uninjured life-breath, be companions (*sac*), in order to what is great, to winning of strength (? *vāja*-).

`Of us` in a is dual (*nau*) in the text, but requires, doubtless, emendation to *nas* or to *nu.* The corresponding half-verse in RV. (vii. 96. 4 **a,** b) has *nu;* it reads *janīyanto nv agravaī putrīyantaḥ s-.* That our denominatives have a right to their short *i* is further vouched for by their quotation as examples for it under Prait. iii. 18. Whether one should emend in **d** to *bṛhatyai,* or translate as is done above, may be made a question; it seems most likely to be a mixed construction, meaning virtually `in order to the gaining of great *vāja.*` *Vajasātaye* is never joined with an adjective in RV. Ppp. reads with our text throughout.

३९२८. ये पितरौं वधूदर्शा इमं वंहतुमागंमन्।
ते अस्यै वध्वै संपंत्न्यै प्रजावच्छर्मं यच्छन्तु॥७३॥

What bride-beholding Fathers have come to this bridal-car, let them bestow on this bride, with her husband, protection accompanied with progeny.

The *pada*-text has the bad reading *a: agaman,* instead of *ā+agaman.* Part of our mss. (Bp.P.M.W.O.) read in **c** *sampatyai*, but doubtless only by the scribes` oversight. According to Kauś. 77. 12, the verse is to be used when the bridal train passes by a burial-place.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९२९. येदं पूर्वागन् रशनायमाना प्रजामस्यै द्रविणं चेह दत्त्वा।
तां वहन्त्वगतस्यानु पन्थां विराडियं सुप्रजा अत्यजैषीत्॥७४॥

She who has come hither before, girdling herself (?), having given to this woman here progeny and property–her let them carry along the road of what is not gone; this one, a *viraj,* having good progeny, has conquered.

This obscure verse is not made clear by Kauś. 77. 4; though the latter perhaps means it to be used if another bridal procession goes athwart the track at a cross-roads. The *pada*-text in a divides without any reason *raśanāyamānā*. Perhaps, too, we ought to resolve *pūrvāgan* into *purvā: ā+agan,* instead of *purvā: agan,* as the p. does. The third pāda is perhaps a mere ill-wish with contempt: `she may go to grass.` Ppp. reads in **b** *dhattām,* in **c** *abhi* for *anu,* and combines in **d** *suprajā `ty-.* [For consistency, the Berlin text should have *dattvā.*]

३९३०. प्र बुध्यस्व सुबुधा बुध्यमाना दीर्घायुत्वाय शतशारदाय।
गृहान् गच्छ गृहपत्नी यथासो दीर्घं त आयुः सविता कृणोतु॥७५॥

Continue you awake, waking with good awakening, to length of life of a hundred autumns; go to the houses that you may be house-mistress; let Savitā make for you a long life-time.

Ppp. reads for **c** *gṛhān pre `hi sumanasyamānā,* and combines in **d** *tā ``yus sav-.* We had [part of **a**, above, in 31 c]; **c** above as 1. 20 c; and **d** 1. 47 **d** [nearly =] 2. 39 **d.** ACcording to Kauś. 77. 13, the verse is to be used if the bride falls asleep on the road.

The Anukr. is not content with this length of hymn, but adds three more pieces from other parts of the Veda to fill up the ``wedding of Sūryā``: *sahṛdayam* (iii. 30. 1) *ity atharvā saumyam* [*sāmmanasyam?*] *ānuṣṭubham ā no agna* (ii. 36. 1) *iti pativedanaḥ saumyaṁ traiṣṭubhaṁ vi hī* (xx. 126. 1) *`ti tryadhikai ``ndro* [*tryadhikam aindro?*] *vṛṣākapir indrāṇī `ndraś ca* (mss. *-drasya*) *samūdire pāṅktam ity eṣa sauryavivāha iti.*

[Here ends the second *anuvāka*, with I hymn (but see Book XIV) and 75 verses. The quoted Anukr. says *pañcasaptatir uttaraḥ.*]

[Some mss. sum up the book as of 2 hymns and 139 verses.]

॥इति चतुर्दशं काण्डं समाप्तम्॥

[Here ends the twenty-ninth *prapāṭhaka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ पञ्चदशं काण्डम्॥

BOOK XV

The Vrātya

[This fifteenth book is the third book of the third grand division (books xiii.-xviii.) of the Atharvan collection; and (like books xiii. and xiv.) it clearly shows that unity of subject which is the distinguishing characteristic of the books of the division. Books xv. and xvi. are unlike all the others in that they consist exclusively of *paryāya-sūktas,* the former of 18, and the latter of 9. The book has, I believe, the distinction of being the first book of the Atharva-veda ever translated into an Occidental language: not only a translation of it, but also the original text, was published by Theodor Aufrecht, in the very first part of the first volume of the *Indische Studien,* pages 121-140, in August, 1849 (title-page, 1850: but see ZDMG, iii., pages 484, 482), some five or six years before the first part of the Berlin edition, the provisional preface of which is dated February, 1855. The *bhāṣyais* again lacking.]

[The word *vrātya* is defined by BR. as `belonging to a roving band (*brata*), vagrant; member of a fellowship that stood without the Brahmanical pale.` It is further applied to the son of an uninitiated man (Baudhāyana, i. [8.] 16^{16}: cf. Manu, x. 20), or also to one who has let the proper time for the sacrament of initiation slip by (Manu, ii. 39). And the MBh., at v. 35. 46 = 1227, classes the *vrātya* with the offscourings of society, such as incendiaries, poisoners, pimps, adulterers, abortionists, drunkards, and so on.–In the St. Petersburg Lexicon, vi. 1503, BR. express the opinion that the praise of the *vrātya* in this book is an idealization of the pious vagrant or wandering religious mendicant. In this connection, Weber`s *History of Indian Lit.,* p. 112, may be consulted; also Bloomfield`s more recent paragraph in his contribution to Buhler-Kielhorn`s *Grundriss,* entitled. *The Atharvaveda,* p. 94.]

[The Anukr., in its statements s to the ``deity`` of the book, says *adhyātmakam* (see p. 773); and the Cūlikā Upaniṣad (see Deussen`s *Upaniṣads,* pages 637, 640) reckons the *vrātya* as one among the many forms in which *Brahman* is celebrated in the AV., mentioning in the same verse with *vrātya* (celebrated in AV. xv.) also the *brahmacārin* and the *skambha* and the *palita* (celebrated respectively at AV. xi. 5 and x. 7, 8 and ix. 9), etc.–And this view accords well with the penultimate verse of the fifth *prapāṭhaka* of the Chāndogya Upaniṣad (v. 24. 4), where it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

said of the sacrificial remnant that, it be offered even to an outcaste, it is as good as if offered to the omnipresent All-soul, provided only it be done with the right knowledge. And a similar idea is perhaps meant to be expressed by our text here, AV. xv. 13. 8, 9.]

[In spite of its puerility and surface-obscurity, the book is not unworthy of a searching investigation. The investigation should be one of much wider scope than I can now make; but I presume that the principal passages of the literature which would here come into consideration are those that treat of the *vrātya-stomas* (ceremonies by which *vrātyas* gain admission to the Brahmanical order), namely the seventeenth *adhyāya* of the PB. (parts 1-4) and the eighth *prapāṭhaka* of LṢS. (part 6).– Excerpts from these passages were given by Weber (1849), *Ind. Stud.* I. 33, 52; and, more recently, the main points were reported by Hillebrandt, *Ritual-litteratur,* p. 139. And the whole matter has been made the subject of an article by Rajaram Ramkrishna Bhagavat, in the *Journal of the Bombay Branch of the RAS.,* vol. xix., pages 357-364. He regards the *vrātya* as non-Aryans. It is noteworthy that a number of the articles of the outfit of a *vrātya* as rehearsed by these two texts are found also inour AV. text: so, for example, the turban, the goad, the *vipatha.*]

[**The divisions of the book.**–To begin with, the division into two *anuvākas* or `lessons,` the first of 7 and the second of 11 *paryāyas,* is clearly avouched by the Old Anukr. (see next but one); and it is also proved by AV. xix. 23. 25, where the *vrātya*-book is mentioned as a dual, the text reading *vrātyabhyāṁ* [accent !: sc. *anuvākabhyām*?] *svahā,* `to the *anuvākas* about the *vrātya* hail !`–The decad-division is wanting.]

[In the foregoing books, the Berlin edition has grouped together for the purposes of numeration the combinable *paryāyas* (see Vol. II pages 134-35) so as to form the groups which it numbers as viii. 10 (with 6 *paryāyas*); ix. 6 (with 6); [ix. 7 has but 1;] xi. 3 (with 3); xii. 5 (with 7); and xiii. 4 (with 6). For theoretical consistency, the same procedure should have been followed in this book and the next: but the practical difference would have amounted to little (we should have had to cite, for example, xv. 1. 18^1 instead of xv. 18. 1, or xvi. 1. 9^1 instead of xvi. 9. 1); moreover, the procedure of the Berlin edition is questionable and has not been followed by the Bombay edition. For an account of the discrepancies thus arising, see Book XI; and for SPP`s detailed defense of his procedure, see the Critical Notice in his first volume, pages 21-22, where he prints the pertinent text of the Old Anukr. in full and that of the Major Anukr. in large part.–A comparison of the two texts shows that the later work has quoted the precise words of its predecessor throughout.]

[The quotations from the Old Anukr. are given piecemeal at the end of the *anuvāka* or *paryāya* or group of *paryāyas* to which they severally

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

refer. They may here be given in metrical form. Of the first line, the prior half refers to the first *anuvāka* as a whole, and the latter half to the second. Lines 2-4 refer to the *paryāyas* of the first *anuvāka;* and lines 5-10 refer to those of the second. The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka;* and those in brackets refer to the *paryāyas* as counted from the beginning of the book.

vrātyādyāḥ sapta paryāyā ekādaśa paro bhavet:
aṣṭau (i. 1) *dvyūnā tatas triṅśad* (i. 2) *ekādaśa paro bhavet* (i. 3).
dvyūnā tu viṅśatis turyaḥ (i. 4) *pañcamaḥ ṣoḍaśa smṛtaḥ* (i. 5):
viṅśatiḥ ṣaṭ ca śaṭhaś ca (i. 6) *saptamaḥ pañcaka ucyate* (i. 7).
ekādaśakās trayo `tra bodhyā (ii. 3, 4, 5) [10, 11, 12]
dvāv ādyāv atha niścitau trikau tau (ii. 1, 2): [8, 9]
ṣaṣṭaṁ [*tu*] *caturdaśā `tra vidyād* (ii. 6) [13]
daśa daṣmaṁ (ii. 10) *nāvamas tu saptakaḥ syāt* (ii. 9). [17, 16]
catvāri viṅśatiś cai `va saptamo vacanāni tu (ii. 7): [14]
aṣṭamaṁ navakaṁ vidyāt (ii. 8) *pañcko daśamāt paraḥ* (ii. 11). [15, 18]

[A conspectus of the divisions in tabular form follows. In each of the two tables, the first line gives the number of the *anuvāka,* and that of the *paryāya* as counted from the beginning of the *anuvāka;* the second line gives the number of the *paryāya* as counted from the beginning of the book; the third gives the number of such divisions (*gaṇas*: p. 472) of a *paryāya* as show minor subdivisions; and these subdivisions are shown in the fourth line of the first table and in the fourth and fifth lines of the second table (the subdivisions of the fourteenth *paryāya* being called *vacanāni*: 472). In each table, the last line gives the number of divisions of a *paryāya* which are not further subdivided.–Observe that the statements of the two tables are all contained in the text of the Old Anukr., excepting those concerning the number of *gaṇas* (the third line in each table), which statements are taken from the summations noted by some mss. at the end of the *gaṇa-paryāya*, and excepting the ``sums`` in the last column, and excepting the distribution of the *avasānarcas* of *paryāyas* 13 and 11 into 2 categories (as explained in the next page).

Pary-n^{o} in anuv.	i.1	i. 2	i. 3	i. 4	i. 5	i. 6	i. 7	Sums
" " book	1	2	3	4	5	6	7	
Gaṇas		4		6	7	9		
Gaṇāvasānarcas		28		18	16	26		88
Paryāyāvasānarcas	8		11				5	24
								112

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pary-n° in anuv.	ii.1	ii.2	ii.3	ii.4	ii.5	ii.6	ii.7	ii. 8	ii.9	ii.10	ii.11	
" " books	8	9	10	11	12	13	14	15	16	17	18	
Gaṇas				3		5	12					
Gaṇāvasānarcas				6		10						16
Vacanāni							24					24
Paryāyāvasānarcas	3	3	11	5	11	4		9	7	10	5	68
												108

Note that the ``fourteen`` and ``eleven`` assigned respectively to *paryāya* ii.6 (or 13) and ii.4 (or 11) represent non-co-ordinate divisions, as explained below, p. 272.–Some mss. sum up the *avasānarcas* of the first *anuvāka* as 112. This agrees with the Old Anukr. (and the table). At the end of the second, we find the summation: *gaṇas,* 20; *gaṇa-avasānarcas,* 16; *vacana-avasānarcas,* 24; *paryāya-avasānarcas,* 71; in all, 16 + 24 + 71 = 111. This agrees with the table except in the last item, 71, which exceeds the 68 of the table by 3; and the sum for the whole book, (112 + 111 =) 223, shows the same excess.] [See pp. clxi, cxxx end, cxxxvii top, clx.]

[**Differences between the two editions in the divisions of the paryāyas.** There are no differences between them in the *paryāyas* proper (as distinguished from the *gaṇa-paryāyas*), i.e. in those eleven *paryāyas* which have no subdivided divisions, to wit, *paryāyas* 1, 3, 7, 8, 9, 10, 12, 15, 16, 17, 18. But for 15 and 16 and 17, this statement needs to be modified by rehearsal of the fact that SPP. prefixes to the *yo `sya* of each of the *avasānarcas* of the Berlin ed. from 15. 3 to 17. 7, and also to the 3 remaining *avasānarcas* of 17, the words *tasya vrātyasya* with an *avasāna*-mark, but nevertheless makes his numbering as does the Berlin ed.]

[The differences accordingly are confined to the remaining seven *paryāyas* (those which have subdivided divisions), that is, to the *gaṇa-paryāyas* 2, 4, 5, 6, 11, 13, 14.–In *paryāya* 14, each of the 12 numbered divisions of the Berlin ed. is really a *gaṇa* and is subdivided (alike in both editions, by a mark just after *kṛtva*) into 2 *vacanas*: but the *vacanas* are numbered as 24 only by SPP.– A similar statement applies to *paryāya* 4, save that here the subdivision is each time into 3: thus the 6 divisions of the Berlin ed. become 18 with SPP.– We should expect the case of *paryāya* 6 to be just like that of 4: namely that the 9 *gaṇas* of the Berlin ed. would become (9 x 3 =) 27 *gaṇa-avasānarcas* in the Bombay ed.; but in fact the mss. divide one *gaṇa* (the eighth: see note thereon) into only 2 division is supported by the Old Anukr. and that the two editions do not differ in the marking of the subdivisions, but only in the numbering.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[With *paryāyas* 5 and 2, the case is as explained on verse 3085: in a sequence of refrains or *anuṣaṅgas,* the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence.–In *paryāya* 5 (see note), there are 7 *gaṇas,* each with 3 subdivisions (the first ending with *akurvan* and the second with *Iśānaḥ*): therefore we have 2 *gaṇas* (the first and last), each with 3 subdivisions, making 6; and the remaining 5, each with 2 (a and b-c), making 10; nd so, in all, 16.–In *paryāya* 2 (for minor differences, see notes), we have the first and last, each with 8 subdivisions, making 16; and the remaining 2, each with 6 (a, **b, c, d,** e, and f-h), making 12; and so, in all, 28.]

[Finally, in the case of *paryāyas* 13 and 11, we have divisions which are not coordinate. In 13, each of the first 5 divisions as numbered in the Berlin ed. is really a *gaṇa* with 2 subdivisions (the prior one ending with *vasati*); and each of the remaining 4 is undivided: SPP. therefore numbers them as (5 x 2 =) 10 *gaṇa-avasānarcas* and 4 *paryāya-avasānarcas,* thus making ``14 *avasānarcas* of both kinds,`` as required by the Old Anukr.–In the case of *paryāya* 11, the Old Anukr, requires the division into 11 *avasānarcas,* and this is the division of both editions. The requirement of the non-coordinate subdivisions, namely into 5 + (3 x 2 =) 6 = 11, is made only by the summations of the mss., and only by some of them, not all. This division, if made at all, is doubtless to be made by taking the first 5 as *paryāya-avasānarcas* and the last 6 as *gaṇa-avasānarcas* (3 *gaṇas* of 2 each).]

[Of this book we find in Paipp. (in xviii.) only the first *paryāya* and a phrase from the second. Moreover, neither Kauś. nor Vait. make any citations from the book; but it may be noted that xv. 5. 1 is reckoned to the *raudra gaṇa* by the schol. to Kauś. 50. 13. In respect of contents and style, the book is quite like the Brāhmaṇas, and it is all in prose. Occasional sequences of words are rhythmical (so the first phrase of 17. 8 and the relative clauses of 15 and 16 and 17); but these are doubtless mere casual lapses into meter (cf. p. 869).].

[Whitney`s ms. appears to indicate that he intended to give to each *paryāya-sūkta* a heading (in Clarendon type, as before); and I have thought it well, for the sake of convenience and typographical clearness, to carry out his apparent intent.–Moreover, to facilitate reference to the Bombay edition, I have added, in ell-brackets ([ ]), the numbers of SPP`s minor divisions, wherever the latter differ from those of the Berlin edition.]

[The excerpts from the Major Anukr. which concern the *kāṇḍa* as a whole may first be given.]

[*aṣṭādaśa paryāyāḥ adhyātmakam; mantroktadevatyā uta vrātyadaivatam.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1. Paryāya the first

[१ - अध्यात्म-प्रकरण सूक्त (प्रथम पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- साम्नी पंक्ति, २ द्विपदा साम्नी बृहती, ३ एकपदा यजुर्ब्राह्मी अनुष्टुप्, ४ एकपदा विराट् गायत्री, ५ साम्नी अनुष्टुप्, ६ त्रिपदा प्राजापत्या बृहती, ७ आसुरी पंक्ति, ८ त्रिपदा अनुष्टुप्।]

३९३१. व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत्॥ १॥

A Vrātya there was, just going about; he stirred up Prajāpati.

Ppp. reads: *vrātyo vā ida agra āsīt.* The verse lacks one syllable of a full *sāmnī paṅkti* (20 syll.).

३९३२. स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत्॥ २॥

He, Prajāpati, saw in himself gold (*suvarṇa*); he generated that,.

For *suvarṇam ātmann,* Ppp. reads: *ātmanas suparṇam.*

३९३३. तदेकमभवत् तल्ललाममभवत् तन्महदभवत् तज्ज्येष्ठमभवत् तद् ब्रह्माभवत् तत् तपोऽभवत् तत् सत्यमभवत् तेन प्राजायत॥ ३॥

That became one; that became star-marked (*lalāma*); that became great; that became chief; that became *Brahman*; that became fervor; that became truth; therewith he had progeny.

Ppp. has the same text with slight differences of order. The verse counts the required 48 syllables if we restore the elided *a* in *tāpo abhavat.*

३९३४. सो ऽवर्धत स महानभवत् स महादेवो ऽभवत्॥ ४॥

He increased; he became great; he became the great god (*mahādeva*).

In this verse both elided initial *a's* have to be restored, making 19 syllables.

३९३५. स देवानामीशां पर्यैत् स ईशानोऽभवत्॥ ५॥

He compassed the lordship of the gods; he became the Lord (*Īśāna*).

We need to read *pari ait* and *-no abhavat* to make 16 syllables. [Of this verse, Ppp. has only the last three words.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९३६. स एंकव्रात्यो ऽभवत् स धनुरादंत्त तदेवेन्द्रधनुः॥ ६॥

He became the sole Vrātya; he took to himself a bow; that was Indra's bow.

Ppp. inserts *devānām* before *ekavr-*, and reads *tad indradhanur abhavat.* To read *abhavat,* again, fills out the 20 syllables.

३९३७. नीलंमस्योदरं लोहिंतं पृष्ठम्॥ ७॥

Blue its belly, red [its] back.

That is, apparently, of the bow (the rainbow); though 'its' (*asya*) might equally well be 'his.'

३९३८. नीलेनैवाप्रियं भ्रातृंव्यं प्रोर्णोति लोहिंतेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति॥ ८॥

With the blue he envelops (*bra-vṛ*) a hostile cousin, with the red he pierces one hating him [–he who knows thus]: so say the theologians (*brahmavādin*).

If we read *-ti iti,* the syllables are 32; but to call the passage an *anuṣṭ ubh* is absurd. It can hardly be questioned that the addition in brackets is called for by the sense.

2. Paryāya the second

[२ - अध्यात्म-प्रकरण सूक्त (द्वितीय पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- साम्नी अनुष्टुप्, २, १६, २२ साम्नी त्रिष्टुप्, ३ द्विपदार्षी पंक्ति, ४, १८, २४ द्विपदा ब्राह्मी गायत्री, ५, १३, २५ द्विपदार्ची जगती, ७, १४ (२), २० (२), २७ पदपंक्ति, ८, १४ (३), २० (३), २८ त्रिपदा प्राजापत्या त्रिष्टुप्, १० एकपदोष्णिक्, ११ द्विपदार्षी भुरिक् त्रिष्टुप्, १२ आर्षी परानुष्टुप्, १४ (१) साम्नी पंक्ति, १७ द्विपदा विराट् आर्षी पंक्ति, १९ द्विपदा विराट् आर्ची जगती, २० आसुरी गायत्री, २३ निचृत् आर्षी पंक्ति।]

३९३९. स उदंतिष्ठत् स प्राचीं दिशमनुव्यचलत्॥ १॥

३९४०. तं बृहच्चं रथन्तरं चांदित्याश्च विश्वें च देवा अंनुव्य चलन्॥ २॥

३९४१. बृहते च वै स रंथन्तरायं चादित्येभ्यंश्च विश्वेंभ्यश्च देवेभ्य आ वृंश्चते य एवं विद्वांसं व्रात्यमुपवदंति॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९४२. बृहतश्च वै स रथन्तरस्य चादित्यानां च विश्वेषां च देवानां प्रियं धाम भवति तस्य प्राच्यां दिशि॥४॥

३९४३. श्रद्धा पुंश्चली मित्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः॥५॥

३९४४. भूतं च भविष्यच्च परिष्कन्दौ मनो विपथम्॥६॥

३९४५. मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः॥७॥

३९४६. कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥८॥

a. [1.] He arose; he moved out (*vi-cal*) toward the eastern quarter; **b.** [2.] after him moved out both the *bṛhat* and the *rathamtara* and the Ādityas and all the gods; **c.** [3.] against both the *bṛhat* and the *rathaṁtara* and the Ādityas and all the gods do he offend (*ā-vraśc*) who reviles a thus-knowing Vrātya; **d.** [4.] of both the *bṛhat* and the *rathaṁtara* and of he Ādityas and of all the gods does he become the dear abode (*dhaman*) [who knows thus]. Of him in the eastern quarter **e.** [5.] faith is the harlot, Mitra the *māgadha* (bard?), discernment the garment, day the turban, night the hair, yellow the two *pravartas, kalmali* the jewel (*maṇi*), **f.** [6.] both what is and what is to be the two footmen (*pariṣkanda*), mind the rough vehicle (*vipatha*), g. [7.] Mātariśvan and Pavamāna (the `cleansing` wind) the two drawers (*-vāha*) of the rough vehicle, the wind the charioteer, the whirlwind the goad, **h.** [8.] both fame and glory the two forerunners: to him comes fame, comes glory, who knows thus.

The natural division of the matter of this and the following verses is in the latter half strangely violated by the tradition. Division **d** should most certainly have at its end *ya evaṁ veda,* as is shown by the requirements of the sense and by the occurrence of these words in the same connection in 6. 1-9, 8. 3, and 9. 3; but the phrase is wanting in all the mss.; we have introduced it in our text, and the translation gives it (in brackets). Then the mss. most senselessly reckon to **d** the words which really introduce e-h, or the second half of the verse; i.e., they set no *avasāna* before *tasya,* but have one after *diśi;* and the Anukr. follows the same method; it is corrected in our text [although the division by letters in the translation follows the mss.]; the analogy of the verses of hymns 4 and 5 is a sufficient justification for so doing. In the second half, the only

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

natural division is after *puraḥsarau;* very strangely, however, the mss. and Anukr. set no *avasāna* here, but one, altogether out of place, after *pratodas,* and two that are uncalled for after *maṇis* and *vipatham* respectively; of these two we have retained only that after *maṇis* (as it denoted a certain change of subject), while we have shifted forward to its proper place the one after *pratodas.* The metrical definitions of the Anukr. are evidently applicable, with the usual degree of exactness, to the divisions as made by the mss.

The translation follows the mss. in reading in e *mitro* (but all save Bs.s.m.D.R. accent *mitro*) *māgadho.* [Correct the Berlin ed. from *mantro* to *mitro.*] The Pet. Lex. conjectures *pravarta* to signify a rounded ornament. [As for turban, goad, etc. see p. 770, 2.] [Ppp. has *sa prācīṁ diśam anuvyacalat;* the remainder of the book is wanting.]

३९४७. स उदतिष्ठत् स दक्षिणां दिशमनु व्यचलत्॥ ९॥

३९४८. तं यज्ञायज्ञियं च वामदेव्यं च यज्ञश्च यजमानश्च पशवश्चानुव्यचलन्॥ १०॥

३९४९. यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय च पशुभ्यश्चा वृश्चते य एवं विद्वांसं व्रात्यमुपवदति॥ ११॥

३९५०. यज्ञायज्ञियाय च वै स वामदेव्याय च यज्ञाय च यजमानाय च पशूनां च प्रियं धाम भवति तस्य दक्षिणायां दिशि॥ १२॥

३९५१. उषाः पुंश्चली मन्त्रो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः॥ १३॥

३९५२. अमावास्या च पौर्णमासी च परिष्कन्दौ मनो विपथम्।
मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः।
कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ १४॥

2. **a.** [9.] He arose; he moved out toward the southern quarter; **b.** [10.] after him moved out both the *yajñāyajñiya* and the *vāmadevya* and the sacrifice and the sacrificer and the cattle; **c.** [11.] against both the *yajñāyajñiya* and the *vāmadevya* and the sacrifice and the sacrificer and the cattle does he offend who reviles a thus-knowing Vrātya; **d.** [12.] of both the *yajñāyajñiya* and the *vāmadevya* and the sacrifice and the sacrificer and the cattle does he become the dear abode [who knows thus]. Of him in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the southern quarter **e.** [13.] dawn is the harlot, the *mantra* the *māgadha,* discernment the garment, day the turban, night the hair, yellow the two *pravartas, kalmali* the jewel, **f.** [14.] both new moon and full moon the two footmen, mind the etc. etc.

All the mss. have in **e** *mantro;* [so also SPP.: correct the Berlin ed.]; in our text it and the *mitro* of 1 **e** have been made to change places, for the sake of better adaptation to the surroundings. Why 2 **d** (44 syllables) should be called by the Anukr. an *ārṣī parānuṣṭubh* is obscure; perhaps *priṣṭubh* is to be added (or implied from the next preceding definition). [For *paśavas,* perhaps `victims` would suit the connection better than `cattle,` here and below.]

३९५३. स उदतिष्ठत् स प्रतीचीं दिशमनु व्यचलत्॥ १५॥

३९५४. तं वैरूपं च वैराजं चापश्च वरुणश्च राजानुव्यचलन्॥ १६॥

३९५५. वैरूपाय च वै स वैराजाय चाभ्द्यश्च वरुणाय च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति॥ १७॥

३९५६. वैरूपाय च वै स वैराजाय चापां च वरुणस्य च राज्ञः प्रियं धाम भवति तस्य प्रतीच्यां दिशि॥ १८॥

३९५७. इरा पुंश्चली हसो मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः॥ १९॥

३९५८. अहश्च रात्री च परिष्कन्दौ मनो विपथम्।
मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः।
कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ २०॥

3. **a.** [15.] He arose; he moved out toward the western quarter; **b.** [16.] after him moved out both the *vairūpa* and the *vairāja* and the waters and king Varuṇa; **c.** [17.] against both the *vairūpa* and the *vairāja* and the waters and king Varuṇa does he offend who reviles a thus knowing Vrātya; **d.** [18.] of both the *Vairūpa* and the *Vairāja* and the waters and king Varuṇa does he become the dear abode [who knows thus]. Of him in the western quarter **e.** [19.] cheer is the harlot, laughter the *māgadha,* discernment the garment, day the turban, night the hair, yellow the two *pravartas, kalmali* and jewel, **f.** [20.] both day and night the two footmen, mind the etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All our earlier mss. accent *ira* in **a**, and our edition followed them, but some of the later ones (O.D.R.s.m.K.) have correctly *trā*, and the text should be emended accordingly. [SPP., p. 322, maintains that the mss. showing *irā* are influenced by the RV. accentuation of the word, and holds that *ira* is the true AV. reading.] Some mss. (Bs.R.s.m.D.) accent *hasas*.

३९५९. स उदतिष्ठत् स उदीचीं दिशमनु व्यचलत्॥ २१॥

३९६०. तं श्यैतं च नौधसं च सप्तर्षयश्च सोमश्च राजानुव्यचलन्॥ २२॥

३९६१. श्यैताय च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय च राज्ञ आ वृश्चते य एवं विद्वांसं व्रात्यमुपवदति॥ २३॥

३९६२. श्यैतस्य च वै स नौधसाय च सप्तर्षिभ्यश्च सोमाय च राज्ञः प्रियं धाम भवति तस्योदीच्यां दिशि॥ २४॥

३९६३. विद्युत् पुंश्चली स्तनयित्नुर्मागधो विज्ञानं वासोऽहरुष्णीषं रात्री केशा हरितौ प्रवर्तौ कल्मलिर्मणिः॥ २५॥

३९६४. श्रुतं च विश्रुतं च परिष्कन्दौ मनो विपथम्॥ २६॥

३९६५. मातरिश्वा च पवमानश्च विपथवाहौ वातः सारथी रेष्मा प्रतोदः॥ २७॥

३९६६. कीर्तिश्च यशश्च पुरःसरावैनं कीर्तिर्गच्छत्या यशो गच्छति य एवं वेद॥ २८॥

4. **a.** [21.] He arose; he moved out toward the northern quarter; **b.** [22.] after him moved out both the *śyaita* and the *naudhasa* and the seven seers and king Soma; **c.** [23.] against both the *śyaita* and the *naudhasa* and the seven seers and king Soma does he offend who reviles a thus-knowing Vrātya; **d.** [24.] of both the *śyaita* and the *naudhasa* and the seven seers and king Soma does he become the dear abode [who knows thus]. Of him in the northern quarter **e.** [25.] lightning is the harlot, thunder the *māgadha*, discernment the garment, day the turban, night the hair, yellow the two *pravartas*, *kalmali* the jewel, **f.** [26.] both what is heard and what is heard abroad the two footmen, mind the [rough vehicle, **g.** 27. Mātariśvan and Pavamāna the two drawers of the rough vehicle, the wind the charioteer, the whirlwind the goad, **h.** 28. both fame and glory the two forerunners: to him comes fame, comes glory, who knows thus.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The majority of our mss. read *śaita* in **b, c,** d; *śyaita* is given by I.O.D.R.K. In **b,** I.O.K. have *saptarṣ-;* in **c, d** they agree with the rest in *saptarṣ-*. [The *śyaita* and *naudhasa* are mentioned together at KBU. i. 5.]

3. Paryāya the third

[३ - अध्यात्म-प्रकरण सूक्त (तृतीय पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १ पिपीलिकमध्या गायत्री, २ साम्नी उष्णिक्, ३ याजुषी जगती, ४ द्विपदार्ची उष्णिक्, ५ आर्ची बृहती, ६ आसुर्यनुष्टुप्, ७ साम्नी गायत्री, ८ आसुरी पंक्ति, ९ आसुरी जगती, १० प्राजापत्या त्रिष्टुप्, ११ विराट् गायत्री।]

३९६७. सं संवत्सरमूर्ध्वो ऽतिष्ठत् तं देवा अब्रुवन् व्रात्य किं नु तिष्ठसीति॥ १॥

He stood a year erect; the gods said to him: Vrātya! why now stand you? (tell us)

One ms. (O.) accents *ūrdhvo `t-*. The Anukr. apparently reads *-vo at-* and scans as 10 + 6 + 8 = 24.

३९६८. सो ऽब्रवीदासन्दीं मे सं भरन्त्विति॥ २॥

He said: Let them bring together a settle [*āsandī*] for me.

The Anukr. implies *so ab-* and *-tu iti.*

३९६९. तस्मै व्रात्यायासन्दीं समभरन्॥ ३॥

For that Vrātya they brought together a settle.

The Anukr. implies *-yāya ās-*. With the description that follows compare that of a similar structure in KBU. i. 5, and JB. ii. 24, [AB. VIII 12, and my note to xiv. 2. 65].

३९७०. तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां शरच्च वर्षाश्च द्वौ॥ ४॥

Of it, both summer and spring were the two feet, both autumn and the rains [were] two.

३९७१. बृहच्च रथन्तरं चानूच्ये३ आस्तां यज्ञायज्ञियं च वामदेव्यं च तिरश्च्ये॥ ५॥

Both *bṛhat* and *rathamtara* were the two length-wise [pieces], both *yajñāyajñiya* and *vāmadevya* the two cross [-pieces].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

Nearly all our mss. (not Bp., which has *-cye iti*) give *anūcye,* [and SPP. so reads without note of variant]. At the end, the majority have *tiraśce* or else *-śce* (E.O.K. have *-śce*: but Bp. has *-śce iti*); and this accent [the *svarita*] points distinctly toward *tiraścye,* which is doubtless the true reading; it is given by R.T., and I. has *-ścye,* with wrong accent; our text is to be emended accordingly to *tiraścye* (cf. *adharācya, anūcya, apīcya, udīcya, pratīcya, prācya*). [SPP. reads *tiraścye* with no less than six of his authorities; and these are supported, *pro tanto,* by nine others that read *-śce.*]

३९७२. ऋचः प्राञ्चस्तन्तवो यजूंषि तिर्यञ्चः॥६॥

The verse (*rc*) the forward cords (*tantu*), the sacrificial formulas (*yajuṣ*) the cross ones.

The descriptions in KBU. and JB. have *ātāna* instead of *tantu.*

३९७३. वेदं आस्तरणं ब्रह्मोपबर्हणम्॥७॥

The Veda the cushion (*āstaraṇa*), the *Brahman* the pillow (*upabarhaṇa*).

३९७४. सामासाद उद्गीथो ऽपश्रयः॥८॥

The chant (*sāman*) the seat, the *udgītha* the support (?).

The translation implies that (*udgītho `paśrayaḥ* at the end (p. *-thaḥ: apa+śrayaḥ*) is a corruption for *-tha upaśrayaḥ*, this being favored by *udgītha upaśrīḥ* [so the Poona ed., p. ``114-13,`` top] in KBU.; the Pet. Lexx. conjecture `cushion` (*Polster*) for *apaśraya,* but one does not see how the word should get any such sense; Aufrecht conjectures `coverlet,` as does M Muller [SBE. i. 278] for *upaśri*: but the latter should be something that leans against or is leaned against.

३९७५. तामासन्दीं व्रात्य आरोहत्॥९॥

That settle the Vrātya ascended.

३९७६. तस्यं देवजनाः परिष्कन्दा आसन्त्संकल्पाः प्रहाय्या३ विश्वानि भूतान्युपसदः॥१०॥

Of him the god-folk were the footmen, resolves (*saṁkalpa*) the messengers (*prahāyya*), all beings the waiters (*upasad*).

The mss. vary considerably in their readings of *prahāyyas;* Bp.O. [and five of SPP`s authorities] have *-ārry-*, R.p.m. *āry-*, R.s.m. *-āy-*, E. *-āyya v-*, P.M.W. *-āyyan.* [Spp. reads *prahāyyaḥ* with twelve of his authorities.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९७७. विश्वान्येवास्यं भूतान्युंपसदौं भवन्ति य एवं वेदं॥ ११॥

All beings become his waiters who knows thus.

R. is the only ms. that has the last two words.

4. Paryāya the fourth

[४- अध्यात्म- प्रकरण सूक्त (चतुर्थ पर्याय]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- दैवी जगती, २, ८ आर्ची अनुष्टप्, ३, १२ द्विपदा प्राजापत्या जगती, ४, ७, १० प्राजापत्या गायत्री, ५ प्राजापत्या पंक्ति, ६ आर्ची जगती, ९ आर्ची त्रिष्टुप्, ११ साम्नी त्रिष्टुप्, १४ प्राजापत्या बृहती, १५, १८ द्विपदार्ची पंक्ति, १७ आर्ची उष्णिक्।]

३९७८. तस्मै प्राच्यां दिशः॥ १॥

३९७९. वासन्तौ मासौं गोप्तारावकुर्वन् बृहच्चं रथन्तरं चांनुष्ठातारौं॥ २॥

३९८०. वासन्तावेंनं मासौ प्राच्यां दिशो गौंपायतो बृहच्चं रथन्तरं चानुं तिष्ठतो य एवं वेदं॥ ३॥

[1.] For him, from the eastern quarter, [2.] they made the two spring months guardians, and *bṛhat* and *rathantara* attendants. [3.] The two spring months guard from the eastern quarter, and *bṛhat* and *rathantara* attend (*anu-sthā*), him who knows thus.

The subdivisions of verses [see page 772, 2 above] acknowledged by the Anukr. in this hymn are those marked by the mss. and edition; I **a** has one syllable less than belongs to it by the definition (and so also 1 **b**, but there is no name* for a division containing 23 syllables). In **b** is to be read in all the verses *akurvan,* with the mss. The Pet. Lexx. render *anuṣṭhātr*by `accomplisher,` which does not suit well with *anu-sthā* in **c.** *[This is, no express name: *gāyatrī nicṛt* is a description by reference to another metrical unity.]

३९८१. तस्मै दक्षिणाया दिशः॥ ४॥

३९८२. ग्रैष्मौ मासौं गोप्तारावकुर्वन् यज्ञायज्ञियं च वामदेव्यं चांनुष्ठातारौं॥ ५॥

३९८३. ग्रैष्मावेनं मासौ दक्षिणाया दिशो गौंपायतो यज्ञायज्ञियं च वामदेव्यं चानुं तिष्ठतो य एवं वेदं॥ ६॥

[4.] For him, from the southern quarter, [5.] they made the two summer months guardians, and *yajñāyajñiya* and *vāmadevya*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

attendants. [6.] The two summer months guard from the southern quarters, and *yajñāyajñiya* and *vāmadevyā* attend, him who knows thus.

३९८४. तस्मै प्रतीच्या दिशः॥७॥

३९८५. वार्षिकौ मासौ गोप्तारावकुर्वन् वैरूपं च वैराजं चानुष्ठातारौ॥८॥

३९८६. वार्षिकावेनं मासौ प्रतीच्या दिशो गोपायतो वैरूपं च वैराजं चानु तिष्ठतो य एवं वेद॥९॥

[7.] For him, from the western quarter, [8.] they made the two rainy months guardians, and *vairūpa* and *vairāja* attendants. [9.] The two rainy months guard from the western quarter, and *vairūpa* and *vairāja* attend, him who knows thus.

The Anukr. implies the a *pratici-ās*. For **c**, the definition *bhaumārcī* [so the Berlin ms. and SPP's excerpts in his Critical Notice, p. 224] is elsewhere unknown, and appears to be equivalent to simple *ārcī*.

३९८७. तस्मा उदीच्या दिशः॥१०॥

३९८८. शारदौ मासौ गोप्तारावकुर्वञ्छ्यैतं च नौधसं चानुष्ठातारौ॥११॥

[10.] For him, from the northern quarter, [11.] they made the two autumn months guardians, and *śyaita* and *naudhasa* attendants. [12.] The two autumn months guard from the northern quarter, and *śyaita* and *maudhasa* attend, him who knows thus.

Here again (as in 2. 4), the mss. vary between *śyaita* and *śaita* in **b** and **c**, but Bp. this time has *śyai-*.

३९८९. शारदावेनं मासावुदीच्या दिशो गोपायतः श्यैतं च नौधसं चानु तिष्ठतो य एवं वेद॥१२॥

३९९०. तस्मै ध्रुवाया दिशः॥१३॥

३९९१. हैमनौ मासौ गोप्तारावकुर्वन् भूमिं चाग्निं चानुष्ठातारौ॥१४॥

३९९२. हैमनावेनं मासौ ध्रुवाया दिशो गोपायतो भूमिश्चाग्निश्चानु तिष्ठतो य एवं वेद॥

[13.] For him, from the fixed quarter, [14.] they made the two winter months guardians, and earth and fire attendants. [15.] The two winter months guard from the fixed quarter, and earth and fire attend, him who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९९३. तस्मा ऊर्ध्वाया दिशः॥ १६॥

३९९४. शैशिरौ मासौ गोप्तारावकुर्वन् दिवं चादित्यं चानुष्ठातारौ॥ १७॥

३९९५. शैशिरावेनं मासावूर्ध्वाया दिशो गोपायतो द्यौश्चादित्यश्चानु तिष्ठतो य एवं वेद॥ १८॥

[16.] For him, from the upward quarter, [17.] they made the two cool months guardians, and heaven and Āditya attendants. [18.] The two cool months guard from the upward quarter, and heaven and Āditya attend, him who knows thus.

5. Paryāya the fifth

[५ - अध्यात्म-प्रकरण सूक्त (पंचम पर्याय)]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- १ त्रिपदा समविषमा गायत्री, २त्रिपदा भुरिक् आर्ची त्रिष्टुप्, ३, ५ (२), ७(२), ९ (२), ११ (२), १३ (२), १६ द्विपदा प्राजापत्या अनुष्टुप्, ४ स्वराट् प्राजापत्या पंक्ति, ५ (१), ७ (१), ९ (१), १३ (१) त्रिपदा ब्राह्मी गायत्री, ६, ८, १२ त्रिपदा ककुप् उष्णिक्, १०, १४ भुरिग्विषमा गायत्री ११ (१), निचृद् ब्राह्मी गायत्री, १५ विराट् गायत्री।]

३९९६. तस्मै प्राच्या दिशो अन्तर्देशाद् भवमिष्वासमनुष्ठातारमकुर्वन्॥ १॥

३९९७. भव एनमिष्वासः प्राच्या दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं शर्वो न भवो नेशानः॥ २॥

३९९८. नास्य पशून् न समानान् हिनस्ति य एवं वेद॥ ३॥

[1.] For him, from the intermediate direction of the eastern quarter, they made the archer (*iṣvāsa*) Bhava attendant. [2.] The archer Bhava attends him [as] attendant from the intermediate direction of the eastern quarter; not Śarva, not Bhava, not Īśāna (the lord) [3.] injures him nor his cattle nor his fellows who knows thus.

A resolution is needed in a to make 24 syllables (10 + 6 + 8), also in **b** to make the meter *bhurij*. [This paragraph is reckoned to the *raudra gaṇa;* see note to Kauś. 50. 13.] [The word ``him`` after ``injures`` is part of the second *avasāna*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३९९९. तस्मै॒ दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाच्छ॒र्वमि॑ष्वा॒सम॑नुष्ठा॒तार॑मकुर्वन्॥ ४॥

४०००. श॒र्व ए॑नमिष्वा॒सो दक्षि॑णाया दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑ तिष्ठति॒ नैनं॑ श॒र्वो न भ॒वो नेशा॑नः।
नास्य॑ प॒शून् न स॑मा॒नान् हि॑नस्ति॒ य ए॒वं वेद॑॥ ५॥

[4.] For him, from the intermediate direction of the southern quarter, they made the archer Śarva attendant. [5.] The archer Śarva attends him as attendant from the intermediate direction of the southern quarter; not Śarva etc. etc.

४००१. तस्मै॒ प्र॒तीच्या॑ दि॒शो अ॑न्तर्दे॒शात् प॑शु॒पति॑मिष्वा॒सम॑नुष्ठा॒तार॑मकुर्वन्॥ ६॥

४००२. प॒शु॒पति॑रेनमिष्वा॒सः प्र॒तीच्या॑ दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑ तिष्ठति॒ नैनं॑ श॒र्वो न भ॒वो नेशा॑नः।
नास्य॑ प॒शून् न स॑मा॒नान् हि॑नस्ति॒ य ए॒वं वेद॑॥ ७॥

[6.] For him, from the intermediate direction of the western quarter, they made the archer Paśupati ('lord of cattle') attendant. [7.] The archer Paśupati attends him as attendant from the intermediate direction of the western quarter; not Śarva etc. etc.

४००३. तस्मा॒ उदी॑च्या दि॒शो अ॑न्तर्दे॒शादु॒ग्रं दे॒वमि॑ष्वा॒सम॑नुष्ठा॒तार॑मकुर्वन्॥ ८॥

४००४. उ॒ग्र ए॑नं दे॒व इ॑ष्वा॒स उदी॑च्या दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑ तिष्ठति॒ नैनं॑ श॒र्वो न भ॒वो नेशा॑नः।
नास्य॑ प॒शून् न स॑मा॒नान् हि॑नस्ति॒ य ए॒वं वेद॑॥ ९॥

[8.] For him, from the intermediate direction of the northern quarter, they made the archer, the formidable god, attendant. [9.] The archer, the formidable god, attends him as attendant from the intermediate direction of the northern quarter; not Śarva etc. etc.

At the beginning, read in our text *tasmā* for *tasmai*.

४००५. तस्मै॑ ध्रु॒वाया॑ दि॒शो अ॑न्तर्दे॒शाद् रु॒द्रमि॑ष्वा॒सम॑नुष्ठा॒तार॑मकुर्वन्॥ १०॥

४००६. रु॒द्र ए॑नमिष्वा॒सो ध्रु॒वाया॑ दि॒शो अ॑न्तर्दे॒शाद॑नुष्ठा॒तानु॑ तिष्ठति॒ नैनं॑ श॒र्वो न भ॒वो नेशा॑नः।
नास्य॑ प॒शून् न स॑मा॒नान् हि॑नस्ति॒ य ए॒वं वेद॑॥ ११॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[10.] For him, from the intermediate direction of the fixed quarter, they made the archer Rudra attendant. [11.] The archer Rudra attends him as attendant from the intermediate direction of the fixed quarter; not Śarva etc. etc.

४००७. तस्मा ऊर्ध्वाया दिशो अन्तर्देशान्महादेवमिष्वासमनुष्ठाता-
रमकुर्वन्॥ १२॥

४००८. महादेव एनमिष्वास ऊर्ध्वाया दिशो अन्तर्देशादनुष्ठातानु तिष्ठति नैनं
शर्वो न भवो नेशानः।
नास्य पशून् न समानान् हिनस्ति य एवं वेद॥ १३॥

[12.] For him, from the intermediate direction of the upward quarter, they made the archer Mahādeva (`great god`) attendant. [13.] The archer Mahādeva attends him as attendant from the intermediate direction of the upward quarter; not Śarva etc. etc.

४००९. तस्मै सर्वेभ्यो अन्तर्देशेभ्य ईशानमिष्वासमनुष्ठातारमकुर्वन्॥ १४॥

४०१०. ईशान एनमिष्वासः सर्वेभ्यो अन्तर्देशेभ्योऽनुष्ठातानु तिष्ठति नैनं शर्वो
न भवो नेशानः॥ १५॥

४०११. नास्य पशून् न समानान् हिनस्ति य एवं वेद॥ १६॥

[14] For him, from all the intermediate directions, they made the archer Īśāna attendant. [15.] The archer Īśāna as attendant attends him from all the intermediate directions; not Śarva, [not Bhava, not Īśāna , 16. injures him nor his cattle nor his fellows who knows thus].

The mss. vary in a and **b** between *sarvebhyo ant-* and *-bhyo `nt-;* in **a,** only P.M.W.E. have *-bhyo `nt-;* in **b,** [at least two, E. and] Bs. Probably our text ought to give in both places *-bhyo ant-;* [so SPP. with all but two of his authorities].

After the definition of the **c** of 1-7 the Anukr. adds. *hinasti vyāghrādiṣv avagantavyaḥ;* which apparently means that in 2-6 is to be understood the verb *hinasti,* which is expressed only in 1 **c** and 7 **c**; *vyāghrādiṣu* is probably a corruption.

[After its metrical definition of xi. 1. 36, the Anukr. inserts the words *vyāghrādiṣv avagantavyā;* and after that of xiv. 1. 60 occur the words (see p. 740) *ity,* or *parāviny, edhiṣīmahīti vyāghrādiṣv avagantavyaḥ.*–One ritual use of xiv. 1. 60 is as a prayer for the safety of the bride as she sets

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

out for her new home. In that connection, a specification of the safety as ``in respect of tigers and so forth`` would be entirely appropriate. And it is also appropriate here, at xv. 5.–The verse xi. 1. 36 is used in the ritual (Kauś. 63. 9) with iv. 14. 5 in the *sava* offering: the former, as a prayer for safety on the road to heaven (*agne pathaḥ kalpaya devayānān*); the latter, somewhat similarly (*svar yāntu yajamānāḥ svasti*). Although tigers more frequently accelerate than retard a Hindu's transit to heaven, the verses may nevertheless be conceived as used secondarily for safety on terrestrial paths.–Accordingly the remark of the Anukr is perhaps intended as exegetical, but it is at any rate most unexpected.–The vs. AV. xii. 1. 49 furnishes testimony (quite superfluous) to the familiarity of the ancient Hindus with ``man-eaters.``]

6. Paryāya the sixth

[६ - अध्यात्म-प्रकरण सूक्त (षष्ठ पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १, ४ आसुरी पंक्ति, २, १७ आर्ची पंक्ति, ३ आर्षी पंक्ति, ५, ११ साम्नी त्रिष्टुप्, ६, १२ निचृत् बृहती, ७, १०, १३, १६, २४ आसुरी बृहती, ८ साम्नी पंक्ति, ९ प्राजापत्या त्रिष्टुप्, १४, २३ आर्ची त्रिष्टुप्, १५, १८ विराट् जगती, १९ आर्ची उष्णिक्, २० साम्नी अनुष्टुप्, २१ आर्ची बृहती, २२ परोष्णिक्, २५ आर्ची अनुष्टुप्, २६ विराट् बृहती।]

४०१२. स ध्रुवां दिशमनु व्यचलत्॥ १॥

४०१३. तं भूमिश्चाग्निश्चौषधयश्च वनस्पतयश्च वानस्पत्याश्च वीरुधश्चानुव्यचलन्॥ २॥

४०१४. भूमेश्च वै सो३ग्नेश्चौषधीनां च वनस्पतीनां च वानस्पत्यानां च वीरुधां च प्रियं धाम भवति य एवं वेद॥ ३॥

[1.] He moved out toward the fixed quarter; [2.] after him moved out both earth and fire and herbs and forest trees and they of forest trees and plants. [3.] Verily both of earth and of fire and of herbs and of forest trees and of plants does he become the dear abode who knows thus.

To make the metrical descriptions fit closely the subdivisions, we need to read *vi-acal-* in **a** and **b**, and *so ag-* in **c**: and so more or less throughout the hymn.

४०१५. स ऊर्ध्वां दिशमनु व्यचलत्॥ ४॥

४०१६. तमृतं च सत्यं च सूर्यश्च चन्द्रश्च नक्षत्राणि चानुव्यचलन्॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४०१७. ऋतस्य च वै स सत्यस्य च सूर्यस्य च चन्द्रस्य च नक्षत्राणां च प्रियं धाम भवति य एवं वेद॥६॥

[4.] He moved out toward the upward quarter; [5.] after him moved out both right and truth and sun and moon and asterisms. [6.] Verily both of right and of truth and of sun and of moon and of asterisms does he become the dear abode who knows thus.

In **c**, *ca* is to be insterted after *ṛtasya.*

४०१८. स उत्तमां दिशमनु व्यचलत्॥७॥

४०१९. तमृचश्च सामानि च यजूंषि च ब्रह्म चानुव्यचलन्॥८॥

४०२०. ऋचां च वै स साम्नां च यजुषां च ब्रह्मणश्च प्रियं धाम भवति य एवं वेद॥९॥

[7.] He moved out toward the highest quarter; [8.] after him moved out both the verses and the chants and the sacrificial formulas and the *brāhman.* [9.] Verily both of the verses and of the chants and of the sacrificial formulas and of the *brahman* does he become the dear abode who knows thus.

४०२१. स बृहतीं दिशमनु व्यचलत्॥१०॥

४०२२. तमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्य चलन्॥११॥

४०२३. इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां च प्रियं धाम भवति य एवं वेद॥१२॥

[10.] He moved out toward the great quarter; [11.] after him moved out both the *itihāsa* (`narrative`) and the *purāṇa* (`story of eld`) and the *gathās* (`songs`) and the *nārāśansīs* (`eulogies`). [12.] Verily both of the *itihāsa* and of the *purāṇa* and of the *gāthās* and of the *nārāśansis* does he become the dear abode who knows thus.

४०२४. स परमां दिशमनु व्यचलत्॥१३॥

४०२५. तमाहवनीयश्च गार्हपत्यश्च दक्षिणाग्निश्च यज्ञश्च यजमानश्च पशवश्चानुव्यचलन्॥१४॥

४०२६. आहवनीयस्य च वै स गार्हपत्यस्य च दक्षिणाग्नेश्च यज्ञस्य च यजमानस्य च पशूनां च प्रियं धाम भवति य एवं वेद॥१५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[13.] He moved out toward the most distant quarter; [14.] after him moved out both the fire of offering and the householder`s fire and the southern fire and the sacrifice and the sacrificer and the cattle. [15.] Verily both of the fire offering and of the householder`s fire and of the southern fire and of the sacrifice and of the sacrificer and of the cattle does he become the dear abode who knows thus.

४०२७. सोऽनांदिष्टां दिशमनु व्यचलत्॥ १६॥

४०२८. तमृतवंश्चार्तवाश्च लोकांश्च लौक्याश्च मासांश्चार्धमासाश्चांहोरात्रे चानुव्यचलन्॥ १७॥

४०२९. ऋतूनां च वै स आर्तवानां च लोकानां च लौक्यानां च मासानां चार्धमासानां चाहोरात्रयोश्च प्रियं धामं भवति य एवं वेदं॥ १८॥

[16.] He moved out toward an unindicated quarter; [17.] after him moved out both the seasons and they of the seasons and the worlds and they of the worlds and the months and the half-months and day-and-night. [18.] Verily both of the seasons and of them of the seasons and of the worlds and of them of the worlds and of the months and of the half-months and of day-and-night does he become the dear abode who knows thus.

Most of the mss. accent *loka* in both **b** and **c** (R.s.m.K.D. have *lokas;* only R.s.m. has *lokanām*); our text makes the needed correction. [With the almost unanimous support of his authorities, SPP. prints *lokās, lokānām*, which accentuation (albeit so isolated) he takes in this case to be ``the genuine Atharvan accent``: see his notes, p. 330 f.]

४०३०. सोऽनांवृत्तां दिशमनु व्यचलत् ततो नावर्त्स्यन्नमन्यत॥ १९॥

४०३१. तं दितिश्चादितिश्चेडा चेन्द्राणी चानुव्यचलन्॥ २०॥

४०३२. दितेश्च वै सोऽदितेश्चेडायाश्चेन्द्राण्याश्च प्रियं धामं भवति य एवं वेदं॥ २१॥

[19.] He moved out toward an unreturned quarter; from it he thought not that he should return; [20.] after him moved out both Diti and Aditi and Iḍā and Indrāṇī. [21.] Verily both of Diti and of Aditi and of Idā and of Indrāṇī does he become the dear abode who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Anāvṛtta in a is obscure: the Pet. Lexx. render `untrodden,` and Aufrecht, `unvisited`; but both against the analogy of *na ``vartsyan* (also of *anāvṛt* and *anāvartin;* perhaps the true reading is *anāvṛtyam* `not to be returned from.` Bp. reads *avartsyan,* the other *pada*-mss. *ā+vartsyan.* I. accents *indrāṇyaś.*

४०३३. स दिशोऽनु व्यचलत् तं विराडनु व्यचलत् सर्वे च देवाः सर्वाश्च देवताः॥२२॥

४०३४. विराजश्च वै स सर्वेषां च देवानां सर्वासां च देवतानां। प्रियं धाम भवति य एवं वेद॥२३॥

[22.] He moved out toward the quarters; [no *avasāna !*] after him moved out the *virāj* and all the gods and all the deities. [23.] Verily both of *virāj* and of all the gods and of all the deities does he become the dear abode who knows thus.

There seems to be no good reason why this verse should not be divided, like all the rest, into three parts; but the Anukr. does not so prescribe, not do the mss. set an *avasāna*-mark after the first *vy acalat*: [compare above, p. 772, 2]. The mss. all agree in accenting the second *anu.*

४०३५. स सर्वानन्तर्देशानन्‌ु व्यचलत्॥२४॥

४०३६. तं प्रजापतिश्च परमेष्ठी च पिता च पितामहश्चानुव्यचलन्॥२५॥

४०३७. प्रजापतेश्च वै स परमेष्ठिनश्च पितुश्च पितामहस्य च प्रियं धाम भवति य एवं वेद॥२६॥

[24.] He moved out toward the intermediate directions; [25.] after him moved out both Prajāpati and the most exalted one and the father and the grandfather. [26.] Verily both of Prajāpati and of the most exalted one and of the father and of the grandfather does he become the dear abode who knows thus.

7. Paryāya the seventh

[७- अध्यात्म-प्रकरण सूक्त (सप्तम पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १ त्रिपदा निचृत् गायत्री, २ एकपदा विराट् बृहती, ३ विराट् उष्णिक्, ४ एकपदा गायत्री, ५ पंक्ति।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४०३८. स म॑हि॒मा सद्रु॑र्भू॒त्वान्तं॑ पृथि॒व्या अ॑गच्छत् स स॑मु॒द्रोऽभवत्॥ १॥

That greatness, becoming sessile (? *sadru*), went to the end of the earth; it became ocean.

[Or, 'He, becoming a sessile greatness, went' etc.: so W. suggests in a pencilled note.] Aufrecht and the Pet. Lexx. suspect a play of words between *sadru* and *samudra,* but the likeness is too slight to make the matter certain. Aufrecht renders *sadrur bhūtva* by "setting itself in motion," as if *sa + dru,* and the Pet. Lexx. seem to favor the same etymology as had in view by the writer, but it is hardly to be credited. Aufrecht reads in the third pāda *sa samudro;* I have noted *sa* only as inserted *sec. manu* in one ms. (O.); if read, it would make the verse answer better the metrieal description. [SPP. does in fact read *sa samudro,* with the support of all his authorities.]*

४०३९. तं प्र॒जाप॑तिश्च परमे॒ष्ठी च॑ पि॒ता च॑ पिताम॒हश्चाप॑श्च श्र॒द्धा च॑ व॒र्षं
भू॒त्वानु॒व्य॒वर्तयन्त॥ २॥

After it, turned out both Prajāpati and the most exalted one and the father and the grandfather and the waters and faith, becoming rain.

४०४०. ऐन॒मापो॑ गच्छ॒त्यैनं॑ श्र॒द्धा ग॑च्छ॒न्त्यैनं॑ व॒र्षं ग॑च्छति॒ य ए॒वं वेद॑॥ ३॥

To him comes waters, to him comes faith, to him comes rain, who knows thus.

All our mss. read *gacchati* after *apas;* [and so all of SPP's authorities].

४०४१. तं श्र॒द्धा च॑ य॒ज्ञश्च॑ लो॒कश्चान्नं॑ चा॒न्नाद्यं॑ च भू॒त्वाभि॑प॒र्याव॑र्तन्त॥ ४॥

To it turned about both faith and sacrifice and world and food and food-eating, coming into being (*bhūtvā*).

४०४२. ऐनं॑ श्र॒द्धा ग॑च्छ॒त्यैनं॑ य॒ज्ञो ग॑च्छ॒त्यैनं॑ लो॒को ग॑च्छ॒त्यैन॒मन्नं॑
गच्छ॒त्यैनं॑म॒न्नाद्यं॑ गच्छति॒ य ए॒वं वेद॑॥ ५॥

To him comes faith, to him comes sacrifice, to him comes a world, to him comes food, to him comes food-eating, who knows thus.

[Here ends the first *anuvāka* with 7 *paryāyas*: see above, p. 770, end. For the summation of *avasānarcas* (112), see p. 771, near end.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. Paryāya the eighth

[८ - अध्यात्म-प्रकरण सूक्त (अष्टम पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १ साम्नी उष्णिक्, २ प्राजापत्या अनुष्टुप्, ३ आर्ची पंक्ति।]

४०४३. सोरज्यत ततो राजन्योजायत॥ १॥

He became impassioned (*raj*); thence was born the noble (*rājanya*).

Both elided initial *a*'s need to be restored in order to fill out the metrical description of the Anukr.

४०४४. स विशः सबन्धूनन्नमन्नाद्यमभ्युदतिष्ठत्॥ २॥

He arose toward (*abhi-*) the tribes (*viś*), the kinsmen, food, food-eating.

Half the mss. (Bp.Bs.p.m.E.O.D.K.) omit *annam;* the metrical definition of the Anukr. implies its presence.

४०४५. विशां च वै स सबन्धूनां चान्नस्य चान्नाद्यस्य च प्रियं धाम भवति य एवं वेद॥ ३॥

Verily both of the tribes and of the kinsmen and of food and of food-eating does he become the dear abode who knows thus.

*[Upon the margin of his ms., opposite this passage, Whitney has pencilled the memorandum ``? Ask Weber and Rost and Roth.`` He evidently intended to ask them to examine upon this point the Berlin and London and Tubingen mss. respectively and to tell him whether any of them did in fact read *sa samudro.* In the brief interval since that query was noted, all those three distinguished men of learning have passed away, and likewise he who would have asked them. Meantime, the question has been cleared up (*vyākṛta*) by the edition of that admirable Hindu scholar, S.P. Pandit, and he too, alas, is no more here!

praṣṭavyāḥ praṣṭukāmaś ca te sarve svargam āsthitāḥ]

aihikānityatām paśya na vyākartā `pi jīvati]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. Paryāya the ninth

[९-अध्यात्म-प्रकरणसूक्त (नवमपर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १आसुरी जगती, २ आर्ची गायत्री, ३ आर्ची] पंक्ति]

४०४६. स विशोऽनु व्यचलत्॥ १॥

He moved out toward the tribes.

४०४७. तं सभा च समितिश्च सेना च सुरा चानुव्यचलन्॥ २॥

After him moved out both the assembly and the gathering and the army and strong drink.

४०४८. सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद॥ ३॥

Verily both of the assembly and of the gathering and of the army and of strong drink does he become the dear abode who knows thus.

10. Paryāya the tenth

[१०-अध्यात्म-प्रकरण सूक्त (दशम पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १ द्विपदा साम्नी बृहती, २ त्रिपदार्ची पंक्ति, ३ द्विपदा प्राजापत्या पंक्ति, ४ त्रिपदा वर्धमाना गायत्री, ५ त्रिपदा साम्नी बृहती, ६, ८, १० द्विपदासुरी गायत्री, ७, ९ साम्नी उष्णिक्, ११ आसुरी बृहती।]

४०४९. तद् यस्यैवं विद्वान् व्रात्यो राज्ञोऽतिथिर्गृहानागच्छेत्॥ १॥

So then, to the houses of whatever king a thus-knowing Vrātya may come as guest,–

४०५०. श्रेयांसमेनमात्मनो मानयेत् तथा क्षत्राय ना वृश्चते तथा राष्ट्राय ना वृश्चते॥ २॥

He should esteem him better than himself; so does he not offend (*ā-vṛaśc*) against dominion; so does he not offend against royalty.

[That is, `he [the king] should esteem him [the Vrātya] better,` etc.] The Berlin mss. read, as the sense requires, *mānayet tathā,* nor was any

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

deviation from this noted in the mss. collated before publication; those compared later, however, all give *mānaye tathā*; [and so do all of SPP's authorities, including his then living reciters, but excepting his ms. CP, which has *mānayet tathā,* secunda manu, and *mānaye t-,* prima manu.–Compare the case of *yame dīrgham, yamed dergham,* at xviii. 2. 3.]

४०५१. अतो वै ब्रह्म च क्षत्रं चोदतिष्ठतां ते अब्रूतां कं प्र विशावेति॥३॥

Thence verily arose both sanctity (*brāhman*) and dominion; they said: Whom shall we enter?

'Thence' (*ātas*) Aufrecht understands to mean ``out of him (the Vrātya)``–which is possible, but doubtful: compare *ātas* in vs. 5.

४०५२. अतो वै बृहस्पतिमेव ब्रह्म प्रा विशत्विन्द्रं क्षत्रं तथा वा इति॥४॥

Let sanctity enter Bṛhaspati [and] dominion Indra; thus verily: it was said (*iti*).

Or the *iti* means 'he (the Vrātya) said'; Aufrecht so understands it. The mss. make very bad work over the verb in this verse: Bp. reads *pra+viśatu,* Bs. P. M.O.T.K *prāviśatu*, all without accent: E. has *prā viśatu*, R. *prāviśatu,* D. *pra+viśatu.* The true reading is doubtless *praviśatu,* and our text should be emended to this; the situation is one in which an accent on the verb-form is called for. There is no reason for understanding *pra-ā,* and the prolongation of simple *pra* to *prā* is wholly unsuited to this book. [SPP's authorities show a fairly bewildering variety of differences, in respect to *brahmā praviśatu*: see his note, p. 334.] The metrical definition of the Anukr. [6 + 7 + 8: *Ind. Stud.* viii. 129] does not fit at all.

४०५३. अतो वै बृहस्पतिमेव ब्रह्म प्राविशदिन्द्रं क्षत्रम्॥५॥

Thence (*atas*) verily sanctity entered Bṛhaspati [and] dominion Indra. For *praviśat* and *pada*-text has *pra: aviśat;* doubtless it should be *pra+aviśat.*

४०५४. इयं वा उ पृथिवी बृहस्पतिर्द्यौरिवेन्द्रः॥६॥

This earth verily is Prajāpati, the sky is Indra.

४०५५. अयं वा उ अग्निर्ब्रह्मासावादित्यः क्षत्रम्॥७॥

This fire verily is sanctity, yonder Āditya is dominion.

४०५६. ऐनं ब्रह्म गच्छति ब्रह्मवर्चसी भवति॥८॥

To him comes sanctity, he becomes possessed of the splendor

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of sanctity (*brahmavarcasin*),–

४०५७. यः पृ॑थि॒वीं बृह॒स्पति॑म॒ग्निं ब्रह्म॒ वेद॑॥ ९॥

Who knows earth as Bṛhaspati, fire as sanctity.

४०५८. ऐनं॑मिन्द्रि॒यं ग॑च्छतीन्द्रि॒यवा॑न् भवति॥ १०॥

To him comes Indra`s quality, he becomes possessed of Indra`s quality,–

४०५९. य आ॑दि॒त्यं क्ष॒त्रं दि॒वमिन्द्रं॒ वेद॑॥ ११॥

Who knows Āditya as dominion, the sky as Indra.

11. Paryāya the eleventh

[११- अध्यात्म -प्रकरण सूक्त (एकादश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- निचृत् आर्ची बृहती, १ दैवी पंक्ति, २ द्विपदा पूर्वात्रिष्टुप् अतिशक्करी, ७, ९ द्विपदा प्राजापत्या बृहती, १० भुरिक् आर्ची बृहती, ११ द्विपदा आर्ची अनुष्टुप्]

४०६०. तद्यस्यै॒वं वि॒द्वान् व्रात्यौ॑तिथि॒र्गृ॒हाना॒गच्छे॑त्॥ १॥

So then, to whosesoever houses a thus-knowing Vrātya may come as guest.–

All that the mss. give for this verse is the two words *vrātyo `tithiḥ*. But this is obviously in virtue of their usual abbreviation in case of repeated matter; the verse is the same with 10. 1. except for the omission of *rajñas* between *vrātyas* and *atithis*. The abbreviation is continued in 12. 1 and in 13. 1-4, and then 13. 5 reads in full *tad yasyai `vaṁ vidvan vrātyaḥ,* because it is the last case of occurrence of the phrase. All this admits of no real question, and the verses are all thus filled up by Aufrecht in his translation, although he leaves the Sanskrit text in its abbreviated form; it is worth so many words here only because the Anukr. commits the blunder of regarding *vrātyo `tithiḥ* as the whole verse, and defines it as one of five syllables (restoring the elided *a*). He has never committed the same blunder in the numerous, but less striking, cases of the same kind that we have had hitherto.

४०६१. स्व॒यमे॑नमभ्यु॒देत्य॑ ब्रूया॒द् व्रात्य॒ क्वा॑वात्सी॒र्व्रात्यौ॑दुकं व्रात्य॑ त॒र्पय॑न्तु व्रात्य॒ यथा॑ ते प्रि॒यं तथा॑स्तु व्रात्य॒ यथा॑ ते॒ वश॒स्तथा॑स्तु व्रात्य॒ यथा॑ ते निका॒मस्तथा॒स्त्विति॑॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Himself coming up-toward him, he should say: Vrātya, where have you abode (*vas*)? Vrātya, [here is] water; Vrātya, let them gratify [you]; Vrātya, be it so as is dear to you; Vrātya, be it so as is your will (*vaśā*); Vrātya, be it so as is your desire (*nikāma*).

४०६२. यदे॑न॒माह॒ व्रात्य॒ क्वा॑वात्सी॒रिति॑ प॒थ ए॒व तेन॑ देव॒याना॒नव॑ रुन्द्धे॥३॥

In that he says to him: Vrātya, where have you abode? he thereby gains possession of the roads that the gods travel.

४०६३ यदे॑न॒माह॒ व्रात्यो॒दकमित्य॒प ए॒व तेनाव॑ रुन्द्धे॥४॥

In that he says to him: Vrātya, [here is] water, he thereby gains possession of the waters.

R. is the only ms. that writes out at the beginning of this verse and the next *yad enam aha*. It seems a blunder of the Anukr. to include this verse with 3, 5, 6, 8, 10 on one definition, as it is shorter than they by some six syllables; one of the mss. does in fact omit it here, but gives no definition of it elsewhere. [At AB. viii. 24 is a passage bearing some similarity to this.]

४०६४. यदे॑न॒माह॒ व्रात्यं॑ त॒र्पय॒न्त्विति॑ प्रा॒णमे॒व तेन॒ वर्षी॑यांसं कुरुते॥५॥

In that he says to him: Vrātya, let them gratify [you], he thereby makes his breath (*prāṇa*) longer.

[we had the last clause above at ix. 6. 19.]

४०६५. यदे॑न॒माह॒ व्रात्य॒ यथा॑ ते प्रि॒यं तथा॒स्त्विति॑ प्रि॒यमे॒व तेनाव॑ रुन्द्धे॥६॥

In that he says to him: Vrātya, be it so as is dear to you, he thereby gains possession of what is dear.

४०६६. ऐनं॑ प्रि॒यं ग॑च्छति प्रि॒यः प्रि॒यस्य॑ भवति॒ य ए॒वं वेद॑॥७॥

To him comes what is dear, he becomes dear to his dear one (m.), who knows thus.

४०६७. यदे॑न॒माह॒ व्रात्य॒ यथा॑ ते॒ वश॒स्तथा॒स्त्विति॒ वश॑मे॒व तेनाव॑ रुन्द्धे॥८॥

In that he says to him: Vrātya, be it so as is your will, he thereby gains possession of [his] will.

Here again all the mss. save one (R.) omit the first four or five words, because they occur again in vs. 10. The majority of mss. (except E.D.R.s.m.K.) accent *vaśām*, though all have *vaśās*. [Eight or nine of SPP's have *vaśām*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४०६८. ऐनं वशो गच्छति वशी वशिनां भवति य एवं वेद॥ ९॥

To him comes [his] will, a will-possessor of will-possessors becomes he who knows thus.

Most of the mss. (except D.R.s.m.) again accent *vaśās*; [and so twelve of SPP's, but not his *śrotriyas*]; O. has *vaṣinām.* Read at the beginning in our text *ai `nam* (an accent-sign slipped out of place).

४०६९. यदेनमाह व्रात्य यथा ते निकामस्तथास्त्विति निकाममेव तेनाव रुन्द्धे॥ १०॥

In that he says to him: Vrātya, be it so as is your desire, he thereby gains possession of [his] desire.

४०७०. ऐनं निकामो गच्छति निकामे निकामस्य भवति य एवं वेद॥ ११॥

To him comes [his] desire, he comes to be (*bhū*) in the desire of desire, who knows thus.

One would like to emend *nikāme* to *-mi.*

12. Paryāya the twelfth

[१२- अध्यात्म-प्रकरण सूक्त (द्वादश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- आसुरी गायत्री, १ त्रिपदा गायत्री, २ प्राजापत्या बृहती, ३ भुरिक् प्राजापत्या अनुष्टुप् ४ भुरिक् साम्नी अनुष्टुप्, ७, ११ त्रिपदा प्राजापत्या त्रिष्टुप्, ८ विराट् गायत्री।]

४०७१. तद् यस्यैवं विद्वान् व्रात्य उद्धृतेष्वग्निष्वधिश्रितेऽग्निहोत्रेऽतिथिर्गृहानागच्छेत्॥ १॥

Now then, to whosesoever houses a thus-knowing Vrātya may come as guest when the fires are taken up and the fire-offering (*agnihotra*) set on,–

Not one of the mss. writes the first four words of the verse, they being viewed as repeated from 10. 1; and here also (compare note to 11. 1) the Anukr. reckons them as not belonging to the verse. Bp.O.Kp. write *udhṛteṣu* (the compound being inseparable by Prāt. iv. 62). Bp. further has *ddhiośrte.*

४०७२. स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्याति सृज होष्यामीति॥ २॥

Himself coming up-toward him, he should say: Vrātya, give permission; I am about to make oblation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४०७३. स चा॑तिसृ॒जेज्जु॒हु॒यान्न चा॑तिसृ॒जेन्न जु॑हु॒यात्॥ ३॥

If he should permit, he may make oblation; if he should not permit, he may not make oblation.

४०७४. स य ए॒वं वि॒दुषा॒ व्रात्ये॒नाति॑सृष्टो जु॒होति॑॥ ४॥

He who, being permitted by a thus-knowing Vrātya, makes oblation,–

Prājāpatyā and *sāmny anuṣṭubh* are each of sixteen syllables; what the Anukr. means by its use of both terms in regard to this verse and not in regard to vs. 3 is difficult to see. [His words are....*iti dve prājāpatyānuṣ ṭubhau; dvitīyā sāmnī; tatho `bhe bhurijau.* He appears to set up a class of two vss. (3 and 4) of 17 syllables (16 + 1) each: from which he then proceeds to except one vs. (4) by saying that it is *sāmnī* or has only 16. He might have expressed himself much less awakwardly by writing (instead of the last two clauses) *pūrvā bhurik.*]

४०७५. प्र पि॑तृ॒याणं॒ पन्थां॑ जानाति॒ प्र दे॑व॒यानं॑म्॥ ५॥

He foreknows the road that the Fathers go, the road that the gods go.

A couple of the mss. (D.R.) accent *jānati,* which is better; [and so do seven or eight of SPP`s authorities].

४०७६. न दे॒वेष्वा वृ॑श्चते हु॒तम॑स्य भवति॥ ६॥

He does not offend against the gods; his oblation is [duly] made.

४०७७. पर्य॑स्या॒स्मिंल्लो॒क आ॒यत॑नं शिष्यते॒ य ए॒वं वि॒दुषा॒ व्रात्ये॒नाति॑सृष्टो जु॒होति॑॥ ७॥

There is left over in this world a support (*āyatana*) for him who, being permitted by a thus-knowing Vrātya, makes oblation.

४०७८. अथ॒ य ए॒वं वि॒दुषा॒ व्रात्ये॒नान॑तिसृष्टो जु॒होति॑॥ ८॥

Now then, he who, being unpermitted by a thus-knowing Vrātya, makes oblation,–

४०७९. न पि॑तृ॒याणं॒ पन्थां॑ जानाति॒ न दे॑व॒यानं॑म्॥ ९॥

He knows not the road that the Fathers go, nor the road that the gods go.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The same mss. accent *jānāti* here as in vs. 5.

४०८०. आ देवेषु वृश्चते अहुतमस्य भवति॥ १०॥

He offends against the gods; his oblation is not [duly] made.

The majority of mss. (except Bs.E.) read *vṛścate ah-,* which is therefore probably the true text; [and so SPP. reads with all but two of his authorities.] The accent *ahutam* (for *ahutam*) is probably an error.

४०८१. नास्यास्मिंल्लोक आयतनं शिष्यते य एवं विदुषा व्रात्येनानतिसृष्टो जुहोति॥ ११॥

There is left in this world no support for him who, being unpermitted by a thus-knowing Vrātya, makes oblation.

13. Paryāya the thirteenth

[१३- अध्यात्म-प्रकरण सूक्त (त्रयोदश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १ साम्नी उष्णिक्, २, ६ प्राजापत्या अनुष्टुप्, ३, ५, ७ आसुरी गायत्री, ४, ८ साम्नी बृहती, ९ द्विपदा निचृत् गायत्री, १० द्विपदा विराट् गायत्री, ११ प्राजापत्या पंक्ति, १२ आसुरी जगती, १३ सतः पंक्ति, १४ अक्षर पंक्ति।]

४०८२. तद् यस्यैवं विद्वान् व्रात्य एकां रात्रिमतिथिर्गृहे वसति॥ १॥

४०८३. ये पृथिव्यां पुण्या लोकास्तानेव तेनाव रुन्द्धे॥ २॥

[1.] Now in whosesoever house a thus-knowing Vrātya abides one night as guest, [2.] he thereby gains possession of those pure (*puṇya*) worlds that are on the earth.

Here again, and in the following verses through 4, the Anukr. fails to make any account of the first four words, *tad yastai `vaṁ vidvan,* omitted by the mss. on account of repetition (see note to 11. 1); they are restored in our text.

४०८४. तद् यस्यैवं विद्वान् व्रात्यो द्वितीयां रात्रिमतिथिर्गृहे वसति॥ ३॥

४०८५. येऽन्तरिक्षे पुण्या लोकास्तानेव तेनाव रुन्द्धे॥ ४॥

[3.] Now in whosesoever house a thus-knowing Vrātya abides a second night as guest, [4.] he thereby gains possession of those pure worlds that are in the atmosphere.

Part of the mss. (I.O.R.T.), [with nine of SPP's authorities], read you *ant-* at begining of **b.**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४०८६. तद् यस्यै॒वं वि॒द्वान् व्रात्य॑स्तृ॒तीयां॒ रात्रि॒मति॑थिर्गृ॒हे वस॑ति॥५॥
४०८७. ये दि॒वि पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे॥६॥

[5.] Now in whosesoever house a thus-knowing Vrātya abides third night as guest, [6.] he thereby gains possession of those pure worlds that are in the sky.

४०८८. तद् यस्यै॒वं वि॒द्वान् व्रात्य॑श्चतु॒र्थीं रात्रि॒मति॑थिर्गृ॒हे वस॑ति॥७॥
४०८९. ये पुण्या॑नां॒ पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे॥८॥

[7.] Now in whosesoever house a thus-knowing Vrātya abides fourth night as guest, [8.] he thereby gains possession of those worlds that are pure of the pure.

The is, doubtless, that are especially pure. In **a**, read *vidvan* (an accent-mark slipped out of place).

४०९०. तद् यस्यै॒वं वि॒द्वान् व्रात्यो॑ऽपरिमिता॒ रात्रि॒मति॑थिर्गृ॒हे वस॑ति॥९॥
४०९१. य ए॒वाप॑रिमिता॒: पुण्या॑ लो॒कास्ताने॒व तेनाव॑ रुन्द्धे॥१०॥

[9.] Now in whosesoever house a thus-knowing Vrātya abides unlimited nights as guest, [10.] he thereby gains possession of those pure worlds that are unlimited.

In **a**, read again *vidvan* (same error). [Instead of the *tripadā* of our mss. of the Anukr. in the description of 5 **a**, SPP. prints *dvipadā*, Critical Notice, p. 2217.]

४०९२. अथ॒ यस्याव्रा॑त्यो व्रात्यब्रु॒वो ना॑मबिभ्र॒त्यति॑थिर्गृ॒हाना॒गच्छे॑त्॥११॥

[11.] Now to whosesoever houses may come as guest a non-Vrātya, calling himself a Vrātya, bearing the name [only],–

Nāma+bibhrati (so in p.) is so anomalous a formation that we can hardly regard it as otherwise than corrupt, perhaps for *namā bibhrat* or *nāmabibhrat*.

४०९३. कर्षे॑देनं न चैनं॒ कर्षे॑त्॥१२॥

[12.] He may draw him, and he may not draw him.

That is, apparently, whether, he invite him urgently or not. But the Pet. Lex. takes the verb as meaning `treat with violence, punish`–which is unacceptable, as the entertainer is not supposed to be certain whether his guest is a real Vrātya or not. Aufrecht leaves the verse untranslated. There is [with this interpretation] no perceptible reason why the second *karṣet*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

should be accented. Another interpretation, however, may be suggested as possible: that *karṣed enam* is apodosis to the preceding verse: `he may tousle (maltreat) him`; and the rest, protasis to vs. 8: `if he do not tousle him` (because he is not sufficiently certain of his real character), then he may pay him honors under protest, as stated in vs. 8. But then we should expect vs. 7 to be divided into two pādas, which is done neither by the *pada*-mss. nor by the Anukr.

४०९४. अस्यै देवतांया उदकं यांचामीमां देवतां वासय इमामिमां देवतां परिं वेवेष्मीत्यैनं परिं वेविष्यात्॥ १३॥

[13.] For this deity I ask water; this deity I cause to abide; this, this deity I wait upon–with this thought he should wait upon him.

That is, my attentions are meant for the deity whom a Vrātya represents, and not for this particular individual. [See above, p. 770, top.] The repetition *imam imam* is very strange, and seems unmotived. The *pada*-text sets its *avasāna*-mark, as if denoting a *pāda*-division, both times between *imam* and *devatām*, in palpable violation of the sense.

४०९५. तस्यांमेवास्य तद् देवतांयां हुतं भंवति य एवं वेदं॥ १४॥

[14.] In that deity does that become [duly] offered of him who knows thus.

14. Paryāya the fourteenth

[१४- अध्यात्म-प्रकरण सूक्त (चतुर्दश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- द्विपदासुरी गायत्री, १ त्रिपदानुष्टुप्, ३, ९ पुर उष्णिक्, ५ अनुष्टुप्, ७ प्रस्तार पंक्ति, ११ स्वराट् गायत्री, १२, १४, १६, १८ भुरिक् प्राजापत्या अनुष्टुप्,१३, १५, १७ आर्ची पंक्ति, १९ भुरिक् नागी गायत्री, २१ प्राजापत्या त्रिष्टुप्, २३ निचृत् आर्ची पंक्ति।]

४०९६. स यत् प्राचीं दिशमनु व्यचंलन्मारुतं शर्धो भूत्वानुव्य चलन्मनोऽन्नादं कृत्वा॥ १॥

४०९७. मनंसान्नादेनान्नंमत्ति य एवं वेदं॥ २॥

[1.] As he moved out toward the eastern quarter, the troop (*śardhas*) of Maruts, coming into being (*bhūtva*), moved out after, making mind [their] food-eater; [2.] with mind as food-eater does he eat food who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Aufrecht understands the meaning to be as just given, and takes it correspondingly in the verses below. But it would be admissible also to render thus: `when he moved out toward the eastern quarter, he moved out toward [it] after becoming the troop of Maruts`–and correspondingly in all the other verses. It is possible, by due resolution, to read the first subdivision as 32 syllables and the second as 15–and so in general in the other verses; no remark will be made upon them unless the cases are especially difficult.

४०९८. स यद् दक्षिणां दिशमनु व्यचलदिन्द्रो भूत्वानुव्यचलद् बलमन्नादं
कृत्वा॥ ३॥

४०९९. बलेनान्नादेनान्नमत्ति य एवं वेद॥ ४॥

[3.] As he moved out toward the southern quarter, Indra, coming into being, moved out after, making strength [his] food-eater; [4.] with strength as food-eater does he eat food who knows thus.

४१००. स यत् प्रतीचीं दिशमनु व्यचलद् वरुणो राजा भूत्वानुव्यचलदुपो
ऽन्नादीः कृत्वा॥

४१०१. अद्भिरन्नादिभिरन्नमत्ति य एवं वेद॥ ६॥

[5.] As he moved out toward the western quarter, king Vrātya coming into being, moved out after, making the waters [his] food-eater; [6.] with the waters as food-eater does he eat food who knows thus.

Most of the mss. accent *apo `nnādiḥ* (but Bs. has *-o*). One or two (I.K.) combine *-dīṣ kṛtvā*.

४१०२. स यदुदीचीं दिशमनु व्यचलत् सोमो राजा भूत्वानुव्यचलत्
सप्तर्षिभिर्हुत आहुतिमन्नादीं कृत्वा॥ ७॥

४१०३. आहुत्यान्नाद्यान्नमत्ति य एवं वेद॥ ८॥

[7.] As he moved out toward the northern quarter, king Soma, coming into being, moved out after, making the offering [*āhuti*] in what is offered by the seven seers [his] food-eater; [8.] with the offering as food-eater does he eat food who knows thus.

४१०४. स यद् ध्रुवां दिशमनु व्यचलद् विष्णुर्भूत्वानुव्यचलद् विराजमन्नादीं
कृत्वा॥ ९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१०५. विराजान्नाद्यान्नमत्ति य एवं वेद॥ १०॥

[9.] As he moved out toward the fixed quarter, Viṣṇu, coming into being, moved out after, making *viraj* [his] food-eater; [10.] with *virāj* as food-eater does he eat food who knows thus.

४१०६. स यत् पशूननु व्यचलद् रुद्रो भूत्वानुव्यचलदोषधीरन्नादीः कृत्वा॥ ११॥

४१०७. ओषधीभिरन्नादीभिरन्नमत्ति य एवं वेद॥ १२॥

[11.] As he moved out toward the cattle, Rudra, coming into being, moved out after, making the herbs [his] food-eater; [12.] with the herbs as food-eater does he eat food who knows thus.

४१०८. स यत् पितृननु व्यचलद् यमो राजा भूत्वानुव्यचलत् स्वधाकारमन्नादं कृत्वा॥ १३॥

४१०९. स्वधाकारेणान्नादेनान्नमत्ति य एवं वेद॥ १४॥

[13.] As he moved out toward the Father king Yama, coming into being, moved out after, making call *svadhā* [his] food-eater; [14.] with the call *svadhā* as food-eater does he eat food who knows thus.

४११०. स यन्मनुष्या३ननु व्यचलदग्निर्भूत्वानुव्यचलत् स्वाहाकारमन्नादं कृत्वा॥ १५॥

४१११. स्वाहाकारेणान्नादेनान्नमत्ति य एवं वेद॥ १६॥

[15.] As he moved out toward men (*manuṣya*), Agni, coming into being, moved out after, making the cry *svahā* (`hail`) [his] food-eater; [16.] with the cry *svahā* as food-eater does he eat food who knows thus.

४११२. स यदूर्ध्वां दिशमनु व्यचलद् बृहस्पतिर्भूत्वानुव्यचलद् वषट्कारमन्नादं कृत्वा॥ १७॥

४११३. वषट्कारेणान्नादेनान्नमत्ति य एवं वेद॥ १८॥

[17.] As he moved out toward the upward quarter, Bṛhaspati, coming into being, moved out after, making the cry *vaṣaṭ* [his] food-eater; [18.] with the cry *vaśāṭ* as food-eater does he eat food who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first pāda is not metrically defined by the Anukr.

४११४. स यद् देवाननु व्यचलदीशानो भूत्वानुव्यचलन्मन्युमन्नादं कृत्वा॥१९॥

४११५. मन्युनान्नादेनान्नमत्ति य एवं वेद॥२०॥

[19.] As he moved out toward the gods, Īśāna ('the lord'), coming into being, moved out after, making fury [his] food-eater; [20.] with fury as food-eater does he eat food who knows thus.

If *nāgī gāyatrī* means 9 + 9 + 6 (Colebrooke, *Miscellaneous Essays,* ii. 136, as cited by BR.), the first subdivisions here comes so near it as to be capable of being read as 9 + 9 + 7 (being *bhurij*).

४११६. स यत् प्रजा अनु व्यचलत् प्रजापतिर्भूत्वानुव्यचलत् प्राणमन्नादं कृत्वा॥२१॥

४११७. प्राणेनान्नादेनान्नमत्ति य एवं वेद॥२२॥

[21.] As he moved out toward progeny, Prajāpati ('lord of progeny'), coming into being, moved out after, making breath [his] food-eater; [22.] with breath as food-eater does he eat food who knows thus.

४११८. स यत् सर्वानन्तर्देशाननु व्यचलत् परमेष्ठी भूत्वानुव्यचलद् ब्रह्मान्नादं कृत्वा॥२३॥

४११९. ब्रह्मणान्नादेनान्नमत्ति य एवं वेद॥२४॥

[23.] As he moved out toward all the intermediate directions, the most exalted one, coming into being, moved out after, making the *Brahman* [his] food-eater; [24.] with the *Brahman* as food-eater does he eat food who knows thus.

The metrical definition of the first subdivision is wanting in the Anukr.

15. Paryāya the fifteenth

[१५- अध्यात्म-प्रकरण सूक्त (पञ्चदश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- भुरिक् प्राजापत्या अनुष्टुप्, १ दैवी पंक्ति, २ आसुरी बृहती, ३ प्राजापत्या अनुष्टुप्, ५, ६ द्विपदा साम्नी बृहती, ९ विराट् गायत्री।]

४१२०. तस्य व्रात्यस्य॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of that Vrātya–

Bp. combines this verse and the following into one, reckoning only eight verses in the hymn. And one ms. (R.) regards every verse* in hymns 15, 16, 17 as beginning with *tasya vrātyasya* [followed by an *avasāna*-mark, as, in fact, SPP. prints them: see my statement at an outset]; this, which is opposed to the Anukr., seems also quite uncalled for and wrong. [But, for our vss. 3 and 4 at least, SPP. notes that his procedure is in accord with all his authorities.] *[Except 15. 2, which however, ought properly to form one verse with 15. 1, as it does in fact in Bp.]

४१२१. स॒प्त प्रा॒णाः स॒प्तापा॒नाः स॒प्त व्या॒नाः॥२॥

[There are] seven breaths, seven expirations (*apāna*), seven out-breathings (*vyāna*).

४१२२. तस्य॒ व्रात्य॑स्य।

योऽस्य प्रथ॒मः प्रा॒ण ऊ॒र्ध्वो नामा॒यं सो अ॒ग्निः॥३॥

His breath that is first, upward by name, that is the fire.

४१२३. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य द्वि॒तीय॑ः प्रा॒णः प्रौढो॒ नामा॒सौ स आ॑दि॒त्यः॥४॥

His breath that is second, preferred (? *prauḍha*) by name, that is yon son (*āditya*).

The *pada*-mss. accent, doubtless falsely, *pra+uḍhaḥ* (instead of *pra+ūḍhaḥ*); Bs. and O.p.m. read *proḍh-*: see Prāt. iii. 45, note.

४१२४. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य तृ॒तीय॑ः प्रा॒णो॑ऽभ्यू॒ ढो॒ नामा॒सौ स च॒न्द्रमा॑ः॥५॥

His breath that is third, inferred (? *abhyuḍha*) by name, that is yon moon.

Some mss. [of W`s and of SPP`s also] accent `*bhyūḍho,* and Bp. has accordingly *abhi-ūḍhaḥ* (but D. *abhi-ū*); our text makes the necessary correction to *abhyū-;* [and so SPP.].

४१२५. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य च॒तुर्थः प्रा॒णो वि॒भूर्नामा॒यं स पव॑मानः॥६॥

His breath that is fourth, mighty (*vibhu*) by name, that is this cleansing one (*pavamāna*).

That is, doubtless, the wind, and not Soma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१२६. तस्य व्रात्यस्य।

योऽस्य पञ्चमः प्राणो योनिर्नाम ता इमा आपः॥७॥

His breath that is fifth, womb (? *yoni*) by name, that is these waters..

४१२७. तस्य व्रात्यस्य।

योऽस्य षष्ठः प्राणः प्रियो नाम त इमे पशवः॥८॥

His breath that is sixth, dear by name, that is these cattle.

४१२८. तस्य व्रात्यस्य।

योऽस्य सप्तमः प्राणोऽपरिमितो नाम ता इमाः प्रजाः॥९॥

His breath that is seventh, unlimited by name, that is these creatures (*prajā*).

16. Paryāya the sixteenth

[१६-अध्यात्म-प्रकरण सूक्त (षोडश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १, ३ साम्नी उष्णिक् (दैवी पंक्ति), २, ४-५ प्राजापत्या उष्णिक्, ६ याजुषी त्रिष्टुप्, ७ आसुरी गायत्री।]

४१२९. तस्य व्रात्यस्य।

योऽस्य प्रथमोऽपानः सा पौर्णमासी॥१॥

His expiration that is first, that is the day of full moon.

४१३०. तस्य व्रात्यस्य।

योऽस्य द्वितीयोऽपानः साष्टका॥२॥

His expiration that is second, that is the day of the moon's quarter (*aṣṭakā*).

४१३१. तस्य व्रात्यस्य।

योऽस्य तृतीयोऽपानः सामावास्या॥३॥

His expiration that is third, that is the day of new moon.

४१३२. तस्य व्रात्यस्य।

योऽस्य चतुर्थोऽपानः सा श्रद्धा॥४॥

His expiration that is fourth, that is faith.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१३३. तस्य॒ व्रात्य॑स्य।

योऽस्य पञ्च॒मो॒ऽपा॒नः सा दी॒क्षा॥५॥

His expiration that is fifth, that is consecration.

४१३४. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य ष॒ष्ठो॒ऽपा॒नः स य॒ज्ञः॥६॥

His expiration that is sixth, that is sacrifice.

४१३५. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य सप्त॒मो॒ऽपा॒नस्ता इ॒मा दक्षि॑णाः॥७॥

His expiration that is seventh, that is these sacrificial gifts.

[Bloomfield, AJP. xvii. 411, makes some observations on the word *śraddhā,* vs. 4.]

17. Paryāya the seventeeth

[१७ - अध्यात्म-प्रकरण सूक्त (सप्तदश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- १, ५ प्राजापत्या उष्णिक् (दैवी पंक्ति) २, ७ आसुरी अनुष्टुप्, ३ याजुषी पंक्ति, ४ साम्नी उष्णिक्, ६ याजुषी त्रिष्टुप्, ८ त्रिपदा प्रतिष्ठार्ची पंक्ति, ९ द्विपदा साम्नी त्रिष्टुप्, १० साम्नी अनुष्टुप्।]

४१३६. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य प्र॒थ॒मो व्या॒नः सेयं भूमि॑ः॥१॥

His out-breathing that is first, that is this earth.

४१३७. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य द्वि॒तीयो॑ व्या॒नस्तद॒न्तरि॑क्षम्॥२॥

His out-breathing that is second, that is the atmosphere.

४१३८. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य तृ॒तीयो॑ व्या॒नः सा द्यौः॥३॥

His out-breathing that is third, that is the sky.

४१३९. तस्य॒ व्रात्य॑स्य।

यो॒ऽस्य च॒तु॒र्थो व्या॒नस्ता॒नि नक्ष॑त्राणि॥४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

His out-breathing that is fourth, that is the asterisms.

४१४०. तस्य व्रात्यस्य।

योऽस्य पञ्चमो व्यानस्त ऋतवः॥५॥

His out-breathing that is fifth, that is the seasons.

४१४१. तस्य व्रात्यस्य।

योऽस्य षष्ठो व्यानस्त आर्तवाः॥६॥

His out-breathing that is sixth, that is they of the seasons.

४१४२. तस्य व्रात्यस्य।

योऽस्य सप्तमो व्यानः स संवत्सरः॥७॥

His out-breathing that is seventh, that is the year.

४१४३. तस्य व्रात्यस्य।

समानमर्थं परि यन्ति देवाः संवत्सरं वा एतदृतवोऽनुपरियन्ति व्रात्यं च॥८॥

The gods go about the same purpose (*artha*); thus (*etat*) verily the seasons go about after the year and the vrātya.

One ms. (R.) prefixes *tasya vrātyasya* also to this and the two following verses. [In the Bombay ed., each verse begins with *tasya vrātyasya* and an *avasāna*-mark: see p. 771, end.] The sense of the three is obscure; Aufrecht leaves them untranslated.

४१४४. तस्य व्रात्यस्य।

यदादित्यमभिसंविशन्त्यमावास्यां चैव तत्पौर्णमासीं च॥९॥

As they enter together into the sun (*āditya*), just so [do they] also into new-moon day and full-moon day.

The great majority of the mss. (all save Bs.D.K.) accent *amāvāsyam.*

४१४५. तस्य व्रात्यस्य।

एकं तदेषाममृतत्वमित्याहुतिरेव॥१०॥

One [is] that immortality of theirs: to this effect (*iti*) [is] the offering.

Except two (D.R.), all the mss. accent *eṣām*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18. Paryāya the eighteenth

[१८- अध्यात्म-प्रकरण सूक्त (अष्टादश पर्याय)]

[ऋषि- अथर्वा। देवता- अध्यात्म अथवा व्रात्य। छन्द- दैवी पंक्ति, २, ३ आर्ची बृहती, ४ आर्ची अनुष्टुप्, ५ साम्नी उष्णिक्।]

४१४६. तस्य॒ व्रात्य॑स्य॥ १॥

Of that Vrātya–

४१४७. यद॑स्य॒ दक्षि॑ण॒मक्ष्य॒सौ स आ॑दि॒त्यो यद॑स्य॒ स॒व्यमक्ष्य॒सौ स च॒न्द्रमाः॑॥ २॥

As for (*yat*) his right eye, that is yonder sun (*āditya*); as for his left eye, that is yonder moon.

४१४८. यो॒ऽस्य॒ दक्षि॑ण॒: कर्णो॒ऽयं सो अ॒ग्निर्यो॒ऽस्य स॒व्य: कर्णो॒ऽयं स पव॑मानः॥ ३॥

As for his right ear, that is this fire; as for his left ear, that is this cleansing one (`wind`).

४१४९. अ॒होरा॒त्रे नासि॑के॒ दिति॒श्चादि॑तिश्च शीर्षकपा॒ले सं॑वत्स॒र: शिर॑:॥ ४॥

Day-and-night [are his] two nostrils; Diti and Aditi [his] two skull-halves; the year [his] head.

४१५०. अह्ना॑ प्र॒त्यङ्‌ व्रात्यो॒ रात्र्या॒ प्राङ्‌ नमो॒ व्रात्या॑य॥ ५॥

With the day [is] the Vrātya westward, with the night eastward: homage to the Vrātya.

[Here ends the second *anuvāka,* with 11 *paryāyas:* see above, p. 770. For the summations of *avasānarcas* (questionable), see p. 771.]

॥इति पञ्चदशं काण्डं समाप्तम्॥

[Here ends the thirtieth Prapāṭhaka.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ षोडशं काण्डम्॥

BOOK XVI

[Unity of subject not apparent]

[This is the fourth book of the third grand division (books xiii.-xviii.) of the Atharvan collection. By what warrant it has found a place among the books whose distinctive feature is their unity of subject it is hard to say; and the same is in a measure true of the next book, book xvii.: but see Whitney`s General Introduction; also Bloomfield`s contribution to the Buhler-Kielhorn *Grundriss,* p. 94. The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.]

[In the *Indische Studien,* xiii. 185, Weber has suggested that parts of the book are evening prayers, to be recited before going to rest, and especially for the warding off of evil dreams (see 1, 11; 5; 6; 7. 8-11); and 9. 3-4, at the end of the book, may well be takne as the words of them ``that watch [have watched] for the morning`` and as expressing the ``joy`` that ``comes in the morning,`` and are accordingly placed, as is usual and appropriate, at the end of the *mantras* concerned, in order to indicate the successful accomplishment of the purpose of those *mantras.* One is half tempted to give to the book the title ``Against the `terror by night`?``]

[Laying apart book vi., which has received great attention from the translators (see p. 281), it may be noted that this is the first book of the Atharvan *saṁhita* of which no translation has as yet been published by the translators of single books. Here again the *bhāṣya* is lacking.] [For ``Paritta`` as title of book, see p. 1045.]

The [Major] Anukr. calls the whole book *prājāpatya: prājāpatyasya nava paryāyāḥ;* and both of its two *anuvākas* are evidently called by the same name [*prājāpatyābhyām*] in xix. 23. 26; whether this means to ascribe the authorship of the book to Prajāpati is not certain.–[On the other hand, the Old Anukr. seems rather to imply by its

prājāpatyo ha catuṣkaḥ; pañcaparyāya uttaraḥ

that the name *prājāpatya* pertains only to the first *anuvāka*, `the one of four *paryāyas.*` It may, however, be added that the *prājāpatyasya* in the first line of the printed extract below may mean the whole book or else only the first *anuvāka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Quotations from the Old Anukr. are given piecemeal through the mss. of the book. They may here be given in connected form as printed by SPP. in his Critical Notice, p. 23.–Line 1 refers to the 'prior' and the 'last' (that is the 'latter') of the two *anuvākas* of the 'prājāpatyan' book: unless indeed the relation of the first two words is appositive ('of the prior, the prājāpatyan' [*anuvāka*]: see the preceding paragraph).–At the end of the first *anuvāka*, 8 of W's mss. say *prājāpatyo ha catuṣkaḥ;* and at the end of the second is read *pañcaparyāya uttaraḥ*: the two quotations make a half-śloka which we may expect to find in the text of the Old Anukr., standing between lines 1 and 2 of our extract.–Line 2 refers to the *paryāyas* of the first *anuvāka;* and line 3-6 refer to those of the second.–The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka;* and those in brackets refer to the *paryāyas* as counted from the beginning of the book.

prājāpatyasya pūrvasya paramasya punaḥ śṛṇu:
trayodaṣā ``dyaṁ (i. 1) *vijānīyād, dvau* (i, 2, 3)
ṣaṭkau, saptakaḥ paraḥ (i. 4).
ādyaṁ (ii. 1) *daśakaṁ, hy* (?) *ekādaśakaṁ* (ii. 2) [5, 6]
tasmāc ca paraṁ (ii. 3) *dvyadhikaṁ vihitam*: [7]
ekādaśa vai triguṇāny aparaṣ (ii. 4) [8]
catvāri vai vacanāni paraḥ (ii. 5). [9]

The quoted bit of the Old Anukr. at the end of *paryāya* 6 (or ii. 2) is *hyekādaśakam* (or *hyau-*): the fact that the verse is so divided by piecemeal quotation as to bring *hi* at the beginning of its fragment seems to oppugn the correctness of the reading *hi;* and the word, as noted below, is not incorporated into the Major Anukr., the Berlin ms. of which, moreover, boggles at this point.–A comparison of the text of the Old Anukr. (above) with that of the Major Anukr. shows that the later text has quoted every word of lines 2-6 of the older, excepting *tasmāc ca param* and *aparaḥ* and the questionable *hi.*]

[A conspectus of the divisions of the book in tabular form follows. **The explanations given** on page 52 (which see: in book xv.), apply for the **most part also to this table.**

Pary.-n° anuv.	i.1	i. 2	i. 3	i. 4	ii.1	ii.2	ii.3	ii.4	ii.5	Sums
" " book	1	2	3	4	5	6	7	8	9	
Gaṇas					2			2		
Gaṇāvasānarcas					6			8		14
Vacanāni									4	4
Paryāyāvasānarcas	13	6	6	7	4	11	13	25		53

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Note that the "ten" (6 + 4) and the "thrice eleven" (8 + 25) assigned by the Old Anukr. to *paryāyas* 5 (or ii. 1) and 8 (or ii. 4) represent non-coordinate divisions, as noticed and explained above, p. 771, and p. 772, 4.–Some mss. sum up the *avasānarcas* of the first *anuvāka* as 32 (correctly). Those of the second are summed up as follows: *paryāya-avasānarcas*, 53 (correctly); *gaṇa-avasānarcas*, 14 (correctly); *avasānarcas* "of both kinds," 68 (! but by D. correctly as 67). The 67 with the 4 *vacanas* make 71 (so Bs. correctly). And 71 + 32 make 103 for the whole book, and so one ms. at least sums them up.]

[Since the book consists wholly of *paryāya-sūktas*, there is no difference between the two editions in respect to the hymn-numbers: compare pages book xi and xv.–The division into decads is wanting.] [See pp. clxi, cxxx end, cxxxvii top, clx.]

[**Differences between the two editions in the division of the paryāyas.** The differences occur (as above, p. 771) only in the *gaṇa-paryāyas* 5 (or ii. 1) and 8 (or ii. 4). In these, SPP. has, as the Old Anukr. requires, 10 and 33 divisions respectively (as against 6 and 27 of the Berlin edition). The explanation is as on pages 410 vol. II and on page 53 (of this vol.): namely, that, in a sequence of refrains, the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence.–In *paryāya* 5 there are properly 6 *gaṇas*, each with 3 subdivisions: therefore we have 2 *gaṇas* (the first and last), each with 3 subdivisions, making 6; while in each of the remaining 4, the refrains (b, c) are counted as one with a (thus a-b-c), making 4; and so, in all, we have 10.–In like manner, in *paryāya* 8, there are properly 27 *gaṇas*, each with 4 subdivisions: therefore we have 2 *gaṇas* (the first and last), each with 4 subdivisions, making 8; and (27–2=) 25, each counted as one (a-b-c-d), making 25; and so, in all, we have 33.]

[The book is mainly prose: Whitney, *Index*, p. 5, excepts verses 1. 10, 12, 13; 4. 2, 6; 6. 1-4, 11; 9. 1, 2.]

In Paipp. (xviii.) are found only fragments of the book, namely 1. 1-3; 4. 7 (beginning with *mo 'pa*), the first words of 5. 1, then 8. 1, and finally 9. 4, the concluding verse. This looks as if the whole book were acknowledged as part of the text, but its complete presentation deliberately declined for some reason. [The fragments in question follow immediately the fragment of book xv. cited in the note to xv. 2. 1.]

[In the Vait., the book is noticed only twice: see under 2. 6 and 9. 3.And in the Kauś., it is noticed only about a dozen times: see under 1. 1; 2. 1, 6; 3. 1; 4. 1; 5. 1; 6. 1; 9. 3, 4.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1. Paryāya the first

[१ - दुःखमोचन सूक्त]

[ऋषि- अथर्वा। देवता- प्रजापति। छन्द- १, ३ द्विपदा साम्नी बृहती, २, १० याजुषी त्रिष्टुप्, ४ आसुरी गायत्री, ५ द्विपदा साम्नी पंक्ति, ६ साम्नी अनुष्टुप्, ७ निचृत् विराट् गायत्री, ८ साम्नी पंक्ति, ९ आसुरी पंक्ति, ११ साम्नी उष्णिक्, १२-१३ आर्ची अनुष्टुप्।]

४१५१. अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः॥ १॥

Let go [is] the bull of the waters; let go [are] the heavenly fires.

The verse, or the hymn (*paryāya*), is quoted in Kauś., 9. 9, in the process of preparing holy water (*śāntyudaka*); with it one ``lets go the waters,`` and then follow question and answer respecting the preparation. In Ppp. the initial a of atisṛṣṭās is not elided.

४१५२. रुजन् परिरुजन् मृणन् प्रमृणन्॥ २॥

Breaking, breaking about, killing, slaughtering;–

४१५३. म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः॥ ३॥

Dimming [*mroka*], mind-slaying, digging, out-burning, self-spoiling, body-spoiling.

All these epithests are nom. sing. masc.; as *mroka* and *nirdāha* are found together in v. 31. 9 as epithets of the flesh-eating fire, they are probably names of the fires mentioned in vs. 1: cf. also vs. 7, below; Ppp. combines *-dāhā ``tma-*. [Weber (*Ind. Stud.* xiii. 185), discussing *mroka* as it occurs above at ii. 24. 3 in the long string of epithets, takes our *paryāya* here as an evening prayer (see p. 792), and notes the names of the ten Agnis here rehearsed in vss. 2, 3.]

४१५४. इदं तमति सृजामि तं माभ्यवनिक्षि॥ ४॥

That one now I let go; that one let me not wash down against myself;–

४१५५. तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः॥ ५॥

That one do we let go against him who hates us, whom we hate.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These two verses form a part of vss. 15-21 in the water-thunderbolt (*udavajra*) hymn, above, x. 5 [see my note]; and fragments of the same hymn are found further on this *paryāya* and in 7, 6, 13, indicating some connection of application with that hymn, though Kauś. suggests such connection only for xvi. 2. 1.

४१५६. अपामग्रमसि समुद्रं वोऽभ्यवसृजामि॥ ६॥

You are tip (*agra*) of the waters; I let you go down to the ocean.

With the second part compare the opening words of x. 5. 23.

४१५७. योऽप्स्वग्निरति तं सृजामि म्रोकं खनिं तनूदूषिम्॥ ७॥

The fire that is in the waters, it do I let go, the dimming, digging, body-spoiling one.

With this verse compare PGS. ii. 6. 10, used in the ceremonies commemorating the end of Vedic study.; [The definition of the Anukr. seems to be wide of the mark.]

४१५८. यो व आपोग्निराविवेश स एष यद् वो घोरं तदेतत्॥ ८॥

The fire that entered into you, O waters, this is that; what of you is terrible, this is that.

४१५९. इन्द्रस्य व इन्द्रियेणाभि षिञ्चेत्॥ ९॥

May [it] pour upon you with Indra`s Indra-power (*indriya*).

४१६०. अरिप्रा आपो अप रिप्रमस्मत्॥ १०॥

Free from defilement (*-ripra*) [are] the waters; let them [carry] away from us defilement;–

४१६१. प्रास्मदेनो वहन्तु प्र दुःष्वप्न्यं वहन्तु॥ ११॥

Let them carry forth from us sin; let them carry forth evildreaming.

With the last two verses compare parts of x. 5. 24.

४१६२. शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे॥ १२॥

With propitioius eye look at me, O waters; with propitious body touch my skin.

We had this verse above as i. 33. 4 **a, b.**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१६३. शिवानुग्नीनंप्सुषदों हवामहे मयिं क्षत्रं वर्चु आ धंत्त देवी:॥ १३॥

We call the propitious fires that sit in the waters. Put in me dominion [and] splendor, O divine [waters].

2. Paryāya the second

[२ - दु:खमोचन सूक्त]

[ऋषि- अथर्वा। देवता- वाक्। छन्द- १ आसुरी अनुष्टुप्, २ आसुरी उष्णिक्, ३ साम्नी उष्णिक्, ४ त्रिपदा साम्नी बृहती, ५ आर्ची अनुष्टुप्, ६ निचृत् विराट् गायत्री।]

४१६४. निर्दुरर्मुण्य ऊर्जा मधुंमती वाक्॥ १॥

Out of evil-eating (?) with refreshment [comes] speech rich in honey.

The translation implies the change of *durarmaṇyas* to *duradmanyas,* as proposed by the Pet Lexx. (add TB. iii. 3. 99 as a reference for *duradmanī*). The reading of the mss. is, however, assured by its quotation in the Prāt. (4. 1. 16 [i.e. Add`l Note, p. 592]), and three times in the Kauś.: namely, in 49. 27, at the very end of the chapter of witchcraft ceremonies, after use of x. 5, 6, 7 and xiii. 1. 56, with the direction *iti saṁdhāvyā `bhimṛśati;* and again, twice (58. 6, 12) in the ceremony for long life after initiation to Vedic study, once with the direction *iti saṁdhāvya,* and once with a smearing with fragrant powders. The word *ūrja* in our text might also be nominative, and `comes` is of course doubtful. The metrical definition implies the resolution *-ṇi-a.*

४१६५. मधुंमती स्थ मधुंमतीं वाचंमुदेयम्॥ २॥

Rich in honey are you; may I speak speech rich in honey.

`Ye`: i.e., the waters, the adjective being feminine. [We had a phrase like to our second clause at iii. 20. 10: cf. *Gram.* § 738 **a.**]

४१६६. उपंहूतो मे गोपा उपंहूतो गोपीथ:॥ ३॥

Invoked of me [is] the guardian (*gopa*); invoked [is] guardianship.

The different metrical designation of these two 14-syllabled verses is apparently wholly arbitrary.

४१६७. सुश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम्॥ ४॥

Well-hearing ears, ears hearing what is excellent; may I hear excellent encomium (*śloka*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`Ears` is both times dual; we might fill out to `well-hearing are my ears` etc.

४१६८. सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्णं चक्षुरजस्रं ज्योतिः॥५॥

Let both well-hearing and listening (*upaśruti*) not desert me–eagle-like sight, unfailing light.

[For the *mā....ma,* cf. below, 3. 2, etc.]

४१६९. ऋषीणां प्रस्तरोऽसि नमोऽस्तु दैवाय प्रस्तरायं॥६॥

Spread (*prastara*) of the seers are you; homage be to the spread of the divine ones (*daiva*).

The verse is used twice in Kauś. (2. 18; 137. 33), and once in Vait. (2. 9). In the former, it accompanies the taking up of part of the *darbha*-grass provided, and making a seat for the *Brahman*-priest south of the fire, once at the *parvan* sacrifice and once in the *ājyatantra* ceremony. In the latter, it accompanies the making of such a spread in the *parvan* ceremonies. In all the three cases, it is evidently taken because of its specific meaning, and not because of any connection of those ceremonies with the one implied here.

3. Paryāya the third

[३ - दुःखमोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- आदित्य। छन्द- १ आसुरी गायत्री, २-३ आर्ची अनुष्टुप्, ४ प्राजापत्या त्रिष्टुप्, ५ साम्नी उष्णिक्, ६ द्विपदा साम्नी त्रिष्टुप्।]

४१७०. मूर्धाहं रयीणां मूर्धा समानानां भूयासम्॥१॥

May I be the head (*mūrdhan*) of riches, the head of my equals.

Or, perhaps, `I am the head of the one, may I be so of the other`. The verse (or the *paryāya*) is quoted twice in Kauś., once (18. 25) in the *citrā* ceremony, together with a whole series of other hymns or verses, in partaking of milk-rice-dish; and once (58. 22), in the ceremony of giving food to a young child (*annaprāśana*), with a part of the same hymns.

४१७१. रुजश्च मा वेनश्च मा हासिष्टां मूर्धा च मा विधर्मा च मा हासिष्टाम्॥२॥

Let both breaking (? *ruja*) and longing (*vena*) not desert me; let both the head (*mūrdhan*) and the distributer (? *vidharman*) not desert me.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The nouns in this and the following verses are in part of obscure meaning and reference.

४१७२. उ॒र्वश्च॑ मा चम॒सश्च॑ मा हा॑सिष्टां ध॒र्ता च॑ मा ध॒रुण॑श्च मा हा॑सिष्टाम्॥ ३॥

Let both the kettle (?) and the cup (*camasa*) not desert me; let both the maintainer (*dhartā*) and the supporter (*dharuṇa*) not desert me.

The translation follows the suggestion of the Pet Lexx., to emend *urva* at the beginning to *ukha*.

४१७३. वि॒मो॒कश्चा॑र्द्रप॑विश्च॒ मा हा॑सिष्टामा॒र्द्रदा॑नुश्च मा मा॒तरि॒श्वा॑ च॒ मा हा॑सिष्टाम्॥ ४॥

Let both the releaser (*vimoka*) and the wet-rimmed one not desert me; let both him of wet drops (*-danu*) and Mātariśvan not desert me.

४१७४. बृ॒ह॒स्पति॑र्म आ॒त्मा नृ॒मणा॒ नाम॒ हृद्यः॑॥ ५॥

Bṛhaspati my soul, manly-minded by name, hearty (*hṛdya*).

४१७५. अ॒सं॒ता॒पं मे॒ हृद॑यमु॒र्वी गव्यू॑तिः समु॒द्रो अ॑स्मि॒ विध॑र्मणा॥ ६॥

Free from torment my heart, a wide pasture, an ocean am I by extent (*vidharman*).

4. Paryāya the fourth
[४ - दुःखमोचन सूक्त]

[ऋषि- ब्रह्मा। देवता- आदित्य। छन्द- साम्नी अनुष्टुप्, २ साम्नी उष्णिक्, ४ त्रिपदा अनुष्टुप्, ५ आसुरी गायत्री, ६ आर्ची उष्णिक्, ७ त्रिपदा विराड्गर्भा अनुष्टुप्।]

४१७६. नाभि॑र॒हं र॑यी॒णां नाभिः॑ समा॒नानां॑ भूयासम्॥ १॥

May I be the navel of riches, the navel of my equals.

The scholiast (*pariśiṣṭa*) adds this verse (or *paryāya*) to 3. 1 under Kauś. 18. 25. [Cf. note to 3.1]

४१७७. स्वा॒सद॑सि सू॒षा अ॒मृतो॒ मर्त्ये॒ष्वा॥ २॥

Of good seat (? *svāsat*) are you, of good dawns, an immortal among mortals.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The adjectives are sing. masculine. The *pada*-text reads *su+āsat* and *su+uṣaḥ*.

४१७८. मा मां प्राणो हांसीन्मो अंपानोऽवहाय परां गात्॥ ३॥

Let not breath quit me; nor let expiration, deserting me, go away.

[For `deserting me` one might perhaps say `leaving me low`. For the combination with *parā gā,* cf. TS. v. 7. 9[1].] Most of our mss. (all except D.R.) leave *mam* unaccented; [the curious blunder is made also by nine of SPP`s mss., as against five mss. and two reciters that gave *mam*]. All our mss. save one (R.) combine *apāno `va* [instead of *-no*]. The verse is [almost] identical with vii. 53. 4 a, b [which has *me `mam* for *mā mam*].

४१७९. सूर्यो माह्नः पात्वग्निः पृथिव्या वायुरन्तरिक्षाद् यमो मंनुष्येभ्यः सरस्वती पार्थिवेभ्यः॥ ४॥

Let the sun protect me from the sky, Agni from the earth, Vāyu from the atmosphere, Yama from men (*manuṣya*), Sarasvatī from them of the earth.

The verse can be read into 32 syllables, but the metrical definition of the Anukr. is altogether absurd. [Griffith gives *ahnas* its usual meaning: possibly W`s ``sky`` is not intentional, but a mere slip. Cf., however, 7. 6, below.]

४१८०. प्राणापानौ मा मां हासिष्टं मा जने प्र मैषि॥ ५॥

O breath-and-expiration, do not desert me; let me not perish (*pra-mī*) among the people (*jana*).

४१८१. स्वस्त्यंद्योषसो दोषसंश्च सर्व आपः सर्वगणो अशीय॥ ६॥

With well-being today, O waters, may I, whole [and] with my whole train (*-gaṇa*), attain dawns and evenings.

The verse is really composed of two *triṣṭubh* pādas.

४१८२. शक्वरी स्थ पशवो मोपं स्थेषुर्मित्रावरुणौ मे प्राणापानावग्निर्मे दक्षं दधातु॥ ७॥

Puissant (*śakvarī*) are you; may cattle approach me; let Mitra-and-Varuṇa [assign] me breath-and-expiration; let Agni assign me dexterity.

Nearly all our mss. (not T.s.m.R.) give *stheṣu* instead of *stheṣus;* [and so do three of SPP`s]. [For the form, see *Gram.* § 894 c.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Here ends the first *anuvāka,* with 4 *paryāyas* and 32 *avasānarcas*: see the summations at page 92 (book xvi), above. The piece here quoted from the Old Anukr. is *prājāpatyo ha catuṣkaḥ,* see p. 792.]

5. Paryāya the fifth

[Both the Anukramaṇīs reckon the *paryāya* as of 10 *avasānas*: that is, they count the *anuṣaṅgas* (b-c) only in their first and last occurrences, as explained at p. 92, end (cf. book xi and xvi).] One or two of the mss. (W.R.) indicate by fragments of **b** and **c** given also with verse 2-5 that they regard all the six verses [or *gaṇas,* rather] as equal length. [It is true that the summations (see p. 92 and table) number the *gaṇs* as 2 and call the *avasānarcas* of the remaining 4 by the name of *paryāya-avasānarcas;* but it is not apparent why the *gaṇas* should not be counted as 6, just as those of the second *paryās* of xi. 3 are counted as 18 (p. 632, top, p. 628, 10).–The numbers of the *avasānas* as given by SPP. in accord with the Anukr. are added by me in ell-brackets.]

[५ - दुःखमोचन सूक्त]

[ऋषि- यम। देवता- दुःस्वप्ननाशन। छन्द- १,४-६ (१) विराट् गायत्री, २, ४-७(२), ९ प्राजापत्या गायत्री, ३, ४-७ (३), १० द्विपदा साम्नी बृहती, ७ (१) भुरिक् विराट् गायत्री, ८ स्वराट् विराट् गायत्री।]

४१८३. विद्म ते स्वप्न जनित्रं ग्राह्याः पुत्रोऽसि यमस्य करणः॥ १॥

४१८४. अन्तकोऽसि मृत्युरसि॥ २॥

४१८५. तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥ ३॥

[1.] We know your place of birth (*janitra*), O sleep; you are son of seizure (*grāhi*), agent of Yama; [2.] ender are you, death are you; [3.] so, O sleep, do we comprehened you here; do you, O sleep, protect us from evil-dreaming.

The verses of this hymn are nearly [vs. 6 exactly] identical with vi. 46. 2; and whether they or it are quoted in Kauś. 46. 9, 13, it is impossible, and wholly unimportant, to determine [cf. introd. to vi. 46].

४१८६. विद्म ते स्वप्न जनित्रं निर्ऋत्याः पुत्रोसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि।
तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥ ४॥

[4.] We know your place of birth, O sleep; you are son of perdition, agent etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१८७. विद्म तें स्वप्न जुनित्रमभूत्याः पुत्रोसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि।
तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥५॥

[5.] We know your place of birth, O sleep; you are son of ill-success (*abhūti*), agent etc. etc.

४१८८. विद्म तें स्वप्न जुनित्रं निर्भूत्याः पुत्रोऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि।
तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥६॥

[6.] We know your place of birth, O sleep; you are son of extermination (*nirbhūti*), agent etc. etc.

४१८९. विद्म तें स्वप्न जुनित्रं पराभूत्याः पुत्रो ऽसि यमस्य करणः।
अन्तकोऽसि मृत्युरसि।
तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥७॥

[7.] We know your place of birth, O sleep; you are son of calamity (*parābhūti*), agent etc. etc.

४१९०. विद्म तें स्वप्न जुनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः॥८॥

४१९१. अन्तकोऽसि मृत्युरसि॥९॥

४१९२. तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुष्वप्न्यात् पाहि॥१०॥

[8.] We know your place of birth, O sleep; you are son of wives (*-jāmi*) of the gods, agent of Yama; [9.] ender are you, death are you; [10.] so, O sleep, do we comprehend you here; do you, O sleep, protect us from evil-dreaming.

This verse agrees [precisely] with vi. 46. 2, and the [words *devānām patnīnāṁ garbha yamasya kara* (the readings are not quite certain) appear in xix. 57. 3; the other verses are therefore most probably varied repetitions of this one.

6. Paryāya the sixth

[६ - दुःखमोचन सूक्त]

[ऋषि- यम। देवता- उषा, दुःस्वप्ननाशन। छन्द- प्राजापत्या अनुष्टुप्, ५ साम्नी पंक्ति, ६ निचृत् आर्ची बृहती, ७ द्विपदा साम्नी बृहती, ८ आसुरी जगती, ९ आसुरी बृहती,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१०-आर्ची उष्णिक्, ११ त्रिपदा यवमध्या गायत्री अथवा आर्ची अनुष्टुप्।]

४१९३. अजैष्माद्यासनामाद्याभूमानागसो वयम्।। १।।

We have conquered today, we have won today; we have become guiltless.

The verse corresponds to the first two pādas of RV. viii. 47. 18, which differ only by reading *ca* in place of the second *adya*. It and its two successors (or also vs. 4) are really metrical, half *anuṣṭubhs*. The verse, or the *paryāya,* is used in Kauś. 49. 19, nearly at the end of the *abhicāra* or witchcraft chapter, with xiii. 1. 28 and 3. 1, to accompany the putting on of *adhipāśas* (conjectured `gag` in the minor Pet. Lex.).

४१९४. उषो यस्माद् दुष्वप्न्यादभैष्माप तदुच्छतु।। २।।

O dawn, of what evil-dreaming we have been afraid, let that fade away (*apa-vas*).

The verse [cf. note to vs. 1] is, without variant, RV. viii. 47. 18 **c, d.**

४१९५. द्विषते तत् परा वह शपते तत् परा वह।। ३।।

Carry that away to him that hates; carry that away to him that curses.

४१९६. यं द्विष्मो यश्च नो द्वेष्टि तस्मा एनद् गमयामः।। ४।।

Whom we hate, and who hates us, to him we make it go.

Our *yas* (in *yaś ca no*) is an emendation for *yat,* which all the mss. read. [SPP. reads *yat* with all his authorities.]

४१९७. उषा देवी वाचा संविदाना वाग् देव्युषसा संविदाना।। ५।।

Heavenly down, in concord with speech; heavenly speech, in concord with down;–

Part of the mss. read in **b** *devy uṣasā.*

४१९८. उषस्पतिर्वाचस्पतिना संविदानो वाचस्पतिरुषस्पतिना संविदानः।। ६।।

The lord of dawn, in concord with the lord of speech; the lord of speech, in concord with the lord of dawn:–

The Anukr. mss. read *ārṣī* instead of *ārcī* in their definition of the meter of this verse.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४१९९. ते॑ऽमुष्मै॒ परा॑ वहन्त्व॒रायां॑न् दु॒र्णाम्नः॑ स॒दान्वाः॑॥७॥

Let them carry away for yon man the niggards (*araya*), the illnamed ones, the *sadanvās*,–

४२००. कु॒म्भीका॑ दू॒षीकाः॒ पीय॑कान्॥८॥

The *kumbhikās,* the spoilers (*dūṣikā*), the revilers (*piyaka*),–

४२०१. जा॒ग्र॒द्दु॒ष्व॒प्न्यं स्व॑प्नेदु॒ष्व॒प्न्यम्॥९॥

Waking evil-dreaming, sleeping evil-dreaming.

Literally `of one waking` and `in sleep.` The *pada*-text reads *odusvapnyam* both times. The Anukr. twice resolves *-ni-am.*

४२०२. अना॑गमिष्यतो॒ वरा॒नवि॑त्तेः संक॒ल्पानमु॑च्या द्रु॒हः पाशा॑न्॥१०॥

Boons that will not come, plans of non-acquisition, fetters of hatred that does not release:–

That is, probably, plans or desires that issue in failure. [Griffith takes *druh* here and at ii. 10 as a female fiend.]

४२०३. तद॒मुष्मा॑ अग्ने दे॒वाः परा॑ वहन्तु॒ वध्रि॒र्यथास॒द् विथु॑रो॒ न सा॒धुः॥११॥

That, O Agni, let the gods carry away for yon man, that he may be impotent (*vadhri*), faltering, not good (*sādhu*).

`For him,` here and in vs. 7, is plainly equivalent to `to him,` or that they may be his. All the mss. accent *vithuras;* [so SPP. reads with all his authorities]. As *gāyatrī* and *ārcy anuṣṭubh* both imply 24 syllables, the Anukr. seems willing to give us our choice between them.

[Perhaps we should understand the definition *3-p. yavamadhyā gāyatrīvārcy anuṣṭup* as an `*anuṣṭubh* of 24 syllables, like (*iva*: not *vā*) a *3-p. yavamadhyā gāyatrī*` (7 + 10 + 7: *Ind. Stud.* viii. 129): only this one divides rather as 8 + 10 + 6.–One is tempted to deem *agne* an intrusion and to regard the verse as a couple of simple *triṣṭubh* pādas: and the temptation is strengthened by the fact that the sole mark of pāda-division in W`s Collation Book comes after *vahantu.*]

7. Paryāya the seventh

The definition of number of verses in the *paryāya* is taken by the Anukr. verbatim from the Old Anukr. (cf. p. 793, line 12), and appears to mean that the number of verses exceeds by two that of the preceding *paryāya.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७ - दुःखमोचन सूक्त]

[ऋषि- यम। देवता- दुःस्वप्ननाशन। छन्द- १ पंक्ति, २ साम्नी अनुष्टुप्, ३ आसुरी उष्णिक्, ४ प्राजापत्या गायत्री, ५ आर्ची उष्णिक्, ६, ९, ११ साम्नी बृहती, ७ याजुषी गायत्री, ८ प्राजापत्या अनुष्टुप्, १० साम्नी गायत्री, १२ भुरिक् प्राजापत्या अनुष्टुप्, १३ आसुरी त्रिष्टुप्।]

४२०४. तेनैनं विध्याम्यभूंत्यैनं विध्यामि निर्भूंत्यैनं विध्यामि पराभूत्यैनं विध्यामि ग्राह्यैनं विध्यामि तमसैनं विध्यामि॥ १॥

With that I pierce him; with ill-success I pierce him; with extermination I pierce him; with calamity I pierce him; with seizure I pierce him; with darkness I pierce him.

The `that` of the first clause doubtless refers to 6. 11.

४२०५. देवानामेनं घोरैः क्रूरैः प्रैषैरभिप्रेष्यामि॥ २॥

I demand against him with the terrible, cruel demands (*praiṣa*) of the gods.

The word *praiṣa* seems here to be used, not in its ritual sense which is common later, but rather in a sense suggested by its etymology.

४२०६. वैश्वानरस्यैनं दंष्ट्रयोरपिं दधामि॥ ३॥

I set him in the two tusks of Vaiśvānara.

[This seems to be an unmetrical version of iv. 36. 2 **c, d.**]

४२०७. एवानेवाव सा गंरत्॥ ४॥

So, not so, may she swallow down.

The *pada*-text reads *eva: aneva: ava,* and the translation follows it. The text is probably corrupt; the `she` (*sa*) seems unmotived. Neither Pet. Lex. contains *aneva* [in its main part; but the word is given in a supplement to the minor Lex., iii. 250 c].

४२०८. योऽस्मान् द्वेष्टि तमात्मा द्वेष्टु यं वयं द्विष्मः स आत्मानं द्वेष्टु॥ ५॥

Whoso hates us, him let [his] self (*ātman*) hate; whomso we hate, let him hate [his] self.

४२०९. निर्द्विषन्तं दिवो निः पृथिव्या निरन्तरिक्षाद् भजाम॥ ६॥

Let us disportion our hater from heaven, from earth, from atmosphere.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Compare x. 5. 25 etc.; we should expect *bhajāmas* here as there.

४२१०. सुयांमंश्चाक्षुष॥७॥

O you of good ways (*suyāman*), of sight (*cākṣuṣa*).

Both the words may be proper names. Our P.M. read *cākṣuṣaḥ,* accentless.

४२११. इदमह मांमुष्यायणे॒३मुष्याः पुत्रे दुष्वप्न्यं मृजे॥८॥

Now (*idam*) do I wipe off evil-dreaming on him of such-and-such lineage, son of such-and-such a mother.

४२१२. यदुदोअंदो अ॒भ्यगंच्छन् यद् दो॒षा यत् पूर्वां॒ रात्रिम्॥९॥

What I went at on such-and-such an occasion, what at evening what in early night;–

The translation follows our emendation, *abhyagaccham;* all the mss. read *-chan* (one or two in *pada* perhaps *-chat*); the true sense is very doubtful. [SPP. reads *-chan* with all his authorities: see his note, vol. iii., p. 352.]

४२१३. यज्जाग्र॒द् यत् सु॒प्तो यद् दिवा॒ यन्नक्तंम्॥१०॥

What when awake, what when asleep, what by day, what by night ;–

४२१४. यदहंरहरभि॒गच्छांमि॒ तस्मांदेन॒मवं दये॥११॥

What day by day I go at, from that do I cut him off (*ava-day*).

४२१५. तं जंहि॒ तेनं मन्दस्व॒ तस्यं पृष्टीरपिं शृणीहि॥१२॥

Him do you smite, with him amuse yourself (? *mand*), his ribs do you crush in.

४२१६. स मा जींवी॒त् तं प्रा॒णो जंहातु॥१३॥

Let him not live; him let breath quite.

This verse also forms a part of x. 5. 25 etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. Paryāya the eighth

[The discrepancy in the numeration of the subdivisions of the *paryāya*, as between the Bombay edition (which follows the Old Anukr.) and the Berlin edition, is of the same kind as in *paryāya* 5, above, and the explanation given above (p. 93. top) may be consulted. The numbers of the *avasānas* as given by SPP. are added by me in ell-brackets.]

[८ - दुःखमोचन सूक्त]

[ऋषि- यम। देवता- दुःस्वप्ननाशन। छन्द- १, ५- २९ (१), ३० यजु ब्राह्मी एकपदा अनुष्टुप्, २, ५-२९ (२), ३१ त्रिपदा निचृत् गायत्री, ३ प्राजापत्या गायत्री, ४, ५-२९ (४), ३३ त्रिपदा प्राजापत्या त्रिष्टुप्, ५-७ (३), १२ (३), २० (३), २२ (३), २७ (३) आसुरी ज़गती, ८ (३), १०-११ (३), १३-१४ (३), १६ (३), २१ (३) आसुरी त्रिष्टुप्, ९ (३), १५ (३), १७-१९ (३), २३-२६ (३), ३२ आसुरी पंक्ति, २८-२९ (३) आसुरी बृहती]

४२१७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्॥ १॥

४२१८. तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः॥ २॥

४२१९. स ग्राह्याः पाशान्मा मोचि॥ ३॥

४२२०. तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ४॥

[1.] Ours [is] what is conquered, ours what has shot up, ours right (*rta*), ours brilliancy, ours *Brahma* (knowledge), ours heaven (*svar*), ours the sacrifice, ours cattle, ours progeny, ours heroes. [2.] From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; [3.] let him not be released from the fetter of seizure. [4.] Of him now (*idam*) I involve the splendor, brilliancy, breath, life-time; now I make him fall downward.

Here is again a partial correspondence with x. 5. 36. Compare also Āpast. iv. 15. 3. The addition *yajuṣ* to the name *brāhmy anuṣṭubh* (48 syllables) in the Anukr. seems, [in the light of the corresponding expression at xvii. 1. 22, 23, intended to inform us that subdivision a is a *yajuṣ;* but it is not apparent why the author should give this bit of information, which is (of its kind) so isolated ; cf. third note to xv. 5. 7].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४२२१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स निर्ऋत्याः पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ५॥

[5.] Ours is etc. etc.; let him not be released from the fetter of perdition. Of him now etc. etc.

४२२२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
सोऽभूत्याः पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ६॥

[6.] Ours is etc. etc.; let him not be released from the fetter of ill-success. Of him now etc. etc.

४२२३. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स निर्भूत्याः पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ ७॥

[7.] Ours is etc. etc.; let him not be released from the fetter of extermination. Of him now etc. etc.

४२२४. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स परांभूत्याः पाशान्मा मौचि।
तस्येदं वर्चस्तेजंः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ ८॥

[8.] Ours is etc. etc.; let him not be released from the fetter of calamity. Of him now etc. etc.

४२२५. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स दैवजामीनां पाशान्मा मौचि।
तस्येदं वर्चस्तेजंः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ ९॥

[9.] Ours is etc. etc.; let him not be released from the fetter of the wives of the gods. Of him now etc. etc.

४२२६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स बृहस्पतेः पाशान्मा मौचि।
तस्येदं वर्चस्तेजंः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ १०॥

[10.] Ours is etc. etc.; let him not be released from the fetter of Bṛhaspati. Of him now etc. etc.

४२२७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स प्रजापतेः पाशान्मा मौचि।
तस्येदं वर्चस्तेजंः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ ११॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[11.] Ours is etc. etc.; let him not be released from the fetter of Prajāpati. Of him now etc. etc.

४२२८. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स ऋषीणां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १२॥

[12.] Ours is etc. etc.; let him not be released from the fetter of the seers. Of him now etc. etc.

All our mss. except one (D.) accent *ṛṣīṇām* our text emends to *ṛṣīṇām*. [In like manner, SPP, reads *ṛṣīṇām* with four or three of his authorities, against twelve or thirteen that have *ṛṣīṇām*.]

४२२९. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स आर्षेयाणां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १३॥

[13.] Ours is etc. etc.; let him not be released from the fetter of them of the seers. Of him now etc. etc.

४२३०. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
सोऽङ्गिरसां पाशान्मा मोचि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १४॥

[14.] Ours is etc. etc.; let him not be released from the fetter of the Aṅgirasas. Of him now etc. etc.

४२३१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।

स आङ्गिरसानां पाशान्मा मोचि।

तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १५॥

[15.] Ours is etc. etc.; let him not be released from the fetter of them of the Aṅgirasas. Of him now etc. etc.

४२३२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।

सोऽथर्वणां पाशान्मा मोचि।

तस्येदं वर्चस्तेजः प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि॥ १६॥

[16.] Ours is etc. etc.; let him not be released from the fetter of the Atharvans. Of him now etc. etc.

४२३३. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।

तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।

स आथर्वणानां पाशान्मा मोचि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ १७॥

[17.] Ours is etc. etc.; let him not be released from the fetter of them of the Atharvans. Of him now etc. etc.

४२३४. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स वनस्पतीनां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ १८॥

[18.] Ours is etc. etc.; let him not be released from the fetter of the forest trees. Of him now etc. etc.

४२३५. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स वानस्पत्यानां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ १९॥

[19.] Ours is etc. etc.; let him not be released from the fetter of them of the forest trees. Of him now etc. etc.

४२३६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स ऋतूनां पाशान्मा मोचि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमधराञ्चं पादयामि॥ २०॥

[20.] Ours is etc. etc.; let him not be released from the fetter of the seasons. Of him now etc. etc.

४२३७. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स आर्तवानां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमधराञ्चं पादयामि॥ २१॥

[21.] Ours is etc. etc.; let him not be released from the fetter of them of the seasons. Of him now etc. etc.

४२३८. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
स मासानां पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमेनमधराञ्चं पादयामि॥ २२॥

[22.] Ours is etc. etc.; let him not be released from the fetter of the months. Of him now etc. etc.

४२३९. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
सोऽर्धमासानां पाशान्मा मोचि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ २३॥

[23.] Ours is etc. etc.; let him not be released from the fetter of the half-months. Of him now etc. etc.

४२४०. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
सोऽहोरात्रयोः पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ २४॥

[24.] Ours is etc. etc.; let him not be released from the fetter of day-and-night. Of him now etc. etc.

४२४१. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।
तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः।
सोऽह्नोः संयतोः पाशान्मा मोचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥ २५॥

[25.] Ours is etc. etc.; let him not be released from the fetter of the two congruent (*sam-yant*) days. Of him now etc. etc.

There is nothing elsewhere in the text to show that these two days are. Perhaps they are day and night over again, viewed as each a form or aspect of a day. [The use of the obscure *saṁyant* (with *ṛtu* and *śri*) at ix. 5. 33 should here be noted.]

४२४२. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्मा॑दुमुं निर्भ॑जामो॒ऽमुमा॑मुष्यायणम॒मुष्या॑: पु॒त्रम॒सौ यः।
स द्यावा॑पृथि॒व्योः पाश॒न्मा मौचि।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि वैष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि॥ २६॥

[26.] Ours is etc. etc.; let him not be released from the fetter of heaven-and-earth. Of him now etc. etc.

४२४३. जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माकं॑मृतम॒स्माकं॒ तेजो॒ऽस्माकं॒ ब्रह्मा॒स्माकं॒ स्व॒र॒स्माकं॑ य॒ज्ञो॑३॒ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माकं॑म्।
तस्मा॑दुमुं निर्भ॑जामो॒ऽमुमा॑मुष्यायणम॒मुष्या॑: पु॒त्रम॒सौ यः।
स इ॑न्द्रा॒ग्न्योः पाश॒न्मा मौचि।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि वैष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि॥ २७॥

[27.] Ours is etc. etc.; let him not be released from the fetter of Indra-and-Agni. Of him now etc. etc.

४२४४. जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माकं॑मृतम॒स्माकं॒ तेजो॒ऽस्माकं॒ ब्रह्मा॒स्माकं॒ स्व॒र॒स्माकं॑ य॒ज्ञो॑३॒ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माकं॑म्।
तस्मा॑दुमुं निर्भ॑जामो॒ऽमुमा॑मुष्यायणम॒मुष्या॑: पु॒त्रम॒सौ यः।
स मि॒त्रावरु॑णयो॒: पाश॒न्मा मौचि।
तस्ये॒दं वर्च॒स्तेजः॑ प्रा॒णमायु॒र्नि वैष्टयामी॒दमे॑नमध॒राञ्चं॑ पादयामि॥ २८॥

[28.] Ours is etc. etc.; let him not be released from the fetter of Mitra-and-Varuṇa. Of him now etc. etc.

४२४५. जि॒तम॒स्माक॒मुद्भि॑न्नम॒स्माकं॑मृतम॒स्माकं॒ तेजो॒ऽस्माकं॒ ब्रह्मा॒स्माकं॒ स्व॒र॒स्माकं॑ य॒ज्ञो॑३॒ऽस्माकं॑ प॒शवो॒ऽस्माकं॑ प्र॒जा अ॒स्माकं॑ वी॒रा अ॒स्माकं॑म्।
तस्मा॑दुमुं निर्भ॑जामो॒ऽमुमा॑मुष्यायणम॒मुष्या॑: पु॒त्रम॒सौ यः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स राज्ञो वरुणस्य पाशान्मा मौचि।
तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं
पादयामि॥ २९॥

[29.] Ours is etc. etc.; let him not be released from the fetter of king Varuṇa. Of him now etc. etc.

४२४६. जितमस्माकमुद्भिन्नमस्माकमृतमस्माकं तेजोऽस्माकं ब्रह्मास्माकं स्वरस्माकं यज्ञो३ऽस्माकं पशवोऽस्माकं प्रजा अस्माकं वीरा अस्माकम्॥३०॥

४२४७. तस्मादमुं निर्भजामोऽमुमामुष्यायणममुष्याः पुत्रमसौ यः॥३१॥

४२४८. स मृत्योः पड्वींशात् पाशान्मा मौचि॥३२॥

४२४९. तस्येदं वर्चस्तेजः प्राणमायुर्नि वैष्टयामीदमैनमधराञ्चं पादयामि॥३३॥

[30.] Ours [is] what is conquered, ours what has shot up, ours right, ours brilliancy, ours *Brahman,* our heaven, ours the sacrifice, ours cattle, ours progeny, ours heroes. [31.] From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; [32.] let him not be released from the fetter, the shackle of death. [33.] Of him now I involve the splendor, brilliancy, breath, life-time; now I make him fall downward.

Some of the mss. read *paḍvinśāt* or *paḍvīnśāt*. [There should be an *avasāna*-mark in vs. 26 of the Berlin ed. after the second circle indicating omission.]

9. Paryāya the ninth

[९ - दुःखमोचन सूक्त]

[ऋषि- यम। देवता- १ प्रजापति, २ सोम, पूषा, ३-४ सूर्य। छन्द- १ आर्ची अनुष्टुप्, २ आर्ची उष्णिक्, ३ साम्नी पंक्ति, ४ परोष्णिक्।]

४२५०. जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः॥ १॥

Ours [is] what is conquered, ours what has shot up; I have withstood all fighters, niggards.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is identical with the first part of x. 5. 36; and its second **part**, with vs. 2, is found in b . i. 5. 3 (reading *abhy asthām*).

४२५१. तदुग्निराह तदु सोम आह पूषा मां धात् सुकृतस्य लोके॥ २॥

That Agni says; that, too, Soma says: may Pūṣan set me in the world of the well-done.

The two pādas are second and fourth pādas of a verse in b . i. 5. 3 (which rectifies the meter by reading *na a dhāt* in place of *mā dhāt*: our own text probably ought to read *ma,* i.e. *mā a*). With either of these readings, we have two faultless *triṣṭubh* pādas; but the Anukr. sanctions only 21 syllables. First pāda is also found as viii. 5. 5 a and xix. 24. 8 **c.**

४२५२. अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म॥ ३॥

We have gone to heaven (*svar*); to heaven have we gone; we have united (*sam-gam*) with the sun's light;–

The first half is the beginning also of TS. i. 6. 6. In Kauś. 6. 16, the verse is used in the *parvan* ceremonies, while one looks at the sun; but according to Dārila, this verse with the next is to be so used: [and his view is accepted by SPP. (iii. 350[16]) and is supported by the suspension of the sense (see note to vs. 4)]. In Vait. 24. 5, it is used, together with a RV. verse, to accompany the coming up from the bath in the *agniṣṭoma* ceremony. [For the general import of this vs., see p. 792, 2.]

४२५३. वस्योभूयाय वसुमान् यज्ञो वसु वंशिषीय वसुमान् भूयासं वसु मयि धेहि॥ ४॥

In order to becoming better (*vasyas-*). Rich in good (*vasu-*) [is] the sacrifice; good may I win (*van*); rich in good may I be; good put you in me.

The first word seems to belong in sense rather to the preceding verse; [see note thereon]. All the mss. read *vanśiṣīya,* and the edition follows them; but we ought unquestionably to have emended to *vaṅśiṣīya.* There is even probably a play on words intended between *vasu* and *vaṅs-*. [Yet SPP. reads *vanśiṣīya* without note of variant: as to the form, see *Gram.* § 914 **b.**] [For use by Kauś., see under vs. 3.]

[Here ends the second *anuvāka,* with 5 *paryāyas* and 71 *avasānarcas:* but see the summations at p. 793 and cf. p. 798 and p. 801. The piece here quoted from the Old Anukr. is *pañcaparyāya uttaraḥ:*see p. 91]

॥इति षोडशं काण्डं समाप्तम्॥

[Here ends the thirty-first *prapāṭhaka.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ सप्तदशं काण्डम्॥

BOOK XVII

[Prayer to the Sun, identified with Indra and with Viṣṇu.]

[This is the fifth book of the third grand division (books xiii.-xviii.) of the Atharvan collection, and its unity of subject (as indicated by the title, above, which is slightly modified from Whitney's, p. 806) is sufficiently apparent. It is the only book of the entire collection that consists of a single *anuvāka.* At xix. 23. 27, it is called the Viṣāsahi (*viṣ āsahyai svahā*: not the singular number); and the Old Anukr., as noted below at page 129, gives it the same designation. As was true of the preceding book (see book xvi), no translation of this book has been published by the translators of single books; but from here on to the end of xx. 37 we have the *bhāṣya.*]

[The Atharvaṇīya-paddhati, in a chapter on *veda-vratas* (note to Kauś. 57. 32), nominates a *viṣāsahi-vrata;* and the same *vrata* is mentioned by Keśava, in his note to Kauś. 42. 12, p. 344[24], together with the *śiro-vrata,* which latter is known as necessary preliminary to the study of the ``Shaveling Upaniṣad`` (see Muṇḍaka, iii. 2. 10). ``Doutbless this hymn figured prominently in it`` [the *viṣāsahi-vrata*], says Bloomfield, in his part of the *Grundriss,* p. 95.]

[The hymn consists of just 30 verses: and so again we find the decad-division,–here into three precise decads. This, however, is a mechanical division. Structurally, the hymn is composed of five parts, as follows.]

[Part I., verses 1-5.–This is a sequence of 5 verses of 6 pādas each and of the scheme 8 + 8: 8 + 12: 8 + 8 = 52. All 5 verses are identical in the first 5 pādas, which are made up mostly of words containing the roots *sah* `overpower` and *ji* `win by conquest`; and they differ only in the sixth pāda, which is characterized by the phrase `may I be` (*bhūyāsam*), with an *ūha* which makes vs. 1 fall short of the full tale of syllables and makes an overplus for vs. 5.]

[Part II., verses 6-19.–This is a sequence of 14 verses characterized by the refrain `You, O Viṣṇu` (*taved viṣṇo*). It is a curious fact that the mss. do not separate this refrain from the stock of the verse by an *avasāna*-mark; and herein they are supported by the Anukr. (see below), which describes verses [1-8: that is, 1-5 of Part I. and] 6-8, 10-13, 16, 18-19, and 24 as *try-avasāna.* In all the *taved viṣṇo* verses (6-19, and 24), the Bombay ed. follows the mss.: the Berlin ed., on the other hand, inserts an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

avasāna-mark before the *taved;* and, so far as the sense and structure go, it is imperatively demanded.–All the vss. of this part are of 7 pādas except 9, 14-15, and 17, which are of 5 each, and except 10, which is of 8.]

[Part III., verses 20-23.–This consists of 4 bits of prose. The verses contain: praise and prayer to the Sun (20-21: `brilliant are you; may I be brilliant`); and homage to the Sun, rising, setting, etc. (22-23: *namas*).]

[Part IV. verses 24-26.–These are 3 perfectly regular *anuṣṭubh* verses, to the first to which is added the *anuṣaṅga* that is characteristic of Part II. The 3 verses are closely related and are addressed to the Sun as Āditya or Sūrya, the first and last being appropriate for use at sunrise, and the second for use at sundown.–It may be noted that priate for use at sunrise, and the second for use at sundown.–It may be noted that of the Pāli *paritta* verses (Jātaka, ii. p. 33-35) cited in the introduction to iii. 26, one set is used at sunrise and the other at sundown.]

[Part V., verses 27-30.–These (if we disregard the palpably intrusive *brahmaṇā* of 27 a) are 4 perfectly regular stanzas, of which all the pādas as *triṣṭubh* except 30 a and 30 **c**, which are *jagatī* in count and cadence. We might call them *paritta*-vereses, charms for defense and protection; they show various derivatives of the roots *vṛ* and *gup,* and references to Kaśyapa (see note to iv. 20. 7).]

1. Prayer and praise to Indra and the Sun

[१ - अभ्युदयार्थप्रार्थना सूक्त]

[ऋषि- ब्रह्मा। देवता- आदित्य। छन्द- त्र्यवसाना षट्पदा अतिजगती, १त्र्यवसाना षट्पदा जगती, ६-७,१९ त्र्यवसाना सप्तपदात्यष्टि, ८, ११, १६ त्र्यवसाना सप्तपदातिधृति, ९, १४-१५ पञ्चपदा शक्वरी, १० त्र्यवसाना अष्टपदा धृति, १२ त्र्यवसाना सप्तपदा कृति, १३ त्र्यवसाना सप्तपदा प्रकृति, १७ पञ्चपदा विराट् अतिशक्वरी, १८ त्र्यवसाना सप्तपदा भुरिक् अष्टि, २० ककुप् उष्णिक्, २१ चतुष्पदा उपरिष्टात् बृहती, २२द्विपदा अनुष्टुप्, २३द्विपदा निचृद् बृहती, २४ विराडत्यष्टि, २५-२६ अनुष्टुप्, २७, ३० जगती, २८-२९ त्रिष्टुप्।]

४२५४. विषासहिं सहमानं सासहानं सहीयांसम्।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम्।
ईड्यं नाम ह्व इन्द्रमायुष्मान् भूयासम्॥ १॥

Indra of mighty power, overpowering, having overpowered,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

very powerful, overpowering, power-winning (*saho-jit*),[1] heaven-winning,[2] kine-winning, booty-winning, to be praised (*īḍ*), by name, do I call: may I be long-lived.

४२५५. विषासहिं सहमानं सासहानं सहीयांसम्।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम्।
ईड्यं नाम ह्व इन्द्रं प्रियो देवानां भूयासम्॥ २॥

Indra of mighty power etc. etc. do I call: may I be dear to the gods.

४२५६. विषासहिं सहमानं सासहानं सहीयांसम्।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम्।
ईड्यं नाम ह्व इन्द्रं प्रियः प्रजानां भूयासम्॥ ३॥

Indra of mighty power etc. etc. do I call: may I be dear to living beings (*praja*).

४२५७. विषासहिं सहमानं सासहानं सहीयांसम्।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम्।
ईड्यं नाम ह्व इन्द्रं प्रियः पशूनां भूयासम्॥ ४॥

Indra of mighty power etc. etc. do I call: may I be dear to cattle.

४२५८. विषासहिं सहमानं सासहानं सहीयांसम्।
सहमानं सहोजितं स्वर्जितं गोजितं संधनाजितम्।
ईड्यं नाम ह्व इन्द्रं प्रियः समानानां भूयासम्॥ ५॥

Indra of mighty power etc. etc. do I call: may I be dear to my equals (*samāna*).

Ppp. reads [in the above 5 verses] every time *viṣāsahyam;* and, for c-f, *s. s. viśvajitaṁ svarjitam abhijitaṁ vasujitaṁ gojitaṁ saṁdhanājitam: īḍyaṁ nāmā bhūyā indram āyuṣmān priyā bhūyāsam;* in the repetitions, *hūya* (in place of its previous *bhūyā*), and *indra devānāṁ priyo bhūyāsam*. Here, and everywhere else in the hymn, the comm. insists that by *Indra* is intended the sun, and not Indra, quoting in proof of it TS. i. 7.

1. सहोजितम्- सहः परेषाम् अभिभावुकं तेजः। तस्य जेतारं शत्रुबलापहर्तारम्।
2. स्वर्जितम्। स्वर इति सुखनाम। शत्रूणां यत् सुखं तस्य जेतारं स्वर्गस्य वा जेतारम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63: *asau vā āditya indraḥ.* [For the structure and count of the vss., see above, p. 805, 4.]

४२५९. उदि॒ह्युदि॑हि सूर्य॒ वर्च॑सा मा॒भ्युदि॑हि।
द्वि॒षंश्च॒ मह्यं॑ रध्य॑तु मा चा॒हं द्वि॑ष॒ते र॑धं॒ तवेद् वि॑ष्णो बहु॒धा वी॒र्या॒णि।
त्वं न॑: पृणीहि पशु॒भिर्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो॒मन्॥६॥

Arise, arise, O sun; arise upon me with splendor; both let my hater be subject to me, and let not me be subject to my hater.–You, O Viṣṇu, are heroisms manifold; do you fill us with cattle of all forms; set me in comfort in the highest firmament (*vyoman*).

Ppp. reads in the concluding pāda of the refrain *svadhāyāṁ no dh-;* the comm. also has *svadhāyam.* The mss. commit the absurdity throughout of setting no *avasāna* between the verse proper and the refrain; we have, as required by the sense, introduced it in our text; [the matter is further discussed above, p. 805, 5]. The refrain is, as usual, represented in vss. 7-18 only by the word *tava* in the mss. (except in R., which fills it out a little further). [With reference to the main stock of the verse, the comm. cites most appositely TB. iii. 7. 623, *ud agād ayam ādityo viśvena sahasā saha: dviṣantam mamā randhayan mo ahaṁ dviṣato radham,* although it does not appear why he did not cite rather our verse 24 a-d, below, which see.]

[The refrain seems to count as 11: 12 + 11 = 34 syllables with the Anukr.; but the true *triṣṭubh* cadences (*viśvarūpaiḥ, vioman*) of its second and third pādas suggest the suspicion of metrical disorder in the prior part of each of those pādas. One is tempted to think of *pṛṇīhi* as an ill-considered modernization of *pūrdhi;* and to wish that *mā* (before *dhehi*) might be excised, as superfluous in meter and in sense and as making a harsh change from plural (*nas*) to singular.–The change from singular to plural as between the main stock and the refrain, considering the looseness of their connection, is not to be called harsh.]

४२६०. उदि॒ह्युदि॑हि सूर्य॒ वर्च॑सा मा॒भ्युदि॑हि।
यांश्च॒ पश्या॑मि॒ यांश्च॒ न तेषु॑ मा सुम॒तिं कृ॑धि॒ तवेद् वि॑ष्णो बहु॒धा वी॒र्या॒णि।
त्वं न॑: पृणीहि पशु॒भिर्वि॒श्वरू॑पैः सु॒धायां॑ मा धेहि पर॒मे व्यो॒मन्॥७॥

Arise, arise, O sun; arise upon me with splendor; both those whom I see and those whom I do not–among them make you favor for me. You, O Viṣṇu etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We should expect *me* for *mā* in d; and the comm., on account of *mā*, takes *sumatim* as an adjective (= *śobhanabuddhiyuktam*)–which is not grammatically impossible, but against all Vedic usage. Verses 6 and 7, [if the main stock of each verse be read rhythmically,] are undoubtedly to be counted as 66 syllables, two less than a true *atyaśṭi* (68), [but also, on the other hand, two more than a true *aṣṭi* (64); but the a and the **b** and each can be read as 7 so as to make totals of just 64: see above, verse 4259, note 3]. [Concerning the refrain, see notes to vs. 6.]

४२६१. मा त्वा दभन्त्सलिले अप्स्वं१न्तर्ये पाशिनं उपतिष्ठन्त्यत्र।
हित्वाशंस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ ते स्याम तवेद् विष्णो
बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥८॥

Let them not damage you in the sea, within the waters–they who approach there having fetters; quitting imprecation, you have ascended that sky; be you then gracious to us; may we be in your favor.–You, O Viṣṇu etc. etc.

Ppp. reads in **b** *pāśinam,* and in **c** *ā ruha etān*. The verse counts most naturally 78 syllables (11 x 4: 34); a proper *atidhṛti* has 76. Bp. reads in **d** *a: rukṣaḥ;* D.Kp. and all SPP`s authorities have *a: ar-,* which is doubtless the true *pada*-text.

४२६२. त्वं नं इन्द्र महते सौभंगायादंब्धेभिः परि पाह्यक्तुभिस्तवेद् विष्णो
बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥९॥

Do you, O Indra, in order to great good-fortune, protect us about with unharmed rays.–You, O Viṣṇu etc. etc.

The comm. takes *aktubhis* in its sense of `night.` Ppp. reads *adabdhaiṣ pari* in **b**.

४२६३. त्वं न इन्द्रोतिभिः शिवाभिः शंतमो भव।
आरोहंस्त्रिदिवं दिवो गृणानः सोमंपीतये प्रियधामा स्वस्तये तवेद्
विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे
व्योमन्॥१०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Do you, O Indra,[1] with propitious aids, be most wealful to us–ascending to the triple heaven of the heaven (*div*), besung to soma-drinking, having a dear abode (*-dhaman*) to well-being.–You, O Viṣṇu etc. etc.

Ppp. reads in a *indro adbhiṣ* (*ṣ*-). The comm. gives us our choice between *-sthāna* and *-tejas* as meanings of *-dhāman* in e. The verse has two syllables too many for a regular *dhṛti* (72); [it reads properly as 5 x 8 and 34; but pāda a may be read as 6].

४२६४. त्वमिन्द्रासि विश्वजित् सर्ववित् पुरुहूतस्त्वमिन्द्र।
त्वमिन्द्रेमं सुहवं स्तोममेरयस्व स नो मृड सुमतौ ते स्याम तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ ११॥

You, O Indra, are all-conquering, all-gaining (*sarva-vid*); much invoked [are] you, O Indra; do you, O Indra, send onward this well-invoking praise; be you gracious to us; may we be in your favor.–You, O Viṣṇu etc. etc.

Ppp. reads in a *viśvavit;* and instead of our **d** (= 8 d) it has *śivābhis tanubhir abhinas sajasva.* The verse is a true *atidhṛti* by number of syllables, but very irregular in structure (8 + 10: 13 + 11: 34 = 76).

४२६५. अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे।
अदब्धेन ब्रह्मणा
वावृधानः स त्वं न इन्द्र दिवि षच्छर्म यच्छ तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १२॥

Unharmed in the heaven (*div*), also on earth, are you; they have not attained your greatness in the atmosphere; increasing with unharmed worship (*Brahman*), do you there, O Indra, being in the heaven (*div*), bestow protection (*śarman*) on us.–You, O Viṣṇu etc. etc.

Ppp. reads *divaṣ p-* in **a.** [In **d,** all of SPP's authorities give *ṣaṅ* or

1. See Nirukta 10.8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

san: and W's Collation Book notes nothing to the contrary; but] the comm. omits the word, as the meter plainly requires. The verse (11 + 12: 11 + 12: 34 = 80) is by number of syllables an exact *kṛti*.

४२६६. या त॑ इन्द्र तनूरप्सु या पृ॑थिव्यां यान्तरग्नौ या त॑ इन्द्र पव॑माने स्वर्विदि।
यये॑न्द्र तन्वा३न्तरि॑क्षं व्यापिथ तया॑ न इन्द्र तन्वा३ शर्म॑ यच्छ तवेद् विष्णो बहुधा वीर्याणि।
त्वं न॑: पृणीहि पशुभि॑र्विश्वरू॑पैः सुधाया॑ मा धेहि परमे व्योमन्॥ १३॥

What body of yours, O Indra, is in the waters, what on the earth, what within the fire; what of yours, O Indra, is in the heaven-gaining (*svarvid*)[1] purifying one (*pavamāna*); with what body, O Indra, you did permeate (*vi-āp*) the atmosphere–with that body, O Indra, bestow you protection upon us.–You, O Viṣṇu etc. etc.

In nearly all our mss. (all save D. and R.p.m.) *vyāpitha* (p. *vioāpitha*) is most strangely left unaccented, and the reading was in our text emended to *vyapitha*, in accordance with the invariable accentuation of such forms in RV. and AV. elsewhere. But a minority of SPP's authorities are reported by him as accenting *vyāpitha*, and he accordingly prints *vyāpitha* in his edition (our D.R.p.m. have the same). The 'purifying one' is doubtless here the wind (*vāyu*: so comm.). The verse (12 + 16: 12 + 12: 34 = 86) counts two more syllables than a proper *prakṛti*.

४२६७. त्वामि॑न्द्र ब्रह्म॑णा वर्धय॑न्तः सत्रं नि षे॑दुर्ऋष॑यो नाध॑माना॒स्तवेद् विष्णो बहुधा वीर्याणि।
त्वं न॑: पृणीहि पशुभि॑र्विश्वरू॑पैः सुधाया॑ मा धेहि परमे व्योमन्॥ १४॥

Increasing you, O Indra, with worship (*Brahman*), the imploring seers have sat down [for] the session (*satra*). You, O Viṣṇu etc. etc.

The verse (11 + 12: 34 = 57) has one more syllable than a regular *śakvarī*. [Verses 13 and 14, as was noted above, are wanting in Ppp.]

---

1. स्वर्विदि स्वर्गस्य सुखस्य वा लम्भके ज्ञातरि वा पवमाने।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४२६८. त्वं तृतं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १५॥

You go about Tṛta (?), you about the fountain of a thousand streams, the heaven-gaining council.–You, O Viṣṇu etc. etc.

All the mss., and hence both editions, read *tṛtam* in a; but the ms. of the comm. has *tritam,* and we cannot well believe that the latter is not the true reading; though the sense of the whole verse is extremely obscure. The comm. explains *tritam* mysteriously, as either *vistīrṇam antarikṣam* or *meghair āvṛtām udakam. Vidatha,* he says, = *yajña.* The verse is capable of being read as 56 syllables. Ppp. puts it after our verse 17.

४२६९. त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि।
त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १६॥

You defend the four directions; you shine abroad with brightness (*śociṣ*) to the two firmaments (*nabhas*); you pursue (*anusthā*) all these beings; you, knowing, follow (*anu-i*) the way of righteousness.–You, O Viṣṇu etc. etc.

The *saṁhitā*-mss. read *vidvaṅs tave `d* between verse and refrain. The whole (11 + 11: 12 + 11: 34 = 79) reads naturally as three more syllables than belong to an *atidhṛti.*

४२७०. पञ्चभिः पराङ् तपस्येकयार्वाङशस्तिमेषि सुदिने बाधमानस्तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १७॥

With five you heat upweard (*parāṅ*), with one hitherward; you go driving off the imprecation in good weather (*sudina*).[2] You, O Viṣṇu etc. etc.

---

2. सुदिने शोभनदिवसे नीहारमेघाद्युपद्रवरहिते।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sāyaṇācārya supplies, as is natural, *dīdhiti* or *marīci* 'ray' for the missing noun, and explains the five as required in order to illuminate so many worlds beyond the sun. But Ppp. reads instead *saptabhiṣ p-* 'with seven.' [With reference to the rays, Griffith (note to xi. 1. 36) cites Mahīdhara as quoted by Eggeling on ŚB. i. 9. 3^{16}.] The comm. has the bad reading *nādhamānas* for *bādh-*. We have to resolve a *saṁdhi* in a in order to make 58 syllables in the verse.

४२७१. त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः।
तुभ्यं यज्ञो वि तायते तुभ्यं जुह्वति जुह्वतस्तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १८॥

You are Indra, you great Indra, you the world, you Prajāpati; for you the sacrifice is extended; to you the offerers make oblation.–You, O Viṣṇu etc. etc.

Ppp. reads *viṣṇus* for *lokas* in **b**, and **c**, *yajāyate* for *vi tāyate*. Our Bp.P.M.W.T.R.p.m. also have *jāyate* for *tāyate*. To make the verse only *bhurig aṣṭi* (65 syll.), we have to read the first pāda as seven syllables, though it easily makes eight. In Vait. 3. 3 the verse, with vi. 5. 2, is made to accompany a *sāṁnāyya* offering to Indra, in the *darśapūrṇamāsa* ceremony. In our edition, the *ṁ* of *tvaṁ* before *lokas* is lost in printing.

४२७२. असति सत् प्रतिष्ठितं सति भूतं प्रतिष्ठितम्।
भूतं ह भव्य आहितं भव्यं भूते प्रतिष्ठितं तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥ १९॥

In the non-existent is the existent made firm; in the existent is being (*bhūta*)[1] made firm; being is set in what is to be; what is to be is made firm in being. You, O Viṣṇu etc. etc.

Ppp. combines *bhavyā ``hitam* [doubt sandhi after *-e* as at ix. 1. 14] in **c**, and has *samāhitam* for *pratiṣṭhitam* in **d**. The verse, like 6 and 7,

---

1. सत्यं ज्ञानमनन्तं ब्रह्म तथा असच्छब्देन अब्रह्म अज्ञानम् अभिधातव्यम्। तद्वति अज्ञाने भूतम् भूतकालावच्छिन्नं पृथिव्यादिभूतपञ्चकं सकलसृष्ट्युपादानभूतं प्रतिष्ठितम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

lacks two syllables of a full *atyaṣṭi;* [but see note to vs. 7 and p. 806, 6, note 3, above].

४२७३. शुक्रोऽसि भ्राजोऽसि।

स यथा त्वं भ्राजता भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम्॥ २०॥

Brilliant (*śukra*)[2] are you; shiny are you; as you are shiny by the shining one (*bhrajant*), so may I by the shining one shine.

The Ppp. text of this verse is in confusion. Our P.M.I.T. combine (second time) *bhrājo `si,* as if we had here, as the first time, *asi* (instead of *āsi*). The first pāda is the same with the beginning of ii. 11. 5. b . iv. 9. 5 has passages resembling this verse and the next. This prose bit is a queer *kakubh:* [the *kakubh* calls for 8 + 12 + 8 = 28; and this may be read as 8 + 11 + 9].

४२७४. रुचिरसि रोचोऽसि।

स यथा त्वं रुच्या रोचोऽस्येवाहं पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय॥ २१॥

Brightness are you, bright are you; as you by brightness are bright, so may I by both cattle and Brahman-splendor be bright (*ruc*).

Our P.M.T. have again (second time) *roco`si;* [and one of SPP`s *pada*-mss. has correspondingly *asi* without accent]. The b . version is in some respects better: *rucir asi ruco-* (or *rocyo*) *`si sa yathā tvaṁ rucyā rocasa evam ahaṁ rucyā rociṣīya.* Ppp. also gives *rociṣīya.* [For *ruciṣīya* or *roc.,* see *Gram.* § 907.] The metrical definition of the Anukr. is absurd, the ``verse`` being prose, and having only three possible divisions; it can be made 36 syllables by reading *roco asi* either in a or in **b.** It is used in Vait. 14. 2, in the *agniṣṭoma* ceremony.

४२७५. उद्यते नम उदायते नम उदिताय नमः।

विराजे नमः स्वराजे नमः सम्राजे नमः॥ २२॥

To the rising one be obeisance; to the one coming up be obeisance; to the arisen one be obeisance; to the wide ruler (*virāj*) be obeisance; to the self-ruler (*svarāj*) be obeisance; to the universal ruler (*samrāj*) be obeisance.[3]

---

2. अत्र शुक्रशब्दः धर्मिपरः। शुक्रगुणयुक्तोऽसि, अत्यन्तनिर्मलोऽसि।

3. विविधं राजत इति विराट्, स्वयं राजत इति स्वराट्, सम्यक् अतिशयेन राजमान इति सम्राट्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We should expect, by the analogy of the next verse, *udesyate* for *udāyate.* The comm. explains the latter by *ūrdhvam īṣad gacchate.* It Vait. 11. 16, the verse accompanies whorship of the rising sun in the *agniṣṭoma* ceremony. It is so far an *anuṣṭubh* that it contains 32 syllables. [The Anukr. informs us that this verse is a *yajuṣ;* and so of the next. A similarly isolated bit of information we had concerning xvi. 8. 1 **a.**]

४२७६. अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः।
विराजे नमः स्वराजे नमः सम्राजे नमः॥२३॥

To the setting one be obeisance; to the one about to set be obeisance; to the one that has set be obeisance; to the wide ruler be obeisance; to the self-ruler be obeisance; to the universal ruler be obeisance.

In Vait. 11. 13, the verse accompanies worship of the setting sun in the *agniṣṭoma* ceremony. The Anukr. restores both the elided initial *a*'s in the first half-verse, thus counting 35 syllables.

४२७७. उदगादुयमादित्यो विश्वेन तपसा सह।
सपत्नान् मह्यं रन्धयन् मा चाहं द्विषते रधं तवेद् विष्णो बहुधा वीर्याणि।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन्॥२४॥

This Āditya has arisen together with all ardor (*tapas*), making subject to me my rivals; and let me not be subject to my hater.–You, O Viṣṇu etc. etc.

We have repeated here once more the refrain of vss. 6-19. The verse is wanting in Ppp. Pādas **c, d** are nearly identical with our 6 **c, d** above. [The main stock of the vs., without the refrain, corresponds to] RV. i. 50. 13, which reads *sahasā* in **b,** and *dviṣantam* (for *sapatnān*) in c; also *mo* for *mā ca* in d; [and it is also TB. iii. 7. 6[23], quoted above in full under vs. 6, which reads like RV., save that it has *mama* for *mahyam in c, and dviṣato* for *dviṣate* in **d.**–In the Calcutta ed. of TB., *sahasā* is misprinted *mahasā* in the text, but is given aright in the comm. (p. 504), and aright in the Poona ed., p. 1105.]

४२७८. आदित्य नावमारुक्षः शतारित्रां स्वस्तये।
अहर्मात्यपीपरो रात्रिं सत्राति पारय॥२५॥

O Āditya, you have ascended a boat of a hundred oars in order

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to well-being; you have made me to pass over the day, make you me likewise (*satra*) to pass over the night.

The comm. explains *satra* by *sahai `va, ahnā saha;* he gives also as admissible alternative explanation ``I have ascended you as a boat`` etc., understanding the second person to be used as a first ! Ppp. reads, in fact, *ā `ruham;* and, in **c,** *ahar ṇo `ty.*

४२७९. सूर्य नावमारुक्षः शतारित्रां स्वस्तये।
राात्रिं मात्यपीपरोऽहः सत्राति पारय॥ २६॥

O sun, you have ascended a boat of a hundred oars in order to well-being; you have made me to pass over the night, make you me likewise to pass over the day.

Passages analogous and in part accordant with the two preceding verses are found in MB. ii. 5. 13, 14. Ppp. reads in a *ā `rikṣam;* and, in **c,** *rātrī ṇo `ty.*

४२८०. प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।
जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम्॥ २७॥

With Prajāpati`s worship (*Brahman*) [as] defense am I covered, with Kaśyapa`s[1] light and splendour; long-lived,[2] of finished heroism, vigorous (?*vihāyas*), having a thousand life-times, well-made, may I go about.

[Or, to bring out the connection between *varman* and *āvṛtā,* one may render, `with P`s defense am I defended,` `with P`s covering am I covered.`] It is plain that *brahmaṇā,* which is metrically redundant, has slipped in here out of 28 a; but it appears to be found also in Ppp., as in the text of the comm. The latter explains *vihāyās* by *vividhagamanaḥ, sarvatrā `pratibaddhagatiḥ;* [cf. Bergaigne, *Rel. Ved.* iii. 287]. The verse (14 + 11: 11 + 10 [or 11?] = 46) has nothing of a *jagatī* character; [but, if we excise *brahmaṇā,* it is a perfectly good *triṣṭubh*].

४२८१. परीवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टा वधाय॥ २८॥

Ecompassed with worship [as] defense am I, with

---

1. See T.A. 1.8.8
2. जीनः सत्रपि अष्टिः अशनं भोजनं यस्य सः जरदष्टिः। अनेन अरोगदृढगात्रः सन् बहुविधान् भोगान् चिरकालं भुञ्जानो भवेयमिति प्रार्थना कृता भवति।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kaśyapa`s light and splendor; let not the arrows that are the gods` attain me, nor those of men, let loose in order to slay (*vadhāya*).

SPP. reports his *pada*-mss. as reading *ya* instead of *yaḥ* at end of c; I have not observed the blunder in ours. All, both his and ours, give *ava+sṛṣṭā* instead of *-ṭāḥ* in **d.** The comm. adds the *visarga* in both words. A part of the verse is wanting in Ppp.

४२८२. ऋतेनं गुप्त ऋतुभिंश्च सर्वैर्भूतेनं गुप्तो भव्येन चाहम्।
मा मा प्रापंत् पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेनं वाचः॥२९॥

Guarded by righteousness and by all the seasons, guarded by what is and by what is to be am I; let not evil attain me, nor death; I interpose with a sea of speech.

That is, I set my uttered charms like a sea between me and them.

४२८३. अग्निर्मा गोप्ता परि पातु विश्वतं उद्यन्त्सूर्यो नुदतां मृत्युपाशान्।
व्युच्छन्तीरुषसः पर्वता ध्रुवाः सहस्रं प्राणा मय्या यतन्ताम्॥३०॥

Let Agni [as] guardian protect me all about; let the sun, rising, thrust [away] the fetters of death; out-shining dawns, firm mountains–let a thousand breaths abide (*ā-yat*) in me.

Ppp. reads in a *gopaṣ pari,* transposes pādas **b** and **c** (corrupting to *vicchantīr,* and combining *uṣasaṣ p-*). and ends **d** with *mayu te ramantām;* and it then adds our xviii. 4. 49. The connection of our **c** is obscure; the comm. understands *mṛtyupāṣānnudantām* or else *mām anugṛhṇantu*: the former is possible. [The verse is to be read as 12 + 11: 12 + 11.]

[Here ends the first and sole *anuvāka,* with 1 hymn and 30 verses. The words *prathamo `nuvākaḥ* are not printed here in either edition, but are found in several of W`s mss. The quotation from the Old Anukr. is *ity etat samanukrāntam ṛcas triṅśad ``viṣāsahiḥ.``*]

॥इति सप्तदशं काण्डं समाप्तम्॥

[Here ends also the thirty-second *prapāṭhaka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथाष्टादशं काण्डम्॥

BOOK XVIII

[Funeral verses.]

[Funeral ceremonies.–This eighteenth book is the sixth and last book of the third grand division (books xiii.-xviii.) of the Atharvan collection, and shows very clearly that general unity of subject which is the distinguishing characteristic of the books of that division. In particular, however, the verses of the book do not show an orderliness of arrangement corresponding with that unity of subject. In large part, the verses of this book appear also in the Ṛgveda and in book vi. of the Taittirīya Āraṇyaka, and the readings of these two texts are wont to agree together rather than with those of the Atharvaveda. As appears from the excerpts below, p. 814, the *Pañcapatalikā* seems to have a special name for this book, `The Yamas` or `Yama-hymns.` The book has been translated by Weber in the *Sitzungsberichte der koniglich Preussischen Akademie der Wissenschaften zu Berlin* (cited below as ``*Sb.*``) for 1895 and 1896. The *bhāṣya* is not wanting.]

[The funeral ceremonies of the ancient Hindus (like their nuptial ceremonies–see p. 738) have been often treated: thus, as early as 1801, by Colebrooke, in vol. vii. of the *Asiatic Researches* (the paper is reprinted by Cowell in his edition of H.T. Cole-brooke`s *Essays,* vol. i.: see pages 172-206); by H. H. Wilson, *Works,* ii. 270 f.; by R. Roth, ZDMG. viii. 467-475; by Max Muller, ZDMG. ix., appendix, pages i-lxxxii; by Monier-Williams in his *Religious Thought and Life in India,* chapter xi.; and by H. Oldenberg, *Religion des Veda,* pages 570-591. Closely akin in subject is Whitney`s essay on *The Vedic doctrine of a future life,* reprinted in his *Oriental and Linguistic Studies,* i. 46-63.–See also my notes upon the customs and ritual of cremation and burial (AGS. iv. 1-6) in my *Sanskrit Reader,* pages 401-405, and my notes on RV. x. 18 etc., *Reader,* pages 382-386: in both places I have given many pertinent bibliographical references.–The sixth *prapāṭhaka* of the Taittirīya Āraṇyaka is devoted to the funeral rites, and contains much of the material of this book of the AV. Rajendralala Mitra`s analysis of the *prapāṭhaka* (page 41-48 of the ``Contents`` prefixed to his text-edition) may well be consulted, and also pages 33-58 of his Introduction.–The most comprehensive treatment of the subject has been given by Dr. W. Caland, under the title *Die Altindischen Todten- und Bestattungsgebräuche mit Benutzung handschriftlicher Quellen dargestellt,* Verhandelingen der Koninklijke

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Deel I. No. 6, Amsterdam, 1896, pages xiv + 193.]

[Hymns (or *anuvākas*) 1 and 2 are treated by Weber (as above) in the *Sitzungsberichte* for 1895, pages 815-866; and hymns (or *anuvākas*) 3 and 4, in the *Sitzungsberichte* for 1896, pages 253-294.–Weber's essays give first a general introduction for the whole book (*Sb.*, 1895, pages 815-819); and then, for each *anuvāka,* a special introduction followed by a translation with running comment. Each special introduction treats of the ritual uses of the *anuvāka* concerned and of the provenience of the various verses or groups of verses which enter into its composition and also of some general matters relating to that *anuvāka.*]

[**Divisions of the book.**–The material of this book is divided by our text into 4 *anuvākas* and this division coincides with the division into 4 hymns. (Compare the *anuvāka*-division of books xii. and xiii. and xiv.) A conspectus for book xviii. follows.

Anuvākas	1	2	3	4
Hymns	1	2	3	4
Verses	61	60	73	89

Decad-division 5 tens + 11 6 tens 6 tens + 13 8 tens + 9

of the ``decads,`` *anuvākas* 1, 2, 3, and 4 contain respectively 6, 6, 7 and 9. The sum is 28 ``decad`` *-sūktas.* These 4 *anuvākas* and 28 *sūktas* are recognized by the Major Anukr., as noted below, next. The sum of verses is 283, as is also stated by the same treatise, if we disregard an apparent misreading, *ibidem.*]

[**The Major Anukr.** begins its treatment of the book thus: *o cit sakhāyam* (xviii. 1. 1) *iti caturanuvākam aṣṭāviṅśatisūktakaṁ tryaśītidviśatanavatyarcaṁ* (? read *-dviśatarcam*) *yamadevatyaṁ traiṣṭubhaṁ kāṇḍam atharvā mantroktabahudevatyaṁ ca.*]

[This is to say: `The book that begins with *o cit sakhāyam* has four *anuvākas* and twenty-eight *sūktas* and two-hundered-and-eighty-three verses and is in *triṣṭubh* meter; the seer is Atharvan; and the deities are Yama and many others mentioned in its *mantras.*`]

[**The Pañcapaṭalikā.**–The excerpts from the Old Anukr. are given piecemeal at the end of each *anuvāka* and may here be reconstructed into a metrical couplet:

ekaṣaṣṭiś ca saṣṭiś ca saptatis tryadhikā paraḥ:

ekonanavatiś cai `va yameṣu vihitā ṛcaḥ.

That is to say: `Sixty-one; and sixty; the next [*anuvāka*] three-over-seventy; and ninety-less-one: are the verses disposed among the Yama-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hymns.' These excerpts are quoted in part and verbatim by the Major Anukr.]

[It would thus appear from the Old Anukr. that the division into *anuvākas* is indeed of considerable antiquity. On the other hand, we cannot claim much intrinsic significance for the coincident division into hymns: as all events, the fact that a ritual sequence runs over the division-line between hymns 1 and 2 (see my note to 1. 49) makes against such significance; and my suggestion (p. 848) as to a possible misdivision between hymns 3 and 4 points the same way.] [See p. clx, near end.]

The whole book is wanting in Paipp., although a very few of the verses (namely, 1. 46; 2. 13, 17; 3. 56; 4. 49) are found here and there in its text. In the Vait., which has no chapter devoted to funeral rites, only fifteen scattered passages [covering about a score of verses] are used; but in the Kauś., most of the verses from 1. 40 on to the end of the book are quoted, solely in the chapter (*adhyāya* xi.: sections or *kaṇḍikās* 80-89) which deals with funeral rites and rites to the Fathers or Manes. See p. 1016.]

1. [Funeral verses.]

[Only one verse (46) is found in Paipp., and that in book ii. Only four *sūtras* of the Vait. cite verses from this hymn, and those verses are 44-46, 51, and 55. In the Kauś., as already noted by Whitney, p. 814, nearly all the verses from 1. 40 to the end of the book have their uses in the ritual. That Parts I. and II. and III. of the hymn as divided below are utterly impertinent to the proper subject of the book and therefore without ritual application, is a fact on which Weber, *SP.* 1895, p819 has already animadverted.]

[A clear synoptic statement of the provenience of the different groups of verses, or of the single verses, that enter into the composition of this hymn appears so desirable for the critical study thereof, that I subjoin the following:

Part I., verses I-16.–This is the hymn of Yama and Yamī, RV. x. 10, of 14 vss., but covering 16 in our text by reason of the strange insertion of RV. i. 84. 16 between the RV. vss. 5 and 6 (our 5 and 7) and the expansion of the RV. vs. 12 to two (our 13 and 14).–See Weber, *Sb.* 1895, p. 819.

Part II., verses 17-26.–This is the Agni-hymn, RV. x. 11, of 9 vss. The order of the last two is inverted, and to the whole part is prefixed a vs. (our 17) not found in other texts.–See Weber, *Sb.* 1895, p. 828.

Part III., verses 27-36.–This is the Agni-hymn, RV.x.12, of vss., with the order of vss. 3 and 4 inverted and with its last vs., 9, which we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

had above as our vs. 25, not repeated. To the whole is prefixed (as our 27, 28) a repetition of the Agni-vss., AV. vii. 82. 4, 5: perhaps vs. 5 (our 28: of which all four pādas begin with *prati*) is put here as a parallel to our 29 (on account of its *pratyāñ*); in that case, vs. 4 (our 27) might be regarded as a mere variation of vs. 5, with *ānu* four times for *prāti*, etc.–See Weber, *Sb.* 1895, p. 830.

Part IV., verses 37-38.–To Indra, RV. viii. 24. 1, 2. See Weber, l.c., p. 819 n.

Part V., verse 39.–Corresponds to RV. x. 31. 9.

Part VI., verse 40.–Here begin the vss. used in the ritual.–To Rudra, RV. ii. 33. 11.

Part VII., verses 41-43.–To Sarasvatī with the Fathers, RV. x. 17. 7-9.

Part VIII., verses 44-46.–To the Fathers, RV. x. 15. 1, 3, 2.

Part IX., verse 47.–To the Fathers, RV. x. 14. 3.

Part X., verse 48.–To Soma, RV. vi. 47. 1.

Part XI., verses 49, 50.–To Yama, RV. x. 14. 1, 2.

Part XII., verses 51, 52.–To the Fathers, RV. x. 15. 4, 6.

Part XIII., verse 53.–*Tvaṣṭā duhitre* etc. RV. x. 17. 1.

Part XIV., a, verse 54.–To the dead man, RV. x. 14. 7.

Part XIV., b, verse 55.–Averruncatio, RV. x. 14. 9.

Part XV., verses 56, 57.–Fire-kindling, RV. x. 16. 12 and variation.

Part XVI., verses 58-60.–To Yama and the Fathers, RV. x. 14. 6, 5, 4.

Part XVII., verse 61.–To the Fathers (?), SV. i. 92.]

[It thus appears that every verse of our hymn has its correspondent in the RV. save four (or five, if one wishes to count vs. 57): to wit, vs. 17, which is not found to my knowledge in any other text; vss. 27, 28, repeated from AV. vii. (see above); and vs. 61, found in SV.]

[१ - पितृमेध सूक्त]

[ऋषि- अथर्वा। देवता- यम, मन्त्रोक्त, ४० रुद्र, ४१-४३ सरस्वती, ४४-४६, ५१-५२ पितरगण। छन्द- त्रिष्टुप्, ८, १५ आर्षी पंक्ति, १४, ४९-५० भुरिक् त्रिष्टुप्, १८-२३ जगती, ३७-३८ परोष्णिक्, ५६-५७, ६१ अनुष्टुप्, ५९ पुरोबृहती।]

४२८४. ओ चित् सखायं सख्या ववृत्यां तिरः पुरू चिदर्णवं जगन्वान्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पितुर्नपातमा दधीत वेधा अधि क्षमि प्रतरं दीध्यानः॥ १॥

To a friend would I turn with friendship; having gone through much ocean, may the pious one take a grandson of [his] father, considering further onward upon the earth (*kṣam*).

That is, `making thoughtful provision for the future.` The verse is, without variant, RV. x. 10. 1. Our Bs.E. have *puru* in *saṁhitā.* The verse is also SV. i. 340, which has a considerably different text: for **a,** *a ıvā sakhāyaḥ sakhya vavṛtyus;* in **b,** *arṇavāṅ jagamyāḥ;* for **d,** *asmin kṣaye pratarāṁ didyānaḥ.* The comm. takes *vavṛtyām* as of casuative value, = *vartayāmi: dīdhyānas* he explains first (as if it were *dīdyānas*) by *dīpyamānas*, `becoming illustrious over the whole earth`; but also, alternatively, by ``thinking [upon a means of impregnating me].``–The word *sakhya* he takes as instr. of *sakhyā* `friendship` [so Lanman, *Noun-Inflection,* JAOS. x. 336], and renders by *sakhitvena*; but also alternatively as instr. of *sakhī,* `by means of a female friend,` a go-between:

[An oxytone feminine stem *sakhī* corresponding (cf. JAOS. x. 368) to a barytone masculine *sākhi* should accent its instr. *sakhyā* (JAOS. x. 368, top, 381), not *sakhyā.*] [Aufrecht, *Festgruss an Böhtlingk,* 1888, page I, took *sakhya* as a dative of *sakhya;* and Pischel, *Ved. Stud.* i. 65 (title-page dated 1889), made a cogent and interesting argument against my view and came (independently, without doubt) to the same conclusion as Aufrecht.–For Geldner`s interpretation of the whole verse, see *Gurupūjākaumudī,* p. 19-20.]

४२८५. न ते सखा सख्यं वष्ट्येतत् सलक्ष्मा यद् विषुरूपा भवाति।
महस्पुत्रासो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन्॥ २॥

Thy friend wants (*vaś*) not that friendship of yours, that she of like sign should become of diverse form; the sons of the great Asura, heroes, sustainers of the sky (*div*), look widely about.

That is, Varuṇa`s spies are on the watch against such unpermitted acts. Our Bp.Bs. read in **b** *salakṣmyā.* The comm. understands *salakṣmā* as *ekodaratvalakṣaṇaṁ yasyāḥ* `marked as from the same womb,` and *viṣ urūpā* as ``changing from sister to wife.`` The same expression occurs below in 1. 34, and variations of it in TS. i. 3. 10[1] (quoted further at vi. 3. 11[2]) and MS. i. 2. 17 (a passage corresponding to, but different from, that in TS.); also VS. vi. 20 **b** (do.). It seems to have a kind of proverbial currency, as applied to things that change from one character to another.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. renders *pari khyan* by *pari vadanti* or *nirākariṣyanti.* The verse is RV. x. 10. 2.

४२८६. उशन्ति घा ते अमृतास एतदेकस्य चित् त्यजसं मर्त्यस्य।
नि ते मनो मनसि धाय्यस्मे जन्युः पतिस्तन्वमा विविश्याः॥ ३॥

Truly those immortals want that–posterity (? *tyajas*) of the one mortal; may your mind be set in our mind; may you enter [as] husband a wife`s body.

The verse shows no variant from RV. x. 10. 3. Bs.E. read in **d** *tanvam.* The comm. explains *tyajasam* by *tyāgam, garbhān nirgamanam, utpattim.* [Cf. Weber, *Sb.*, p. 824.]

४२८७. न यत् पुरा चकृमा कद्ध नूनमृतं वदन्तो अनृतं रपेम।
गन्धर्वो अप्स्वप्या च योषा सा नौ नाभिः परमं जामि तन्नौ॥ ४॥

What we (pl.) did not do formerly, why [do that] now? speaking righteousness, should we prate unrighteousness? The Gandharva in the waters and the watery woman (*yoṣā*)–that is our (du.) union (*nābhi*), that our [du.] highest relation (*jāmi*).

RV. x. 10. 4 reads *ṛta* in **b**, and *sa no n-* in **d**, but *nau* at the end. [The inconcinnity of number as between *no* and *nau* tempts one to think that here at least the text of the AV. has scored a point against that of the RV.] *Anṛta* seems to be used here, as hardly elsewhere, in the directly opposed sense to *ṛta.* The comm. explains *rapema* by *spaṣṭam brūmaḥ.* [Cf. Weber, *Sb.*, p. 825.]

४२८८. गर्भे नु नौ जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरूपः।
नकिरस्य प्र मिनन्ति व्रतानि वेद नावस्य पृथिवी उत द्यौः॥ ५॥

Verily, the generator made us (*duo*) in the womb man and spouse–god Tvaṣṭā, Savitā of all forms; none overthrow (*pra-mī*) his ordinances (*vrata*); earth knows us [two] as such, also heaven.

RV. x. 10. 5 has no variants. The treatment of *pṛthivi* in **d** as *pragṛhya* is noticed in Prait. iii. 34. **c.** [Presumably, W`s literal version of **d** would be `earth is cognizant of that [fact] of us two, also heaven.`]

४२८९. को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हणायून्।
आसन्निषून् हृत्स्वसो मयोभून् य एषां भृत्यामृणधत् स जीवात्॥ ६॥

Who yokes to the pole today the kine of righteousness, the diligent, the bright, the slow to wrath (? *durhṛṇāyu*), that have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

arrows in the mouth, that shoot at the heart, amiable ones? whoso shall prosper their burden, he shall live.

This strangely intruded verse [cf. Weber, *Sb.* 1895, p. 819 n.] is RV. i. 84. 16 (also found in TS. iv. 2. 113; MS. iii. 16. 4), without variant [save that TS. accents *durhṛṇāyūn*]. SV. has it at i. 341 (next after our verse 1), with the bad variants *āsânn eṣām apsuvahāḥ* in **c.** [Cf. Aufrecht`s *Ṛgveda*², vol. i., preface, p. xliv.] The comm. understands *bhṛtyām ṛṇadhat* in **d** as here translated; also *durhṛṇāyun* [alternatively] in **b.**

४२९०. को अस्य वेद प्रथमस्याह्नः क ईं ददर्श क इह प्र वोचत्।
बृहन्मित्रस्य वरुणस्य धाम कदु ब्रव आहनो वीच्या नृन्॥७॥

Who knows of that first day? who saw it? who shall proclaim it here? Great is the ordinance (*dhāman*)[1] of Mitra, of Varuṇa; why, O lustful one, wilt you speak to men with deceit (? *vici*)?

RV. x. 10. 6 has no variants. The comm. blunderingly attributes the verse to Yamī; he also takes *vicyā* [p. *vicyā*] as for *vicyās*, an adj. meaning *vividham añcanto gacchantaḥ saṁcarantaḥ*, and qualifying *nṛn,* which is used as nominative, = *narās !* [See Geldner, *Gurupūjākaumudī,* p. 21-22.]

४२९१. यमस्य मा यम्यं१ काम आगन्त्समाने योनौ सहशेय्याय।
जायेव पत्ये तन्वं रिरिच्यां वि चिद् वृहेव रथ्येव चक्रा॥८॥

Desire of Yama has come to me Yamī, in order to lying together in the same lair (*yoni*); I would fain yield (*ric*) my body, as wife to husband; may we whirl off, like two chariot wheels.

That is, probably, like the wheels of two chariots interlocked with each other in battle. RV. x. 10. 7 has no variants from our text. The comm. makes *vi vṛheva* mean *saṁṣleṣaṁ karavāva,* adding *itaretarayoḥ saṁśleṣo vivarhā*; and his first explanation of *rathayā* is as = *rathyayā* `on the carriage road` ! Our P.M.I. accent *vṛheva.* The metrical definition of the Anukr. as *paṅkti* is very strange, though the verse can be reduced to 40 syllables by refusing to make ordinary resolutions.

४२९२. न तिष्ठन्ति न नि मिषन्त्येते देवानां स्पश इह ये चरन्ति।
अन्येन मदाहनो याहि तूयं तेन वि वृह रथ्येव चक्रा॥९॥

They stand not, they wink not, those spies of the gods who go about here; with another than me, O lustful one, go quickly; with

1. मित्रस्य धाम अहः, वरुणस्य धाम रात्रिः। अहोरात्रेत्यर्थः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

him whirl off like two chariot wheels.

The verse is RV. x. 10. 8, without variant. The comm. reads *eke* at end of a; he explains *tuyam* in **c** by *tūrṣam*, and supplies *ramasva*: `hasten to enjoy yourself.`

४२९३. रात्रीभिरस्मा अहंभिर्दशस्येत् सूर्यस्य चक्षुर्मुहुरुन्मिमीयात्।
दिवा पृथिव्या मिथुना सबन्धू यमीर्यमस्य विवृहादजामि॥ १०॥

By nights, by days one may pay reverence (*daśasy*) to him; the sun`s eye may open (? *un mimīyāt*) for a moment; with heaven, with earth paired, of near connection;–Yamī must bear the unbrotherly (*ajāmi*) [conduct] of Yama.

RV. x. 10. 9 differs from our text only by reading in **d** *bibhṛyāt*; and this reading the translation implies, *vivṛhāt* seeming unexplainable save as a corruption, suggested by the forms of *vi-vṛh* in the two preceding verses. The connection of the verse is very loose, and the sense of **b** especially doubtful. One is tempted to emend to *mimīlyāt;* but *a mimīyāt* is found in TB. iii. 6. 13 [2d *praiṣa*], explained by its commentary as meaning *āgatya praviśeyuḥ*. Our comm. explains *un m-* as *ūrdhvaṁ gacchet* (the RV. comm. as *ud etu*). Our comm. further reads at the end *ajāmis,* and understands it of Yamī. The adjectives in **c** are dual; the comm. supplies ``earth with heaven and heaven with earth.`` [Cf. Weber, *Sb.,* p. 823.]

४२९४. आ घा ता गच्छानुत्तरा युगानि यत्र जामयः कृणवन्नजामि।
उप बर्बृहि वृषभाय बाहुमन्यमिच्छस्व सुभगे पतिं मत्॥ ११॥

Verily there shall come those later ages (*yuga*) in which next of kin (*jāmi*) shall do what is unkinly [*ajāmi*]. Put yours arm underneath a hero (*vṛṣabha*); seek, O fortunate one, another husband than me.

The verse is, without variant, RV. x. 10. 10. *Upa barbṛhi* in **c** means `make an *upabarhaṇa* (cushion, pillow) of.` Our comm. regards the anomalous *barbṛhi* [*Gram.* § 1011 a] as *barbṛ + hi, -bṛ-* being for *-bṛh-* by Vedic license.

४२९५. किं भ्रातासद् यदनाथं भवाति किमु स्वसा यन्निर्ऋतिर्निगच्छात्।
काममूता बह्वे३तद् रपामि तन्वा मे तन्वं१ सं पिपृग्धि॥ १२॥

What should brother be when there is no protector? or what sister, when destruction impends (*ni-gam*)? Impelled by desire, I prate thus much; mingle you your body with my body.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse apparently means that the matter of near kindred is overborne in importance by the consideration of her loneliness and of the necessity for continuing their race. The verse agrees throughout with RV. x. 10. 11. The comm. renders *-mūtā* in **c** by *mūrchitā*.

४२९६. न ते॑ ना॒थं य॒म्यत्रा॒हम॑स्मि न ते॑ त॒नूं त॒न्वा॒३ सं प॑पृच्याम्।
अ॒न्येन॒ मत् प्र॒मुदः॑ कल्पयस्व॒ न ते॒ भ्राता॑ सुभगे वष्ट्येतत्॥ १३॥

I am not your protector here, O Yamī; I may not mingle my body with your body; with another than me do you prepare enjoyments; your brother wants not that, O fortunate one.

All our mss. save Op.K. accent *yami* in a; SPP. reports only one of his as doing so. RV. x. 10. 12 is in our text expanded into two verses, its second half being our **c, d, without** variant. The comm. reads *nūnam* for *tanūm* in b; he explains *nātham* in a by *abhimatārthasampādakas*.

४२९७. न वा उ॑ ते त॒नूं त॒न्वा॒३ सं प॑पृच्यां पा॒पमा॑हु॒र्यः स्वसा॑रं नि॒गच्छा॑त्।
असं॑यदे॒तन्मन॑सो हृ॒दो मे॒ भ्राता॒ स्वसुः॒ शय॑ने॒ यच्छ॑यीय॥ १४॥

Verily, I may not mingle my body with your body; they cal him wicked (*pāpa*) who should approach his sister. That is not consonant (? *asaṁyat*) with my mind [and] heart, that I, a brother, should lie in a sister`s bed (*śayana*).

The first half-verse [cf. vs. 13] is RV. x. 10. 12 **a, b,** which latter, however, reads in a *te tanva tanvaṁ sam.* All the mss. leave *śayīya* at the end unaccented, and both editions read accordingly; we ought in ours to have made the necessary emendation to *śayīya.* The mss. vary in **c** between *asaṁyat, asaṁyat, asaṁyat,* and *asaṁyat;* SPP. gives in his text *asaṁyat,* which is better than our *asaṁyat*; the *pada*-text divides *asamoyat.* The comm. reads instead *asuṁ yat,* and supplies a verb, *apaharet,* to govern *asum.*

४२९८. ब॒तो ब॑तासि यम॒ नैव ते॒ मनो॒ हृद॑यं चाविदाम।
अ॒न्या किल॒ त्वां क॒क्ष्ये॑व यु॒क्तं परि॑ ष्वजातै॒ लिबु॑जेव वृ॒क्षम्॥ १५॥

A weakling (? *bata*), alas, are you, O Yama; we have not found mind and heart yours; verily, another woman shall embrace you, as a girth a harnessed [horse], as a twining plant (*libujā*)[1] a tree.

RV. x. 10. 13 varies from this only by reading (as also our Bp.) in **d** *śvajāte.* The translation given of *kakṣye `va yuktam* agrees with the

1. See Nirukta 6.28

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

comm. (also the comm. to RV.), which renders yuktam by *svasambaddham aśvam*. Pāda **b** evidently alludes to 14 **c**, where Yama talks of his mind and heart. It *batas* is a genuine word (the metrical disarray intimates corruption), it looks like being the noun of which the common exclamation *bata* is by origin the vocative. The RV. Anukr. takes no notice of the defective meter; ours requires the verse to be read as only 40 syllables, which is possible (10 + 9: 10 + 11 = 40); [c and **d** are good *triṣṭubh* pādas and **b** has a *triṣṭubh* cadence].

४२९९. अन्यमू षु यम्यन्य उ त्वां परि ष्वजातै लिबुंजेव वृक्षम्।
तस्यं वा त्वं मनं इच्छा स वा तवाधां कृणुष्व संविदं सुभंद्राम्॥ १६॥

Another man, truly, O Yamī, another man shall embrace you, as a twining plant a tree, either do you seek his mind or he yours; then make for yourself very excellent concord (*saṁvid*).

RV. x. 10. 14 has for a the much better version *anyam ū śu tvaṁ yamy anya u tvam,* and in **b** again *śvajāte.* Our D., and a single ms. of SPP`s (with the comm.), also have *anyam* [at the beginning], and SPP. accordingly admits *anyam* into his text, in spite of the absence of *tvam.* But the comment on the Prāti. three times (under ii. 97; iii. 4; iv. 98) reads *anya ū śu,* and it cannot well be questioned that this is the true text of our AV. Our P.M.E. accent again *yami.* The Anukr. takes no notice of the lacking syllable in a; [perhaps it balances **c** against a].

४३००. त्रीणि च्छन्दांसि कवयो वि यैतिरे पुरुरूपं दर्शतं विश्वचंक्षणम्।
आपो वाता ओषंधयस्तान्येकंस्मिन् भुवंन आर्पितानि॥ १७॥

There meters the poets extended (? *vi-yat*)–the many-formed one, the admirable, the all-beholding; waters, winds, herbs–these are set (*arpita*) in one being (*bhuvana*).

The verse is extremely obscure, in meaning and in connection. The mss. vary much as regards the accent of *pururūpam;* two of ours (O.D.) and several of SPP`s accent *-rup-*, which, as it is found in other texts, the latter has very properly admitted in his edition. The comm. renders *vi yetire* by *yatnaṁ kṛtavantaḥ*. The Anukr. takes no notice of the irregularity of the meter. [Concerning this *prakṛpta*-verse, ``glossenartige Parallelstelle,`` see Weber, *Sb.*, 1895 note, and p. 828.]

४३०१. वृषा वृष्णौं दुदुहे दोहंसा दिवः पयांसि यह्वो अदितेरदांभ्यः।
विश्वं स वैंद वरुंणो यथां धिया स युज्ञियौं यजति युज्ञियाँ
ऋतून्॥ १८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The bull yields (*duh*) milks for the bull with the milking of the sky (*div*), he the unharmable son (? *yahva*) of Aditi; everything knows he, like Varuṇa, by thought (*dhi*); he, sharing the sacrifice (*yajñiya*), sacrifice to the seasons that share the sacrifice.

The verse is RV. x. 11. 1, whose only variant is *yajatu* for *-ti* in **d.** The comm. explains *vṛṣā* as Agni, and *vṛṣṇe* as the sacrificer, *dohasā* as = *dohanasādhanena yajñādinā, yahvas* as *mahān* and qualifying *vṛṣa* together with *adābhyas,* while *adites* means ``indivisible`` and qualifies *divas,* which is ablative: the general sense being that the god procures rain for his worshiper. His understanding of **c** agrees with the translation given above. Compare Pischel`s version of the verse and general explanation of the RV. hymn in *Ved. Stud.* i. 183 ff.; his exposition is excessively ingenious and extremely unsatisfactory.

४३०२. रपंद् गन्धर्वीरप्यां च योषंणा नदस्यं नादे परिं पातु नो मनंः।
इष्टस्य मध्ये अदिंतिर्नि धांतु नो भ्राता नो ज्येष्ठः प्रंथमो वि वोंचति॥ १९॥

Prate to Gandharvī and watery woman; in the noise of the noisy one (*nada*) let [her] protect our mind; let Aditi set us in the midst of what is desired (? *iṣṭa*); our oldest brother shall first speak out.

RV. x. 11. 2 has for sole variant *me* for *nas* in **b.** The comm. to the first half-verse appears to be defective; but it certainly understands the goddnesses Bhāratī and Sarasvatī to be intended in a: *iṣṭasya* is either *phalasya* or *yāgasya*; the ``brother`` is Agni. [Pischel discusses the RV. verse at *Ved. Stud.* i. 183.]

४३०३. सो चिन्नु भद्रा क्षुमती यशंस्वत्युषा उंवास मनंवे स्वर्वती।
यदींमुशन्तंमुशतामनु क्रतुंमग्निं होतांरं विदथांय जीजंनन्॥ २०॥

She now, the excellent, rich in food, full of glory–the dawn has shone for man (*manu*), full of light (*svar-*); since they have generated for the council [as] *hotṛ* Agni, the eager one, after the will (*kratu*) of the eager ones.

This is RV. x. 11. 3, without variant. The comm. renders *kṣumatī* in a by *mantrarūpaśabdavatī,* and *vidathāya* (of course) by *yajñāya,* and understands *anu kratum* as ``for each several ceremony.``

४३०४. अध त्यं द्रप्सं विभ्वं विचक्षणं विराभंरदिषिरः श्येनो अंध्वरे।
यदी विशों वृणतें दुस्ममार्या अग्निं होतांरमध धीरंजायत॥ २१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Then that mighty (*vibhu*) conspicuous drop did the bird, the lively falcon, bring at the sacrifice; if the Aryan tribes (*viś*) choose the wondrous one, Agni, [as] *hotṛ*, then prayer (*dhi*) was born.

RV. x. 11. 4 differs only by reading *iṣitas* in **b.** The comm. makes a couple of references, to TB. iii. 2. 1[1] and TS. vi. 1. 6[1], where the legends of the bringing of soma from heaven by the falcon are given. Prāt. iii. 25 notes the short final of *adha* in a and **d.**

४३०५. सदासि रण्वो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः।
विप्रस्य वा यच्छशमान उक्थ्यो३ वाजं ससवाँ उपयासि भूरिभिः॥२२॥

Ever are you pleasant (*raṇva*), as pastures to him that enjoys (*puṣ*) them, being, O Agni, well sacrificed to with the offerings of man (*manus*); or when, active, praiseworthy, having won the strength (*vāja*) of the inspired one (*vipra*), you aoproach with very many.

RV. x. 11. 5 differs only by reading *ukthyam* at end of **c.** The construction and meaning of the second half-verse are difficult and obscure. The comm. explains *śaśamānas* by *śaṅsan yajamānam praśaṅsan* (similarly the comm. to RV.); and *bhūribhiḥ* as ``accompanied by many desires or else by many gods`` (RV. comm. only the latter).

४३०६. उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति।
विवक्ति वह्निः स्वपस्यते मखस्तविष्यते असुरो वेपते मती॥२३॥

Send you up the (two) fathers, [as] a lover, to enjoyment (*bhaga*). The welcome one (*hryata*) desires to sacrifice; he sends from the heart; the bearer (*vahni*) speaks out; the merry one (? *makha*) does a good work; the Asura shows might (*taviṣy*); he trembles with purpose (? *mati*).

The verse is RV. x. 11. 6, without variant. It is extremely obscure, and the general sense, as well as the meaning of several words, is in a high degree doubtful; the translation given is no more than mechanical. [Cf. Weber, p. 829.] The `two fathers`[1] (parents) are declared by the comm., probably rightly, to be heaven and earth; *jāras* is explained as *ādityas,* and *ā* as = *iva*. Or, alternatively, *jāras* is ``praiser,`` coming from

---

1. पितरा पितरौ मातापितरौ। द्यौः पिता पृथिवी माता (तै० ब्रा० ३.७.५.४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

jarā[2] ``praise,`` and to *ā* is to be supplied *hvayati.* The *iṣyati* is made = *icchati; vahni* is Agni; *makhas* is *makhasādhano maṅhanīyo vā; taviṣyate* is *vardhiṣyate.* All this is is of interest only as showing that no help is to be obtained from the native exegetes.

४३०७. यस्तें अग्ने सुमतिं मर्तो अख्यत् सहंसः सूनो अति स प्र शृंण्वे।
इषं दधांनो वहंमानो अश्वैरा स द्युमाँ अमंवान् भूषति द्यून्॥ २४॥

Whatever mortal has seen your favor, O Agni, son of power, he is renowned exceedingly; acquiring (*dhā*) food (*iṣ*), borne by horses, he, lightful, vigorous, passes (? *ā-bhūṣ*) the days (*div*).

RV. x. 11. 7 reads in a *akṣat*, of which our *akhyat* is doubtless only a corruption. Our Bp. and one of SPP`s authorities have *akṣat.* The comm. renders *ā bhūṣati* by *ābhavati;* [he adds alternatively: *bhūṣati = bubhūṣati, dyumān....bhavitum icchati*]. In **b** he reads *abhi* instead of *ati.*

४३०८. श्रुधी नौं अग्ने सदंने सधस्थें युक्ष्वा रथंममृतंस्य द्रवित्नुम्।
आ नौं वह रोदंसी देवपुंत्रे माकिर्देवानामपं भूरिह स्याः॥ २५॥

Hear us, O Agni, in your seat, your station; harness the speedy chariot of the immortal (*amṛta*); bring to us the two firmaments (*rodasī*), parents of the gods; be you of the gods never (*mākis*) away; may you be here.

The verse is RV. x. 11. 9 (and 12. 9), without variant. The comm. comfortably supplies *saṁghe* in **d** to govern the genitive *devānām.* Then, as alternative explanation, he understands *bhūs* and *syās* as third persons, and *mākis* as ``no one.``

४३०९. यदंग्न एषा समिंतिर्भवांति देवी देवेषुं यजता यंजत्र।
रत्नां च यद् विभजांसि स्वधावो भागं नो अत्र वसुंमन्तं वीतात्॥ २६॥

That, O Agni, this meeting may take place (*bhū*), divine, among the gods, worshipful, you reverend one, and that you may share out treasures, O self-ruling one, do you enjoy here our portion filled with good things.

The verse is, without variant, RV. x. 11. 8 (also found in MS. iv. 14. 15).

2. जारः आदित्यः रात्रेर्जरयिता। See Nir. 3.16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३१०. अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः।
अनु सूर्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश॥२७॥

Agni has looked after the apex of the dawns, after the days, [he] first, Jātavedas; a sun, after the dawns, after the rays; after heaven-and-earth he entered.

४३११. प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः।
प्रति सूर्यस्य पुरुधा च रश्मीन् प्रति द्यावापृथिवी आ ततान॥२८॥

Agni has looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

These two verses we had above as vii. 82. 4, 5. They are here again written out in full by two of our mss. (O.R.). [Cf. my introduction, above, p. 815.]

४३१२. द्यावा ह क्षामा प्रथमे ऋतेनाभिश्रावे भवतः सत्यवाचा।
देवो यन्मर्तान् यजथाय कृण्वन्त्सीदद्धोता प्रत्यङ् स्वमसुं यन्॥२९॥

Heaven and earth, first by right, truth-speaking, are within hearing, when the god, making mortals to sacrifice, sits as *hotṛ*, going to meet his own being (*asu*).

The verse is RV. x. 12. 1, without variant. Some of our mss. (Bp.Bs.Op.) read *abhisrāve* in **b.** The comm. explains the word by *stotuḥ śravaṇayogye.*

४३१३. देवो देवान् परिभूर्ऋतेन वहा नो हव्यं प्रथमश्चिकित्वान्।
धूमकेतुः समिधा भाऋजीको मन्द्रो होता नित्यो वाचा यजीयान्॥३०॥

A god, encompassing the gods with right, carry you first our offering, understanding [it]; smoke-bannered by the fuel, light-beaming, a pleasant, constant *hotṛ,* skilled sacrificer with speech.

The verse is RV. x. 12. 2, without variant. The majority of SPP's mss., with one of ours (Op.), read *bharcīko* in **c.** Neither our Anukr. nor that of the RV. notes the deficiency of a syllable in **a.**

४३१४. अर्चामि वां वर्धायापो घृतस्नू द्यावाभूमी शृणुतं रोदसी मे।
अहा यद् देवा असुनीतिमायन् मध्वा नो अत्र पितरा शिशीताम्॥३१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I praise (*arc*) your (du.) work to increase, you ghee-surfaced ones; O heaven-and-earth, hear me, you two firmaments (*rodasī*); when days, O gods, went to the other life (*asunīti*), let the two parents (*pitarā*) sharpen us here with honey.

The rendering is only mechanical, the obscurity of the verse being unresolved. It is RV. x. 12. 4, which, however, reads for **c** *ahā yad dyavo 'sunītim ayan.* Our mss. and the authorities of SPP. vary in **c** between *devas, devās,* and *devās;* SPP. reads *devās,* with [at least] two of his; our *desās* is not defensible; the translation implies *devās.* The comm. makes the word the subject of *ayan,* taking *ahā* (p. *ahā*) as for *ahaḥsu;* he explains *devās by stotāras or ṛtvijas.* Our Bp. is the only *pada*-ms. that reads (with the RV. *pada*) *apaḥ* in a; the others have *apaḥ;* but, as the comm. gives the former, SPP. adopts it in his text. A majority of SPP's mss. accent *ghṛtasnū,* but only one of ours (O.) does so.

४३१५. स्वावृंग् देवस्यामृतं यदी गोरतो जातासो धारयन्त उर्वी।
विश्वे देवा अनु तत् ते यजुर्गुर्दुहे यदेनी दिव्यं घृतं वाः॥ ३२॥

If the god's immortality (*amṛta*) is easy to appropriate for the cow, thence those who are born maintain themselves on the broad [earth]; all the gods go after that sacrificial formula of yours, when the hind yields (*duh*) the ghee, heavenly liquor (*vār*).

The verse is RV. x. 12. 3, without variant. It is all extremely obscure, especially the first pāda, which admits of being rendered in half-a-dozen different ways; the translation given is purely tentative. The comm. gives little help. The *pada*-text does not divide or otherwise change *svavṛk,* which indicates that its makers did not see in the word the formation *su-ā-vṛj,* which is plausibly seen in it by western scholars and by our comm. The latter takes *urvi* (p. *urvi iti*) as dual, but in the Prait. it is quoted by the comment (to i. 74) as example of a locative in *ī,* which it doubtless is. Our comm. derives *yajuṣ* first from root *yuj* and makes it = *karman; devās* is again, as above (vs. 31), *stotāras, ṛtvijas.* [With the expression *divyaṁ vaḥ,* applied to ghee, compare the expression at x. 4. 3, *var ugram,* applied to snake-venom, which may well be called a 'terrible fluid': but see note to x. 4. 3.]

४३१६. किं स्विन्नो राजा जगृहे कदस्याति व्रतं चकृमा को वि वेद।
मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति॥ ३३॥

Why forsooth has the king seized (*grah*) us? What have we done in transgression of (*ati*) his ordinance (*vrata*)? who discerns

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[it]? for even Mitra, swerving the gods, like a song of praise (*śloka*), is the might also of them that go.

The verse is RV. x. 12. 5, without variant. The second half-verse, especially the last pāda, is bafflingly obscure. The accent of *asti,* as well as the absence of other construction for *mitras,* strongly indicates that the whole of the second half-verse forms one sentence; in which case *vājas* is perhaps most probably a corruption. The comm. understands *rajā* in a as Yama, and *jagṛhe* as signifying his ``acceptance`` of offerings–which is very ill guessed; doubtless it is Varuṇa (so Ludwig; the RV. comm. makes it Agni). He then renders *juhurāṇas* most absurdly by *āhvayan,* [saying that ``the root *hvṛ* `crook` is here used in the sense of root *hū* `call``]. He reads in **d** (as do some of the mss., including our O.Op.R.) *yātān,* as accus. of the pple *yāta,* qualifying *devān* understood, rendering *devān abhigacchato no `smān rakṣitum !* and so on. The version of the line given above is of course mechanical only.

४३१७. दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद् विषुरूपा भवाति।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन्॥ ३४॥

Hard to reverence (? *durmantu*) here is the name of the immortal, that she of like sign should become of diverse form; whoso shall reverence Yama with proper reverence (? *sumantu*), him, O Agni, exalted one, do you protect, unremitting.

This verse is found also as RV. x. 12. 6, without variant, but the RV. comm. passes it without notice, as if recognizing it is not genuine. It is very strange to find repeated here as **b** vs. 2 **b,** above, as the connection this time does not explain the feminine words in it. The comm. first explains (like Grassmann) the pāda as quoted from the other verse; but goes on to add other interpretations. He defines *durmantu* by *durmananaṁ durvacam.*

४३१८. यस्मिन् देवा विदथे मादयन्ते विवस्वतः सदने धारयन्ते।
सूर्ये ज्योतिरदधुर्मास्यक्तून् परि द्योतनिं चरतो अजस्रा॥ ३५॥

In whom the gods revel at the council, maintain themselves in Vivasvān`s seat–they placed light in the sun, rays in the moon: the two, unfailing, wait upon (*pari-car*) the brightness (*dyotani*).

The verse is x. 12. 7, without variant. The comm. separates *yasmin* from *vidathe,* supplying *agnau* for the former to qualify (the RV. comm. does the same); perhaps rather *manmani* is to be inferred from the following verse. [W. suggests by a note to his ms. as an alternative for **a,**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`In what council the gods revel.`] Our comm. also explains, in **d**, *dyotanim* by *dyotamānam agnim,* and it reads *ajasram,* understanding it adverbially; *aktūn* in **c** is either *raśmīn* or *rātrīs*. [This vs. and the next are discussed by Foy, KZ. xxxiv. 228.]

४३१९. यस्मि॑न् दे॒वा मन्म॑नि सं॒चर॑न्त्यपी॒च्ये॒३॑ न व॒यम॑स्य वि॒द्म।
मि॒त्रो नो॒ अत्रादि॑ति॒रना॑गान्त्सवि॒ता दे॒वो वरु॑णाय वोचत्॥ ३६॥

In what secret (*apīcya*) devotion (*manman*) the gods go about (*sam-car*)–we know it not; may Mitra, may Aditi, may god Savitā declare us here guiltless to Varuṇa.

The verse is RV. x. 12. 8, without variant. Our comm. explains *mānmani* by *mantavye sthāne varuṇākhye.*

४३२०. सखा॑य॒ आ शि॑षामहे॒ ब्रह्मेन्द्रा॑य व॒ज्रिणे॑।
स्तु॒ष ऊ॒ षु नृत॑माय धृ॒ष्णवे॑॥ ३७॥

O companions, we would supplicate (*ā-śās*) worship (*Brahman*) for Indra, possessor of the thunderbolt, to praise, indeed, the most manly, the daring.

The verse is RV. viii. 24. 1 (also SV. i. 390), which reads in **a** *śiṣā-mahi* (SV. *-he*), and inserts in **c** *vas* after *ū śu,* as required by the meter. The comm`s text (but not his exposition) also has the *vas*. Our Anukr. takes no notice of the lack of a syllable in the pāda. The comm. explains *a śiṣāmahe* by *āśāsmahe,* and supplied *kartum*; he renders *stuṣe* by either *staumi* or *stotum.* The particles *ū śu* are included in the prescriptions of Prāt. ii. 97; iii. 4; iv. 98. [Weber, *Sb.* 1895, p. 815, n., can assign no reason why vss. 37-38 should appear here.]

४३२१. शव॑सा॒ ह्यसि॑ श्रु॒तो वृ॑त्र॒हत्ये॑न वृत्र॒हा।
म॒घैर्म॒घोनो॒ अति॑ शूर दाशसि॥ ३८॥

For you are famed for might (*śavas*), for Vṛtra-slaying, a Vṛtra-slayer; you out-bestow with the bounteous with your bounties, O hero.

The verse is RV. viii. 24. 2, and without variant, if, with SPP., we read *śrutas* at end of **a**. Our text has *śritas,* with a part of the mss.; they vary between *śrutas* (our O.Op.D.R., and half of SPP`s; also the comm.), *śritas* (our P.M.T., and two of SPP`s), and *śṛtas* (our Bp.Bs.E.I.K.Kp., and three or four of SPP`s authorities)–which last is doubtless only a careless variant of *śritas.* The translation given above implies *śrutas.* The comm. perhaps reads in **b** *vṛtrahatye `va.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३२२. स्तेगो न क्षामत्यैषि पृथिवीं मही नो वाता इह वान्तु भूमौ।
मित्रो नो अत्र वरुणो युज्यमानो अग्निर्वने न व्यसृष्ट शोकम्॥३९॥

You go over the earth as a *stega* over the ground; let winds blow here on the great earth (*bhūmi*) for us; Mitra for us there (*atra*), Varuṇa, being joined, has let these heat (*śoka*), as fire does in the forest.

RV. x. 31. 9 corresponds, but has very considerable differences of reading: in **a**, *eti pṛthvim;* for **b**, *miham na vato vi ha vāti bhuma;* in **c**, *yatra* (for *no atra*) and *ajyamānas* (for *yuj-*); in **d**, *`gnir v-*. Part of the AV. mss. also have *`gnir v-* (our O.R., and nearly half of SPP`s), which accordingly might well be adopted in the text; but SPP., like our edition, reads *agnir v-*. One or two of our mss. (Op.R.s.m.) read in **d** *asṛṣṭa,* (vy*ās),* and so do a minority of SPP's; and the latter gives in his *Isaṁhitā*-text *vyāśṛṭa,* but (apparently by an oversight) in his *pada*-text *vi: asṛṣṭa;* one sees no reason at all for the accentuation of the verb [in the AV. text, with its *atra*].* Our text is plainly an unintelligent corruption of an unintelligible verse. The RV. comm. guesses *raśmisaṁghāty ādityaḥ* to be the meaning of the [very rare] *stega,* but only on the ground of a worthless etymology. Our comm. is defective here, but the lacuna is filled up by the editor, who makes it sighnify ``a frog`` ! [a meaning possibly suggested by the passage at TS. v. 7. 11 (which is parallel to VS xxv. 1)]. Ludwig conjectures ``a plowshare`` [and Weber follows him]. Our *pada*-text reads in **b** *mala iti,* and the case is quoted under Prāt. i. 74 as that of a locative in *ī*; our comm. renders it [alternatively] by *mahatīm;* he also renders *vyasṛṣṭa* by *nāśayatu !* The *ṁ* of *pṛthiviṁ* is [almost or quite illegible] in our text. The Anukr. takes no notice of the metrical irregularities of the verse (10 + 11: 12 + 11 = 44).

*[The RV. reads *vy asṛṣṭa,* and has the difficult *pada*-reading *vi-asṛṣṭ a*: here the RV`s accentuation of *asṛṣṭa* is accounted for by the RV`s *yatra;* and the accent of *vi* is to be put with the remarkable cases (some thirty) mentioned by W., *Gram.* § 1084 **a**, whether we regard it as a blunder helped by the wavering tradition as to *atra, yatra,* or not. (Cf. what is said about ``blend-readings`` under xiv. 2. 18 and, just below, under xviii. 1. 42.) Whitney`s Bp. follows the RV. in giving *vi: asṛṣṭa* and his Bs. hs *vyasṛṣṭa:* cf. the *vi: adadhus* of xix. 6. 5 **a.**]

४३२३. स्तुहि श्रुतं गर्तसदं जनानां राजानं भीममुपहत्नुमुग्रम्।
मृडा जरित्रे रुद्र स्तवानो अन्यमस्मत् ते नि वपन्तु सेन्यम्॥४०॥

Praise you the famed sitter on the hollow of men (*jana*), the terrible king, formidable assailant (? *upahatnu*); being praised, O

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rudra, be gracious tot he singer; let yours army (? *senya*) lay low (*ni-vap*) another than us.

The verse corresponds to RV. ii. 33. 11 (also found in TS. iv. 5. 103, without variant from RV.), which reads in **a-b** *-sadaṁ yuvānam mṛgaṁ na bh-*, and, for **d**, *`nyaṁ te asman ni vapantu senāḥ*. The substitution in our text of *senyam* for *senās* at the end throws into confusion sense and construction. The comm. first takes it as = *senās,* and then as accus. qualifying *anyam* and signifying *tava senārham,* in the latter case supplying *senās* as subject of the verb. *Gartasadam* he takes first in the Nirukta sense of *śmaśānasaṁcaya,* and then in its ``ordinary`` (*prasiddha*) meaning, adding *tasyā `raṇye saṁcārād gartasadanaṁ yujyate*. The Kauś. (85. 19) uses the verse in connection with the digging of a hollow (*garta*) in the middle of the measured space at the *piṇḍapitṛyajña,* and the scattering into it of a number of heterogeneous substances. Our comm., by some rare and strange oversight, makes no mention of this *viniyoga,* and so does not take it into account in the explanation of the verse. Apparently it is only the occurrence of *gartasad* in the verse that suggests the use; of real applicability to the situation there is none.

४३२४. सरस्वतीं देवयन्तो हवन्ते सरस्वतीमध्वरे तायमाने।
सरस्वतीं सुकृतो हवन्ते सरस्वती दाशुषे वार्यं दात्॥४१॥

On Saravatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the well-doers call : may Sarasvatī give what is desirable to the worshiper (*dāśvāṅs)*

RV. x.17-17 is the same verse, but makes better by having *ahvayanta* for *havante* in **c**; and the comm. agrees with it. Verses 41-43, with others to Sarasvatī (vii. 68. 1-2; also xviii. 3. 25), are used by Kauś. (81. 39) in the *pitṛmedhā* ceremony, accompanying offerings to Sarasvati. [And they recur below, as noted under vs. 43.] The Anukr. takes no notice of the deficieny of a syllable in 41 **c,** and 42 **a,** nor of the excess of two syllables in 43 **a.**

४३२५ सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे॥४२॥

On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this *barhis* do you revel; assign you to us food (*iṣas*) free from disease.

Here again the RV. version (x. 17. 9 **a, b,** 8 **c,** d) makes the meter good by inserting [or rather (cf. vs. 59), by not omitting] *yam* in a before

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pitaras (and hence accenting *havante**); it also accents *dakṣṇa* in **b**, as other texts do; two of our mss. (O.s.m.Op.) do the same, with the majority of SPP's, whence the latter adopts *dakṣiṇa* in his edition; it is undoubtedly the correct reading [as is explicitly stated also by the comm. to xix. 13. 9, page 325[21]]. RV. also avoids the change of subject in the second line by reading *mādayasva* in **c.** *[It is interesting to note that SPP's Cp accents *havante,* as if the missing *yam* where not missing: cf. my note about ``blend-readings`` under xiv. 2. 18, and the end of my note under xviii. 1. 39; also note to 4. 57.]

४३२६. सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि॥४३॥

O Saravatī, that went in company (*saratham*) with the songs (*uktha*), with the *svadhās,* O goddess, reveling with the Fathers, assign you to the sacrificer here a portion of refreshment (*iḍ*) of yousandfold value, abundance of wealth.

Here, once more, the AV. disturbs the meter by the intrusion into a of *ukthais,* which is wanting in the RV. version (x. 17. 8 **a, b,** 9 **c,** d). [RV. reads *yajamāneṣu* in **d.**] The three Sarasvatī verses are repeated below as xviii. 4. 45-47. The comm. gives *annasya* as equivalent of *iḍas.*

४३२७. उदीरतामवर उत् परास उन्मध्यमाः पितरः सोम्यासः।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु॥४४॥

Let the lower, let the higher, let the midmost Fathers, the soma-drinking (? *somya*), go up; they who went to life (*asu*), unharmed (*avṛka*), right-knowing–let those Fathers aid us at our calls.

The verse is found, without variant, as RV. x. 15. 1, VS. xix. 49, and in TS. ii. 6. 123, MS. iv. 10. 6. It is used twice by Kauś. in the funeral book: once (80. 43) at the piling of the funeral pile, and once (87. 14), in the *piṇḍapitṛyajña,* at the digging of a pit for receiving certain offerings. Verses 44-46 appear together (87. 29) in the latter ceremony with the bringing in of certain water-pots [i.e. the pouring in (of their contents)?]. In Vait. (30. 14), vss. 44 and 45, with 51, and 3. 44, 45, are prescribed to be repeated after the pouring of *surā* into a perforated vessel, in the *sautrāmaṇī* ceremony; and again, vss. 44-46 accompany (37. 23) the binding of a victim to the sacrificial post in the *puruṣamedhā.*

४३२८. आहं पितृन्त्सुविदत्राँ अवित्सि नपातं च विक्रमणं च विष्णोः।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः॥४५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I have won hither (*ā-vid*) the beneficent Fathers, both the grandson and the wide-striding of Viṣṇu; they who, sitting on the *barhis,* partake of the pressed drink with *svadhā*–they come especially hither.

The verse is, without variant, RV. x. 15. 3, VS. xix. 56, and found in TS. ii. 6. 123 and MS. iv. 10. 6 (MS. puts you after *svadhāyā* in c). Our comm. is uncertain from which root *vid* to make *avitsi,* and casts no light on the obscure second pāda; he renders *āgamiṣṭhās* either by *āgamaya* or *āgacchantu.* The abbreviated from *barhiṣadas* (p. *barhiosadaḥ*) is one of those quoted by the Prāt. comment as aimed at by rules ii. 59; iv. 100. For the use of the verse by Kauś. and Vait., see under vs. 44.

४३२९. इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो ये अपरास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु दिक्षु॥४६॥

Be this homage today to the Fathers, who went first, who went after, who are seated in the space (*rajas*) of earth, or who are now in regions (*diś*) having good abodes (*suvrjana*).

The verse is RV. x. 15. 2., which, however, reads in **b** *uparāsas*, and in **d** *vikṣu;* and with it in both respects read the corresponding verses in TS. ii. 6. 12[4] and MS. iv. 10. 6; also VS. xix. 68 (but this, with out E., has *namo `stu* in a). Ppp. also gives the verse in book ii., reading in **b** *ye parāsaṣ pareyuḥ,* and in **d** *suvṛjināsu vikṣu.* Some of our mss. (P.M.I.R.T.), and one of SPP`s, agree with RV. in reading *uparāsas;* the comm. divides *u parāsas;* and our E. has *vikṣu,* while P.M. give *divikṣu,* and I. *prikṣu.* For the use of the verse in Kauś. and Vait. with vss. 44-45, see under 44; it also (or else, more probably, 4. 51: see under that verse) is prescribed alone (80. 51) to accompany the scattering of *darbha*-grass in preparing the funeral pile.

४३३०. मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः।
यांश्च देवा वावृधुर्ये च देवांस्ते नोऽवन्तु पितरो हवेषु॥४७॥

Mātalī with the *kavyas,* Yama with the Aṅgirasas, Bṛhaspati increasing with the *ṛkvans* (`praisers`); both they whom the gods increased and who [increased] the gods–let those Fathers aid us at our calls.

RV. x. 14. 3 has the first three pādas, but, instead of repeating our 44 **d,** reads for the fourth *svahā `nye svadhāyā `nye madanti;* and TS. (ii. 6. 12[5]) and MS. (iv. 14. 16) agree with it in so doing.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३३१. स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम्।
उतो न्व१स्य पपिवांसमिन्द्रं न कश्चन संहत आहवेषु॥४८॥

Sweet verily is this [*soma*], and full of honey is this; strong (*tīvra*) verily is this, and full of sap is this; and no one soever overpowers in conflicts (*āhava*) Indra, having now drunk of it.

The verse is RV. vi. 47. 1, without real variant; its applicability in the funeral book is not apparent, and neither Kauś. nor Vait. uses it. Part of our mss. (O.R.K.), with nearly all SPP`s, combine at the beginning *svāduṣ k-,* which RV. also has; and SPP., with good reason, adopts this in his text.

४३३२. परेयिवांसं प्रवतो महीरिति बहुभ्यः पन्थामनुपस्पशानम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत॥४९॥

Him that went away to the advances called great, spying out the road for many, Vivasvān`s son, gatherer of people, king Yama, honour (*sapary*) you with oblation.

The verse is RV. x. 14. 1, which, however, reads *anu* for *iti* at end of **a,** and *duvasya* for *saparyata* in **d.** A verse in MS. iv. 14. 16 has the RV. version throughout. TA. (in vi. 1. 1) gives at the end the genuine variant *duvasyata,* but also in **a** and **b** the incredible blunders *pare yuvaṅsam* and *anapaspaśānam*; [so even the Poona ed., p. 405]. With the first half-verse is to be compared our vi. 28. 3 **a, b.** The *iti* of our version, at end of **a,** seems a worthless corruption (SPP. thinks it certainly ``a mistake for *ati*``; but that is not very plausible, though our I., doubtless by an accidental slip, has *ati,* and P.M. have *ata*); the comm. reads *anu,* with the other texts. [With this vs. and the next, cf. 3. 13 below: the second half of 3. 13 is identical with the second half of this vs.] In Kauś. (81. 34), recital of the verse accompanies offerings to Yama at the lighting of the funeral pile. Metrically, it is *svarāj* (12 + 11: 11 + 12 = 46) rather than *bhurij.*

[Caland, *Todtengebrauche,* p. 65, observes that ``Kauś. 81. 34-36 [meaning 34-37] from one single whole.`` They indicate the eleven verses (translated by C., p. 64) that are to be used to accompany the eleven oblations to Yama (*yāmān homān*), offered in the *pitṛmedhā,* after the lighting of the fire. The vss. are: xviii. 1. 49, 50, for the first two oblations; xviii. 1. 58, 59, 60, 61 (the last vs. of the your) and xviii. 2. 1. 2, 3, for the next seven; and xviii. 3. 13 and 2. 49, for the last two: in all, eleven, *ity ekādaśa.* Whereupon follow the oblations to Sarasvatī.–It should be noted that the group 1. 58 to 2. 3 (Kauś.: *iti saṁhitāḥ sapta*) disregards the existing division of the book into *anuvāka*-hymns.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३३३. यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ।
यत्रा नः पूर्वे पितरः परेता एना जज्ञानाः पथ्या३ अनु स्वाः॥५०॥

Yama first found for us a track (*gātu*); that is not a pasture to be borne away; where our former Fathers went forth, there (*ena*) [go] those born [of them], along their own roads.

The corresponding RV. verse (x. 14. 2) reads *pareyus* at end of **c,** and MS. (in iv. 14. 16) agrees with it. The comm. has *yena* instead of *enā* in **d.** The verse (with vs. 51?) is used by Kauś. (81. 35) next after the preceding one, in the same ceremony.

४३३४. बर्हिषदः पितर ऊत्य१र्वागिमा वो हव्या चकृमा जुषध्वम्।
त आ गतावसा शंतमेनाधा नः शं योररपो दधात॥५१॥

You *barhis*-seated Fathers, hitherward with aid ! these offerings have we made for you; enjoy [them]! do come with most wealful aid; then assign to us weal [and] profit, free from evil.

The corresponding RV. verse (x. 15. 4) has *athā* at beginning of **d.** VS. (xix. 55) agrees throughout with RV.; TS. (in ii. 6. 12[2]) spoils the meter of **d** by changing *nas* to *asmabhyam*; MS. (in iv. 10. 6) has at the end *dadhātana;* [so has W`s Op.]. The comm. also reads *atha.* The verse is used by Kauś. (87. 27), along with 3. 44-46 and 4. 68, to accompany the unitying and strewing of the *barhis* in the *piṇḍapitṛyajña.* In Vait. 30. 14, it appears with 1. 44, 45 etc. (see under 1. 44); and again (9. 8), in the *cāturmāsya* sacrifice, accompaying (with 3. 44, 45 and 4. 71) a libation so Soma and the Fathers.

४३३५. आच्या जानु दक्षिणतो निषद्येदं नो हविरभि गृणन्तु विश्वे।
मा हिंसिष्ट पितरः केन चिन्नो यद् व आगः पुरुषता कराम॥५२॥

Bending the knee, sitting down on the right, let all assent to (*abhi-gṛ*) this libation of ours; injure us not, O Fathers, by reason of any offense (*agas*) which we may do to you through humanity.

The is, through human frailty. The corresponding RV. verse (x. 15. 6) reads for **b** *imaṁ yajñam abhi gṛṇīta viśve;* and VS. (xix. 62) agrees with RV.; the comm., too, so far as to have *gṛṇīta.* In Kauś. (83. 28), the verse accompanies the arranging of the bone relics of the deceased at their place of burial (repeated, with two other verses, in the *piṇḍapitṛyajña,* 87. 28). The Anukr. takes no notice of the redundant syllable in **b.**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३३६. त्वष्टा दुहित्रे वहतुं कृणोति तेनेदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश॥५३॥

Tvaṣṭā makes a wedding-car for his daughter; by reason of this, all this creation comes together; the mother of Yama, wife of great Vivasvān, being drawn about, disappeared.

The corresponding RV. verse (x. 17. 1) has *iti* for *tena* at beginning of b; and the comm. also reads *iti.* With the first half-verse compare iii. 31. 5 **a, b,** which is a sort of travesty of it. The second verse of the curious and obscure and much discussed (see Bloomfield in JAOS. xv. 172 ff.) bit of legend is found below, as 2. 33, as much out of all connection with its surroundings as this one here. Neither of the two is used by Kauś. or Vait. The comm. quotes a passage of eight verses from the Bṛhaddevatā in explanation of the legend.

४३३७. प्रेहि प्रेहि पथिभिः पूर्याणैर्येना ते पूर्वे पितरः परेताः।
उभा राजानौ स्वधया मदन्तौ यमं पश्यासि वरुणं च देवम्॥५४॥

Go you forth, go forth by roads that go to the stronghold (*pūryaṇa*), as (*yenā*) your Fathers of old went forth; both kings, reveling with *svadhā,* shall you see, Yama and god Varuṇa.

Or *svadhāyā* may be `at their pleasure` or `according to their wont.`` The corresponding RV. verse (x. 14. 7) has in **a-b** *pathibhiḥ pūrvyebhir yatrā naḥ pūrve pitaraḥ pareyuḥ,* and in **c,** *rajānā and madantā;* and MS. (in iv. 14. 16) agrees with it except in reading, with it except in reading, with our text, *paretās* [in **b,** and in having *pūryaṇais* in a]. Our comm. reads *rājānā* in **c.** Prāt. iii. 83 prescribes the *ṇ* in *pūryṇais* (p. *pūḥoyanaiḥ*); the comm. absurdly explains the word as = *pumāṅso yena...yānti !* for the *pūr,* compare x. 2. 28 ff.; 17 and 19. The Anukr. takes no notice of the metrical irregularity in the verse. [It is due to the displacement of *pūrvebhis* by *pūryaṇais:*the secondary character of the latter (occurring elsewhere only at 4. 63 below) is palpable in more ways than one.] Kauś. does not quote the verse; but our comm. declares it to accompany the laying of the dead body on the cart (for transportation to the funeral pile).

४३३८. अपेत वीत वि च सर्पतातोऽस्मा एतं पितरो लोकमक्रन्।
अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै॥५५॥

Go you away, go asunder, and creep apart from here; for this man the Fathers have made this world; adorned with days, with waters, with rays (*aktu*), a rest (*avasana*) Yama gives to him.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is RV. x. 14. 9, without variant; and TA. (in i. 27. 5; vi. 6. 1) has the first, third, and fourth pādas; while VS. (xii. 45) and TS. (in iv. 2. 4[1]), TB. (i. 2. 1[16]), and MS. (ii. 7. 11), have only the first (agreeing with TA. in the second). TA., however, reads *dadātv av-* in **d**, and that is found also in our P.M.I. The comm. has for **b** the pāda of the other texts: *ye`tra stha purāṇā ye ca nūtanāḥ.* [My discussion of the verse in *Skt. Reader,* p. 378, may be consulted.] The verse, with 2. 37, accompanies in Kauś. (80. 42) the sprinkling of the place of cremation with holy water; in Vait. (28. 24), the sweeping of the site of the householder`s fire, in the *agnicayana* ceremony. [Weber, *Sb.* 1895, p. 839, takes the verse as a call, addressed to all creatures (whether animals or demands) that may infest the resting-place of the dead man, to quit the same (averruncatio).]

[Bohtlingk, in his paper *Ueber esha lokaḥ,* discusses this verse at *Ber. der sachsischen Gesell.* for 1893, xlv. 131.–He would read *vita,* not *vīta,* referring to Whitney`s *Grammar*[2]§ 128, and suggesting that *diviva* is perhaps the only example for the circumflex; but I have noted *vīndra,* RV. x. 32. 2, *viva,* vii. 52. 2, *nita,* AV. iii. 11. 2, and *bhindhidam,* vii. 18. 1, and suspect that Whitney has collected all the *prāṣliṣṭa svaritas* from AV. (nearly a score) in his note to the Prāt. iii. 56.]

४३३९. उशन्तस्त्वेधीमह्युशन्तः समिधीमहि।
उशन्नुशत आ वह पितृन् हविषे अत्तवे॥५६॥

Eager (*uśant*) would we light you, eager would we kindle; do you, eager, bring the eager Fathers to eat the oblation.

The corresponding verse in RV. (x. 16. 12; also VS. xix. 70) has *ni dhīmahi* for *idh-* in a; TS. (in ii. 6. 12[1]) and MS. (in i. 10. 18) read instead *havāmahe,* and with these our comm. agrees. Used in Kauś. (87. 19: the comm. says, with vs. 57 also) to accompany, in the *piṇḍapitṛyajña*, the lighting of two pieces of wood. [The next vs. is a variation of this.]

४३४०. द्युमन्तस्त्वेधीमहि द्युमन्तः समिधीमहि।
द्युमान् द्युमत आ वह पितृन् हविषे अत्तवे॥५७॥

Lightful (*dyumanta*) would we light you, lightful would we kindle; do you, lightful, bring the lightful Fathers to eat the oblation.

More than half the mss. (including all ours except O.Op.T.K. [which have *dyumata,* p. *dyuomataḥ*]) read *dyumantas* in **c**, which we accrodingly adopted in our text, though the form is of course ungrammatical; SPP. reads correctly *dyumatas.* [Cf. my *Noun-Inflection,* p. 521.] [This vs. is a mere variation of the preceding, with *dyumant-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

forms in plae of *uśant*-forms. Perhaps in this connection the fact is noteworthy that W's codex I. does not accent the vs. Here again the comm. reads *havāmahe* for *idhīmahi.*]

४३४१. अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम॥५८॥

The Aṅgirasas, our *navagva* Fathers, the Atharvans, the Bhṛgus, soma-drinkers (*somya*)–may we be in the favor of those worshipful ones, likewise in their excellent well-willing.

The verse is RV. x. 14. 6, also VS. xix. 50, and in TS. ii. 6. 12^6, all without variant; the second half is met with further at AV. vi. 55. 3 [reading as here]; and in other verses of RV. and AV.: [namely, RV. iii. 1. 21; vi. 47. 13; x. 131. 7; AV. vii. AV. vii. 92. 1: but with *tasya yajñiyasya* instead of our plural]. It is used by Kauś. (81. 36) in the cremation service [with vss. 59-61 and 2. 1-3: see note to vs. 49].

४३४२. अङ्गिरोभिर्यज्ञियैरा गहीह यम वैरूपैरिह मादयस्व।
विवस्वन्तं हुवे यः पिता तेऽस्मिन् बर्हिष्या निषद्य॥५९॥

Come you hither with the worshipful Aṅgirasas; revel here, O Yama, with the Vairūpas–I call Vivasvān, who is your father–sitting down upon this *barhis*.

The verse is found as RV. x. 14. 5, and in TS. ii. 6. 12^6 and MS. iv. 14. 16. All these rectify the meter by inserting [or rather (cf. vs. 42), by not omitting] *yajñe* after *asmin* in **d**, and they have in a the equivalent reading *aṅgirobhir a gahi yajñiyebhiḥ.*The AV. version is *bṛhatī* [possibly because one can count its **d** as 9 syllables: *purābṛhtī* does not seem to occur elsewhere and perhaps it is wrong].

४३४३. इमं यम प्रस्तरमा हि रोहाङ्गिरोभिः पितृभिः संविदानः।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन् हविषो मादयस्व॥६०॥

Ascend you, O Yama, this cushion (*prastara*), in concord with the Aṅgiras Fathers; let the sacred utterances (*mantra*) made in praise by the poets bring you; then (*ena*), O king, revel you in the oblation.

This verse also is found as RV. x. 14. 4, and in TS. ii. 6. 12^6 and MS. iv. 14. 16, all of which have *sida* for *roha* in **a**, and *haviṣā* for *-ṣas* in **d.** The comm., too, reads *sīda.* The only one of our mss. that accents *roha* is Op., and our reading the word with an accent was an emendation; SPP. gives the same, on the authority of most of his mss. [The comm. calls *hi*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

an expletive.] Kauś. 84. 2 uses the verse with an offering to Yama in the ceremony of interment of the bones; and the comment appears to quote the same fule under 45. 14, in the *vaśāamana* rite.

४३४४. इत एत उदारुहन् दिवस्पृष्ठान्यारुहन्।
प्र भूर्जयो यथा पथा द्यामङ्गिरसो ययुः॥६१॥

These ascended up from here; they ascended the backs of the sky (*div*); the Aṅgirasas have gone forth to heaven (*div*), like *bhūrjis,* by the road.

The verse is found in SV. (i. 92), which combines in **b** *divaḥ pṛ-*, accents *bhūrjayas* in **c,** and inserts *ud* before *dyam* and leaves *yayus* unaccented in **d.** It also accents *udhruhan* in **a,** as does our edition; but the mss. decidedly favor *ud a `ruhan* (p. *ut: a: aruhan*), and SPP. rightly adopts this reading. The comm. reads *etad* instead of *ete* in a; it makes *bhūrjayas* (p. *bhūḥojayaḥ;* SV. p. *bhūḥ: jayaḥ,* this *pada*-text of dividing compound words without any hyphen or its equivalent between the parts) an epithet of the Aṅgirasas, rendering it by *bharaṇavanto bhuvaṁ jitavanto vā,* and justifies the accent of *yayus* by treating *yathā* as = *yādṛṣ ena* ``by what road the *bhūrjis* went`` etc. SPP. accents *bhūrjayas* on the authority of a single one of his mss.; all ours leave it without accent (in our text the accent-mark under its final syllable has become lost in printing); both Pet. Lexx. ignore the word entirely; its real meaning is wholly obscure, as it seems to have been to the makers of the *pada*-text; for their suggested etymology is plainly valueless. The verse is used by Kauś. (80. 35), with 2. 48, 53; 3. 8, 9; 4. 44, in preparing for taking the body of the deceased person to the funeral pile; the six verses are called *hariṇīs*, and are repeatedly employed in other parts of the funeral and ancestral rites (82. 31; 83. 20, 23; 84. 13); also by Vait. (37. 24), in a like connection.

[Here ends the first *anuvāka*, with 1 hymn and 61 verses. The quoted Anukr. says *ekaṣaṣṭiṣ. ca.*]

2. [Funeral verses.]

[Of the eight ``measuring-verses,`` 38-45, the first (vs. 38) is a true *gāyatrī*; the next six (39-44) are mere repetitions of vs. 38, with an *ūha* in the first pāda which sometimes spoils the meter; and the last (vs. 45) agrees in its last two pādas with the rest, but has a prior half which is true prose.]

[Of this hymn, only vs. 13 **a, b** and vs. 17 are found in Paipp., in books xix. and xx. respectively. The ritual uses by Vait. are naturally very meagre: namely, we find vss. 19-20 used once, and that in the *puruṣa-medhā*. On the contrary, all but about 18 of the 60 vss. are cited by Kauś.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(see under the verse). Bloomfield's Index may be corrected on page 410 by the insertion of vss. 1-3 (see under vs. 1). Verses 1-3 and 49 constitute, with verses from hymns 1 and 3, parts of an important ritual sequence of 11 verses, as noted under 1. 49. And verses 4-18, the *anuṣṭhānīs,* constitute (with the exception of vs. 10) another such sequence.]

[**The provenience of the material of this hymn.**–Whereas nearly all of the preceding hymn (all but 4 or 5 out of 61 verses) is found also in the RV., of this hymn, on the other hand, but little more than a third part (hardly 25 vss. out of 60) is RV. material. A elsewhere noted, the hymn begins with 3 vss. which form part of a ritual sequence (of 11 vss.) continuous with the last verses of the preceding hymn.

Part I., verses 1-13.–These are two groups of verses from RV. x. 14 (to wit: our vss. 1-3, which sub-group we may call **I. a,** and which equals RV. x. 14. 13, 15, 14; and our vss. 11-13, which sub-group we may call **I, b,**and which equals RV. x. 14. 10, 11-12), between which are interposed the first 5 vss. of RV. x. 16, our vss. 4-5 and 7-8 and 10, which sub-group we may call **I. c.**–Again, between the second and third verses of **I. c.** (our vss. 5 and 7) is interposed the single verse, RV. x. 14. 16 (our 6); and between the fourth the fifth verses of **I. c** (our vss. 8 and 10) is interposed a single verse (our 9) which appears to be a parallel to our 8, but is not found in other texts to my knowledge, though its prior half resembles that of xiii. 1. 9.

Part II., verses 14-18.–The Yama-verse of RV. x. 154, in the order 1, 4, 2, 3, 5.

The ``measuring-verses,`` 38-45, from a sequence by themselves, and do not recur elsewhere, so far as I know. Compare Caland`s *Todtengebrauche,* p. 145.

For the rest, RV. verses occur only sporadically:

our 19 = RV. i. 22. 15 our 54 = RV. x. 17. 3

our 33 = RV. x. 17. 2 our 55 = RV. x. 17. 4

our 35 ab = RV. x. 15. 14 ab our 58 = RV. x. 16. 6

our 35 cd = RV. x. 15. 13 cd our 59 cd = RV. x. 18. 9 cd

our 50 cd = RV. x. 18. 11 cd our 60 ab = RV. x. 18. 9 ab

It may be added that a considerable part of the material of the hymn is naturally found in the *pitṛmedhāprapāṭhaka* (vi.) of the TA.: that is to say, all the RV. verses of Part I. or all of it save our vs. 9; and 3 verses of Part II., our 14, 17, 16 = RV. verses 1, 3, 2; and, besides, our vs. 25 and about 8 of the last 11 verses. Of the verses last mentioned, vs. 25 and vss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

56 and 57 seem to be peculiar to AV. and TA.–Finally, several fragments (9 ab, 26 ab, 49 ab) recur elsewhere in the AV.; and 33 is properly inseparable from 1. 53.–The TA. readings correspond more nearly with those of RV. than with those of AV.–Verse 51 is a variation of 50: compare the relation of 1. 57 and 56.]

[२ - पितृमेध सूक्त]

[ऋषि- अथर्वा। देवता- यम, मन्त्रोक्त, ४, ३४ अग्नि, ५ जातवेदा, २९ पितरगण। छन्द- अनुष्टुप्, ४, ७, ९, १३ जगती, ५, २६, ४९, ५७ भुरिक् त्रिष्टुप्, ८, १०-१२, २१, २७-२९, ३१-३३, ३५, ४७, ५३-५५, ५८-६० त्रिष्टुप्, १९ त्रिपदार्षी गायत्री, २४ त्रिपदा समविषमार्षी गायत्री, ३७ विराट् जगती, ३८-३९, ४१ आर्षी गायत्री, ४०, ४२-४४ भुरिक् आर्षी गायत्री, ४५ ककुम्मती अनुष्टुप्।]

४३४५. यमाय सोमः पवते यमाय क्रियते हविः।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः॥ १॥

For Yama the soma purifies itself; for Yama is made the oblation; to Yama goes the sacrifice, messengered by Agni, made satisfactory.

The verse corresponds to RV. x. 14. 13, which, however, in a reads *somaṁ su3nnuta,* and in **b** *juhutā* (for *kriyate*). TA. (vi. 5. 1) agrees with RV. in both points, but has *gacchatu* in **c.** The comm. reads at the end *alaṁkṛtas.*

[Verses 1, 2, and 3 of this hymn are used (Kauś. 81. 36) in one continuous sequence withthe last four of the preceding hymn (*iti saṁhitāḥ sapta*!), to accompany the oblations to Yama in the cremation ceremony: for details, see my note to xviii. 1. 49.]

४३४६. यमाय मधुमत्तमं जुहोता प्र च तिष्ठत।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वेभ्यः पथिकृभ्द्यः॥ २॥

Offer you to Yama what is most honeyed, and stand forth; this homage to the former-born, the former, the path-making seers.[1]

This verse and the next correspond to RV. x. 14. 15 and 14, save that RV. makes our 2 **b** and 3 **b** change places* and they become respectively its 14 **b** and 15 **b,** the double inversion thus leaving our 2 **b** and 3 **b** in the same relative position in both texts. TA. (in vi. 5. 1) agrees throughout

1. See Nirukta 2.11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with RV., both in this verse and the next. Our 2 **b** agrees also with RV. i. 15. 9 **b**. But RV. in both places has, like TA., *juhota* for our *juhotā*.

*The case is interesting as showing how easily the component elements of many of these verses may be shuffled about without detriment to what we may, out of politeness to the Ṛṣis, call the ``sequence of thought.`` The result of the transpositions is best shown by parallel columns, thus:

RV. x. 14. 14 ab.	AV. xviii. 2. 3 ab.
yamaya ghṛtavad dhavir	*yamaya ghṛtavat payo*
juhota pra ca tiṣṭhata.	*rajñe havir juhotana.*
RV. x. 14. 15 ab.	AV. xviii. 2. 2 ab.
yamaya madhumattamaṁ	*yamaya kadhunmattamaṁ*
rajñe havyaṁ juhotana.	*jahotā pra ca tiṣṭhata.*

Roth has beautifully illustrated the matter by shuffling together verses from Schiller`s Riddles (``Von Perlen baut sich eine Brucke`` and ``Es steht ein gross geraumig Haus``): see ZDMG. xxxvii. 109.–Cf. notes to xviii. 2. 35; 3. 47.]

४३४७. य॒माय॑ घृ॒तव॑त् पयो॒ राज्ञे॑ ह॒विर्जु॑होतन।
स नो॑ जी॒वेष्वा य॑मेद् दी॒र्घमायु॑: प्र जी॒वसे॑॥ ३॥

To Yama the king offer you an oblation, milk rich in ghee; he furnishes (*ā-yam*) to us among the living a long life-times, for living on.

The verse is RV. x. 14. 14 (found also in TA. vi. 5. 1), except that **b** is 15 b: [see note to the preceding verse.] [TA. agrees with RV.] For *payas* in **a**, RV. reads *havis;* for *havis* in **b**, *havyam;* and in **c**, **d**, it has *deveṣv a yamad dīr-*. SPP. reads in **c-d** *yamed dīr-* [so also Caland, *Todtengebrauche*, note 243], which is certainly better than *yamet dīr-*.half his authorities give the former; but of our mss. only Op. has *yamet,* while D. has *yamat,* like RV. [TA. and the comm.]. The case is strikingly like that the *mānaye tathā, mānayet tathā,* at xv. 10. 2.]–The Prāt. (ii. 76) distinctly requires *ayuṣ pra* to be read in **d**, but of our mss. only O.s.m. (in margin) gives it; nearly half of SPP`s *saṁhitā*-mss., however, have it, and it ought to be received as the true AV. text, though both editions read *āyuḥ*. These three verses make no appearance in Kauś. [This last statement now appears to be wrong: see note to vs. 1.]

[Considering the exaggerated nicety of the theory of the Hindus respecting consonant groups (cf. Whitney, AV. Prāt., p. 584-90), and in particular their doctrine of the *varṇakrama* (``At the end of a word, a consonant is pronounced double,`` *padānte vyañjanaṁ dviḥ*, Prait. iii. 26), it is strange that the mss. sometimes fail to come up even to the simple

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

requirements of orthography as set by grammar and sense. On the other hand, it can hardly be said that the mss. in the cases of these shortcomings are a less truthful representation of the actual connected utterance of the text than would be for instance the graphical representation of the Engligh *some more* by the words *some ore.*–I have thought it worth while to assemble a few notable cases where the one of two needed double letters is omitted. Thus besides *yame* [*d*] *dīrgham* and *mānaye* [*t*] *tathā,* just mentioned we have: at xviii. 3. 3, *jīvam* [*m*] *ṛtebhyas* (a most striking example: there is abundant ms. authority for the false *ṛtebhyas,* which is yet shown beyond all peradeventure to be a blunder by the *mṛtaya jīvam* of TA.); at xviii. 4. 40, *juṣantām/asīnām urjam upa ye sacante,* shown to be a gross corruption by H.G.S., which reads *juṣantām/māsī `mām ūrjam* etc.; at xix. 31. 2, *sa* [*m*] *mā sṛjatu puṣṭya,* where Ppp. has in fact *sam mā,* and where *sam* is supported by the parallelism of our vi. 5. 2; and, at xix. 7. 3, *ariṣṭa* [*m*] *mulam,* where all authorities agree in omitting the *-m.*–On the other hand, a superfluous double is sometimes written. Thus we find: at xix. 42. 3, *sumatim [m] āvṛṇānaḥ*, where the *pada*-text reveals its modernity and lack of insight by reading unaccented *mā* and *vṛṇānaḥ* instead of *ā+vṛṇānaḥ;* and at xix. 58. 4, *puraḥ kṛṇudhvam* [*m*] *ayasīḥ.* At xix. 46. 6, the *ghṛtad durluptas* or *urluptas* of some authorities, instead of *-ad ullup-,* is a blunder of similar origin. Cf. *sadanā [t] te,* xviii. 3. 52, note. The well-known *sam* [*m*] *ahemā* of RV. i. 94. 1, as taken by BR. at vii. 1609, i. 567, would belong in this category; but Grassmann manages to refer it to root *mah.*]

४३४८. मैनंमग्ने वि दंहो माभि शूंशुचो मास्य त्वचं चिक्षिपो मा शरीरम्।
शृतं यदा करसि जातवेदोऽथैंमेनं प्र हिंणुतात् पितृँरुपं॥ ४॥

Do not, O Agni, burn him up; do not be hot upon (*abhiśuc*) him; do not warp (*kṣip*) his skin, nor his body; when you shall make him done, O Jātavedas, then send him forward to the Fathers.

This verse and the next are RV. x. 16. 1 and 2, but RV. makes our 4 **c** and 5 a change places (cf. note ot our vs. 2). RV., however, reads *śocas* for *śūśucas* in **a,** and at the end *pitṛbhyas* [as in our 5 b] for *pitrn̐r upa.* In **d,** SPP. reads, with RV., *athe ``m enam,* alleging for his reading three out of eight authorities, as against two or three that have *imam.* The comm. appears to read *īm.* Of our mss., all save O.Op.R. give *athe `mam enam* (and O. is corrected once to this, but the correction struck out again), as our edition reads; this is so bad a corruption that the authority for the other should be regarded as sufficient. TA. (in vi. 1. 4) agrees with RV. except in having *karavas* in its **c** [our 5 a]. The text of the comm. agrees with RV. and TA. in having *pitṛbhyas* for *pitrn̐r upa,* while the comm. quotes *pitṛbhyas* and then adds and explains *upa* [constructively a blend-reading.]. Our Bp. appears to give in a *śuśucaḥ* as it [apparently] ought to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

do according to Prait. iv. 86, though the example is not quoted in the comment on that rule; but the other *pada*-mss. [and SPP.] have *śūṣucaḥ*. The Anukr. is questionable in its reading as to the verse, whether *triṣṭubh* or *jagat:* the RV. version is pure *triṣṭubh;* the AV. one is mixed (12 + 11: 11 + 12). Kauś. (81. 33) prescribes this verse to be used, with 2. 36; 3. 71, and ii. 34. 5, when the youngest son lights the funeral pile, some of the schol. declaring vss. 4-7 to be intended instead [cf. the comm., page 86[20]]; then, in 81. 44, vss. 4-9 and 11-18 are called *anuṣṭhānīs*, and are to be repeated by the *anuṣṭhāṛ* during the cremation. [Root *kṣip* properly means `wrap` in its obsolete sense `cast *or* throw.` If, as I think, W. is right in rendering the causative here by `warp` = `twist out of shape, contort,` the cases present an interesting semantic parallel. BR. render by `platzen machen.` Different is the sense of *ava-kṣip* at 4. 12: see my note.]

४३४९. यदा शृतं कृणवो जातवेदोऽथेममेनं परि दत्तात् पितृभ्यः।
यदो गच्छात्यसुनीतिमेतामथ देवानां वशनीर्भवाति॥५॥

When you shall make thim done, O Jātavedas, then commit him to the Fathers; when he shall go to that other life (*asunīti*), then shall he become a controller (? *vaśāni*) of the gods.

The verse is RV. x. 16. 2, but RV. makes our 5 a and 4 **c** change places: see note to vs. 4. RV. has *yada* [for our *yada* [for our *yado* = *yada u*] at beginning of **c**, and *athā* at beginning of **d.** TA. (in vi. 1. 4) agrees throughout with RV. save in accenting *karasi* in **a.** Both, of course, read *athe ``m enam* in b; but this time the AV. mss. are as good as unanimous in the corruption of *īm* to *imam,* and both the published texts are compelled to read it; the Anukr., too, seems to ratify it, by calling the verse *bhurij;* the comm. has instead *idam,* and one or two of SPP`s authorities follow it. The comm. explains *asunīti* by *asūn prāṇān nayati lokāntaram,* and hence *prāṇāpahatrī devatā;* and *devānām* by *svakīyānām indriyāṇām;* while *vaśānīs* is (*cakṣurādīndriyāṇāṁ*) *sūryādidevatāprāpakaḥ* ! [Weber deems the idea of getting the gods under your control to be an indication of lateness or possibly of Buddhistic influence: *Sb.* 1895, p. 845, and 1897, p. 597.]

४३५०. त्रिकद्रुकेभिः पवते षडुर्वीरेकमिद् बृहत्।
त्रिष्टुब् गायत्री छन्दांसि सर्वा ता यम आर्पिता॥६॥

With the *trikadrukas* it purifies itself; six wide ones, verily one great one; *triṣṭubh, gāyatri,* the meters: all those [are] set in Yama.

RV. x. 14. 16, the corresponding verse, has in a *patati,* and at the end *ahitā;* TA. (in vi. 5. 3) agrees with it, but transposes *triṣṭubh* and *gāyatri* in **c.** The sense of the verse is wholly obscure. According to our comm.,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the *trikadrukas* are the *jyotiṣṭoma, goṣṭoma,* and *āyuṣṭtoma*; the ``six wide ones`` (f.) are heaven and earth and day and night and waters and herbs; ``the great one`` (n.) is taken [alternatively] as applying to Yama (m.): *mahāntaṁ yamam uddiṣyai `va pravartante !* The commentator`s ignorance is as great as our own; only he has no mind to acknowledge it. [Hillebrandt cites passages akin with this, *Ved. Mythol.* i. 500.]

४३५१. सूर्यं चक्षुषा गच्छ वातमात्मना दिवं च गच्छ पृथिवीं च धर्मभिः।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः॥७॥

Go you to the sun with yours eye, to the wind with your soul (*ātman*); to both to heaven and to earth with [their] due shares (? *dharman*);[1] or go to the waters, if there it is acceptable (*hita*) to you; in the herbs stand firm with your bodies.

In the corresponding RV. verse (x. 16. 3) is read in a *cakṣur gacchatu* and *ātma*; in **b**, *dyam* and *dharmaṇā;* TA. (vi. 1. 4: cf. 9. 2) has the same, but also inserts *te* in a after *suryam,* and accents *gaccha,* Brāhmaṇa-wise, in b–as does also SPP. in his text, with a minority of his authorities (and our Op.): there is the same reason (but no authority) for *gaccha* in a also, but none in **c**, where, nevertheless, our Op. and R.s.m. have *gaccha.* The verse lacks a syllable of being a full *jagatī.* [Cf. the note to this vs. in my *Reader,* p. 379.]

४३५२. अजो भागस्तपसस्तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहैनं सुकृतामु लोकम्॥८॥

The goat is the share of the heat (*tapas*); heat you that; that let yours ardor (*śocis*) heat, that your flame (*arcis*); what propitious bodies (*tanu*) are yours, O Jātavedas, with them carry him to the world of the well-doing.

The RV. version of this verse has (x. 16. 4) *tapasā* in a; in this case, as seldom, the AV. reading is better. TA. (in vi. 1. 4) also gives *tapasā,* and it ends differently: *vahe `maṁ sukrtāṁ yatra lokaḥ;* [and it reads *ajo `bhāgas,* which is explained by its comm. as *bhāgarahitaḥ*]. The comm. also has *tapasā.* Kauś. (81. 29) directs the verse, with 2. 22 (some mss. say, with 2. 57), to be repeated while ``binding a goat on the south,`` the *anustaraṇī* (as which, nevertheless, the goat is here meant) having been already laid, as a cow, on the body to be burned. [But see Weber`s treatment of the vs., *Sb.* 1895, p. 847.]

---

1. शरीरधारकै इतरैरिन्द्रियैः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३५३. यास्ते शोचयो रंहयो जातवेदो याभिरापृणासि दिवमन्तरिक्षम्।
अजं यन्तमनु ताः समृण्वतामथेतराभिः शिवतमाभिः शृतं कृधि॥ १॥

What ardors (*śoci*), swiftnesses (*raṅhi*) are yours, O Jātavedas, with which you filled the sky, the atmosphere, let them collect (*sam-ṛ*) after the goat as he goes; then with other most propitious ones make him propitious.

With the first half-verse is to be compared xiii. 1. 9 **a, b.** SPP. reads in **d** *śṛtam* for *śivam,* with the decided majority of his authorities; of our mss., only O.Op.R.K. have *śṛtam.* The comm. has *śṛtam*; and further, in **b**, *prīṇāsī*, rendering it by either *pūrayasi* or *tarpayasi*. He takes *raṅhayas* as an adj., = *vegavatyas,* which is not unacceptable. The verse is no proper *jagatī,* either in movement or in number of syllables (12 + 12: 11 + 14 = 49). [The comm. has *śivatarābhiḥ* in **d.**]

४३५४. अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधावान्।
आयुर्वसान उप यातु शेषः सं गच्छतां तन्वा सुवर्चाः॥ १०॥

Release again, O Agni, to the Fathers him who goes (*car*) offered to you, with *svadhā*; clothing himself in life (*ayus*), let him go to [his] posterity (? *śeṣas*);[1] let him be united with a body, very splendid.

The corresponding verse in RV. (x. 16. 5) reads at end of **b** *svadhābhis,* in **c** *vetu* for *yātu,* and at end *jātavedaḥ* (for *suvarcāḥ*); TA. (in vi. 4. 2) also has *svadhābhis* and *jātavedas,* but in **c** gives *upa yātu śeṣam.* [The last pāda, **d,** recurs below at 3. 58.] The third pāda is of doubtful meaning, but perhaps relates to the return of the deceased, after due installation among the Manes, to receive the ancestral offerings. The comm. explains *śeṣas* [which he takes as *śeṣa-s,* masc.] simply as *apatyanāman.* [Kauś. 81. 44 excepts this verse from the sequence of 14 *anuṣṭhānī* verses (4-18): see under vs. 4.] In Kauś. (82. 28) the verse is used in the ceremonies of the third day after cremation, in connection with sprinkling and collecting the bones. The Anukr. takes no notice of the deficiency of a syllable in **d.** [As to *śeṣas,* see my note on this vs., *Reader,* p. 379-380: W`s interpretation seems to me much better than either of those there noted.]

४३५५. अति द्रव श्वानौ सारमेयौ चतुरक्षौ शबलौ साधुना पथा।
अथा पितॄन्त्सुविदत्राँ अपीहि यमेन ये सधमादं मदन्ति॥ ११॥

---

1. शेष इत्यपत्यनाम शिष्यत इति। (नि० ३.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Run you past the two four-eyed, brindled dogs of Saramā, by a happy (*sādhu*) road; then go to the beneficent Fathers, who revel in common revelry with Yama.

The corresponding verse in RV. is x 14. 10. RV. puts *sārameyau* before *śvānau:* [and with this order (.but not with that of AV.), the resolution to śu*anau* is effective in giving a normal rhythm]. RV. reads in **c** *athā* for *adhā,* and *upa* for *api*; TA. (in vi. 3. 1) has *apī `hi,* but agrees otherwise with RV. The comm. gives instead *ape `hi;* and it explains this difficult reading by either taking *apa* as used in the sense of *upa,* or else understanding it to mean ``go away [from the dogs]``! The Anukr. pays no attention to the redundant syllable in **b,** [unless it assumes a deficiency in a to balance it]. The verse (according to the comm., vss. 11-13) is used (Kauś. 81. 22) when the two kidneys of the accompanying sacrificed animal are (by way of ``sop to Cerberus``) put into the hands of the dead man on the funeral pile. Then verses 11-18 are (Kauś. 80. 35) mentioned and used with the *hariṇīs* (see under 1. 61); and by the schol. [see note to Kauś. 82. 31] and the comm. they are reckoned themselves as *hariṇīs.* The comm. further prescribes them as accompanying the transfer of the dead body to the place of cremation.

४३५६. यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिषदी नृचक्षसा।
ताभ्यां राजन् परि धेह्येनं स्वस्त्यस्मा अनमीवं च धेहि॥ १२॥

What two defending dogs you have, O Yama, four-eyed, sitting by the road, men-watching, with them, O king, do you surround him; assign to him well-being and freedom from disease.

The verse is RV. x. 14. 11, which in **b** reads *pathirakṣī nṛcakṣasau,* and for **c,** *tabhyām enam pari dehi rājan* (our *dhehi* is a corruption), and in **d** inserts *ca* after *svasti.* TA. (in vi. 3. 1) agrees with RV. except in having *-cakṣasā,* and in placing *rājan* and *enam,* in **c** as does AV. The comm. makes a compound of *yamarakṣitārau* in a; and it declares *pari dhehi* in c to = *paridehi.*

४३५७. उरूणसावसुतृपावुदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम्॥ १३॥

Broad-nosed, feeding on lives (? *asutṛp*), copper-colored, Yama`s two messengers go about after men (*jana*); let them give us back here today excellent life (*asu*), to see the sun.

The corresponding verse in RV. (x. 14. 12) differs only by combining in a *-tṛpā ud-* (p. *-trpau: ud-*). TA. has the verse in vi. 3. 2: it reads in a *-pāv ulumbalau* [which seems to answer phonetically to a form beginning

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

uḍum- and is glossed by *prabhūtabalayuktau,* as if *ulum-** were = *urum-* ?]; in **b,** instead of *janāṇ,* it reads `*vaśāṇ* [i.e. *avaśān*: glossed by *asvādhīnān prāṇihaḥ*]; and in **d,** for *dātām,* it has *dattāv* [accentless, and glossed by *prayacchatām*!]. Ppp. has the first half-verse, in book xix., reading *udumbarau* and *caratau.* *[For the confusion between the sounds of *ḍ* and *l* and **d** and *l,* see Kuhn`s *Pāli-gram.,* p. 37, and cf. below, at 3. 1, *-pālayantī, -pād-*.]

४३५८. सोम॒ एके॑भ्य: पवते घृ॒तमेक॒ उपा॑सते।
येभ्यो॒ मधु॑ प्र॒धाव॑ति॒ तांश्चि॑दे॒वापि॑ गच्छतात्॥ १४॥

Soma purifies itself for some; some wait upon (*upa-ās*) ghee; for whom honey runs forward (?), to them do you go.

The `go` in these verses is *gacchatāt,* imperative of remoter or after action. The translation implies restoration in **c** of the RV. (x. 154. 1) reading *pradhavati,* of which our *pradhav* (p. *pra+dhau*) *adhi* seems only a blundering and unintelligible corruption. Some of our mss. (and one of SPP`s) accent *pradhavadhi.* The comm. agrees with RV., and SPP. is not to be blamed for adopting, though against all the authorities save the comm., *pradhavati* in his text. TA. (which has our vss. 14, 17, and 16 following immediately after our 11-13, little as the two sets appear to have to do with each other) reads (in vi. 3. 2) with RV. [See p. xcii.]

४३५९. ये चि॒त् पूर्व॑ ऋ॒तसा॑ता ऋ॒तजा॑ता ऋ॒ता॒वृध॑:।
ऋषी॒न् तप॑स्वतो यम तपो॒जाँ अपि गच्छतात्॥ १५॥

They who of old were won by right, born of right, increasers of right–to the seers rich in fervor (*tapas-*), born of fervour, O Yama, do you go.

The corresponding RV. verse (x. 154. 4) reads in **a, b** *purva ṛtasapa ṛtavānaḥ,* in **c** *pitrn,* in **d** *taṅś cid eva* (as in our vss. 14, 16, 17). The comm. explains *yama* here to mean *yamavan niyata,* or *yamena nīyamāna preta,* which is probably not for from correct, it is the deceased person who is addressed.

४३६०. तप॑सा॒ ये अ॑नाधृ॒ष्यास्तप॑सा॒ ये स्व॒र्य॒युः।
तपो॒ ये च॑क्रि॒रे म॒हस्तांश्चि॑दे॒वापि॑ गच्छतात्॥ १६॥

They who by fervour are unassailable, who by fervor have gone to heaven (*svar*),[1] who made fervor their greatness, to them do you go.

1. 'स्वरव्ययं स्वर्गनाक: त्रिदिवत्रिदशालय' इत्यादि अमरकोशे।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The corresponding RV. verse (x. 154 2) has no variant; in TA. (vi. 3. 2), however, we find *gatas* for *yayus* in **b**, and *mahat* for *mahas* in c: this latter reading the comm. appears to have in mind when he explains *mahas* as signifying *mahat.*

४३६१. ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात्॥ १७॥

They who fight in the contests (*pradhana*), who are self-sacrificing (*tanūtyaj*) heroes, or who give thousand-fold sacrificial gifts, to them do you go.

The corresponding RV. verse (x. 154 3) has no variant; TA. (in vi. 3. 2) has *tanuty* in **b.** Ppp. has the verse, in book xx., and reads for **c,** *tās tvaṁ sahasradakṣiṇāḥ,* and in **d** *gacchatām.*

४३६२. सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम्।
ऋषीन् तपस्वतो यम तपोजाँ अपि गच्छतात्॥ १८॥

Poets (*kavi*) of a thousand lays (*nītha*), who guard the sun–to the seers rich in fervor, born of fervor, O Yama, do you go.

The verse is RV. x. 154. 5, without variant. The comm. adds this time to its explanation of *yama* (cf. under vs. 15) *niyata śakaṭe baddha vā.*

४३६३. स्योनास्मै भव पृथिव्यनृक्षरा निवेशनी।
यच्छास्मै शर्म सप्रथाः॥ १९॥

Be pleasant to him, O earth, a thornless resting-place; furnish him broad refuge.

RV. has a corresponding verse (i. 22. 15), but reads for a *syona pṛthivi bhava;* and in **c** it reads *nas* for *asmai,* and *saprathas* for *-thās* [see my *Noun-Inflection,* p. 560]; VS. (xxxv. 21) has nearly the same, but inserts *nas* after *pṛthivi,* and ends with *-thās,* like our text; MB. (ii. 2. 7) agrees with VS. except in having *-thas,* like RV.; it also adds a fourth pāda. [MP. ii. 15. 2 agrees with RV. save that it combines *naṣ śarma* and ends with *-thās.* Cf. the *pratīka* in MGS. i. 10. 5, and the Index, p. 158.] The comm. explains *anṛkṣarā* by *anādhikā.* In Kauś. (80. 3) this verse (according to the comm., vss. 19-21) is to be used when the man threatened with death is laid on the floor on *darbha*-grass; and again (80. 38), when the dead body is taken down from the cart at the funeral pile; and once more (82. 33), when the jar containing the bones is deposited in (or on) the earth. In Vait. 37. 25, vss. 19 and 20 accompany the knowcking-down of the animal victim in the *puruṣamedhā* sacrifice.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३६४. अ॒सं॒बा॒धे पृ॑थि॒व्या उ॒रौ लो॒के नि धी॑यस्व।
स्व॒धा याश्च॑कृ॒षे जीव॒न् तास्ते॑ सन्तु मधु॒श्चुत॑:॥२०॥

In the unoppressive wide space (*loka*) of earth be you deposited; what *svadhās* you did make when living, be they dripping with honey for you.

Most of the *pada*-texts (except our Op. and one of SPP`s) read *svadhā* instead of *svadhāḥ* in **c.** [SPP. gives as *pada*-reading *svadhāḥ,* and so the comm. interprets.] At end of **c**, the authorities are bothered by a confusion of *jivan* and *jīvam.* The *pada*-mss. read *jīvan* (two of SPP`s [P. and P.[2], which are unaccented in this book] have *jīvan*): the *saṁhitā*-mss. have either *jīvaṅs t-* (most of our mss.), or else *jīvaṁ t-* (our O. and most of SPP`s authorities), or else *jīvan t-,* (one or two of SPP's). SPP. reads in his text, *jīvan t*, and says ``the emendation is mine,`` not noticing that we had made it (the necessity of it being perfectly obvious) before him. The comm., too, has *jīvan*. The comm., with four or two of SPP`s mss., makes the common blunder of reading at the end *-ścyutaḥ.* In Kauś. (82. 21) the second half-verse is quoted in full to accompany the pouring a pot-offering into the fire on the second day after cremation (here, too, only one ms. reads *jīvaṅs t-,* and most of the rest *jīvaṁ t-*).

४३६५. ह्वया॑मि ते॒ मन॑सा॒ मन॑ इ॒हेमान् गृ॒हाँ उप॑ जुजु॒षा॒ण एहि॑।
सं ग॑च्छस्व पि॒तृभि॒: सं य॒मेन॑ स्यो॒नास्त्वा॒ वाता॒ उप॑ वान्तु श॒ग्माः॥२१॥

I call your mind hither with mind; come to these houses, enjoying [them]; unite yourself with the Fathers, with Yama; let pleasant, helpful (? *śagma*) winds blow you to [them].

Excepting K., all our mss. read *imam* (or *imaṁ*) in b; SPP. records the reading as given only by two of his *pada*-mss. [Pāda **c** is RV. x. 14. 8 **a.**] The comm. glosses *śagmās* with *sukhakarās*. The Anukr. does not heed the redundant syllable in **b.**

४३६६. उत् त्वा॑ वहन्तु म॒रुत॑ उदवा॒हा उ॑द॒प्रुत॑:।
अ॒जेन॑ कृ॒ण्वन्त॑: शी॒तं व॒र्षेणो॑क्षन्तु बालिति॑॥२२॥

Let the water-carrying, water-floating Maruts carry you up, making [you] cool by the goat, let them sprinkle [you] with rain, splash !

Some of the authorities (our O.Op.R.D., and near half of SPP`s, with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the comm.) have in **b** *udaplutas.* For the use of the verse by Kauś., see under vs. 8 above. [Cf. the use of *bal* in i. 3. 1.]

४२६७. उदह्वमायुरायुषे क्रत्वे दक्षाय जीवसे।
स्वान् गच्छतु ते मनो अधा पितृँरुप द्रव॥ २३॥

I have called up life-time to life-time, to ability (*kratu*), to dexterity, to life; let your mind go to its own [pl.]; then run to the Fathers.

The majority of our mss. (except Bs.s.m.R.Op.K. [which have *svan*]; T. has *svaṁn*), and two of SPP`s, read *svam* at beginning of **c**, as does also the comm., which supplies *tanum* for it to qualify. Spp. gives in **c-d** *mano adhā,* and claims that all his authorities without exception read thus; our Bs. has *`dhā,* and if any of the other *saṁhitā*-mss. [except O., which has *mano adhā*] do not agree with this, I have failed to note it.

४३६८. मा ते मनो मासोर्माङ्गानां मा रसस्य ते ।
मा ते हास्त तन्वः किं चनेह॥ २४॥

Let nothing whatever of your mind, nor of your life (*asu*), nor of your members, nor of your sap, nor of your body, be left here.

The translation implies emendation of *manas to manasas,* as called for by the connection and by the meter. The Anukr. scans the verse as 6 + 8: 10 = 24. Bs.E. have *tanvaḥ* in **c.** This verse, with 26 below, is used by Kauś. (82 29) in connection with gathering up the bones after cremation; with the same, and further with 3. 25-37, in connection (85. 26) with their interment. [For its general purport, see Weber, *Sb.* 1894, p. 775, note 2.]

४३६९. मा त्वा वृक्षः सं बाधिष्ट मा देवी पृथिवी मही।
लोकं पितृषु वित्त्वैधस्व यमराजसु॥ २५॥

Let not the tree oppress you, nor the great divine earth; having found a place (*loka*) among the Fathers, thrive (*edh*) you among those whose king is Yama.

Only about half the mass. have at the end the true reading *yamarājasu* (which both editions give, as was proper); some of our *saṁhitā*-mss. (P.M.T.) accent *yamarajasu,* and most of the *pada*-mss. have correspondingly, as two independent words, *yama: raja+su* (namely Bp.D.Kp., and two of SPP`s); one (I.) has *yamaraj-*. One or two (including our O.) give *bādhiṣthe* in **a.** TA. (in vi. 7.2) has two corresponding verses: *mā tvā vṛkṣau sam bādhiṣṭām mā māta pṛthivi tvam: pitrn hy atra gacchāsy edhāsaṁ yamarajye,* and *mā tvā vṛkṣau sam*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bādhethām mā māta pṛthivi mahi: vaivasvataṁ hi gacchāsi yamarajye vi rājasi: both a partly corrupt. According to Kauś. (82. 32), the verse accompanies the deposit of the collected bone-relics ``at the root of a tree.`` [Baunack, ZDMG. 1. 281, 284, understands *vanaspati* at RV. v. 78. 5 and AV. xviii. 3. 70, as meaning, like *vṛkṣa* here, a tree used after the manner of a coffin. Curiously enough, *peṭikā* (Sāyaṇa`s gloss for *vanaspati*) usually means.] [For consistency, the Berlin ed. should read *vittvai-*.]

४३७०. यत् ते अङ्गमतिंहितं पराचैरपानः प्राणो य उं वा ते परैतः।
तत् ते संगत्य पितरः सनीडा घासाद् घासं पुनरा वैशयन्तु॥ २६॥

What limb of yours is put over at a distance, and what expiration [or] breath has gone forth upon the wind (?), let the associated (*sanīḍa*) Fathers, assembling, make that enter you again, bit (*ghāsa*) from bit.

With the first half-verse is to be compared vii. 53. 3 **a, b.** All the *saṁhitā*-mss. in **b** accent *vate,* save one of SPP`s, *sec. manu;* and all our *pada*-mss. divide *va: te,* as if, after all, they thought *vā: te* intended. SPP`s *pada*-mss. also divide *va: te* (only one of them is accented); he adopts *vā te,* on the authority of the one altered ms. [and the comm.]. To me *vate* seems rather the preferable reading, though there is not much to choose between the two. Our O. and two or three of SPP`s authorities give *paretāḥ* [plural: but no *pada*-ms. has you to correspond]. Several of our ms., and the decided majority of SPP`s authorities (except the *pada*-authorities: which, as he fails to report them, presumably have *-ḍāḥ*) read *sanīḍād gh-;* but of our *pada*-mss., all but one [Op.s.m.] give *sa+nīḍāḥ*, and this SPP. adopts in his text, as do we. The comm. has *sanīlās*; in **b,** he reads *ye.....paretāḥ*. The use of the verse with vs. 24 in Kauś. was stated under vs. 24.

४३७१. अपेमं जीवा अरुंधन् गृहेभ्यस्तं निर्वहत परि ग्रामादितः।
मृत्युर्यमस्यासीद् दूतः प्रचेता असून् पितृभ्यो गमयां चकार॥ २७॥

The living have excluded this man from their houses; carry you him out, forth from this village; death was the kindly messenger of Yama; he made his life-breaths (*asu*) go to the Fathers.

The verse is used in Kauś. (80. 18) with an oblation to the fires, when preparing the body of the deceased for cremation. [Note that the ``messengers`` or ``men`` of death or of Yama play a role in the Buddhist literature: see Aṅguttara Nikāya, iii. 4 (35: p. 138), Devadūta Vagga;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jātaka, i., p. 138[24], and scholion; Journal of the Pāli Text Society, 1885, p. 62.]

४३७२. ये दस्य॑वः पि॒तृषु॒ प्रवि॑ष्टा ज्ञा॒तिमु॑खा अहु॒तादु॒श्चर॑न्ति।
प॒रा॒पुरो॑ नि॒पुरो॒ ये भर॑न्त्य॒ग्निष्टान॒स्मात् प्र ध॑माति य॒ज्ञात्॥ २८॥

What barbarians (*dasyu*), having enetered among the Fathers, having faces of acquaintances, go about, eating what is not sacrificed, who bear *parāpur* [and] *nipur*[1]–Agni shall blast (*dham*) them forth from this sacrifice.

Similar verses are found in VS. (ii. 30), ṢSS. (iv. 4. 2), AṢS. (ii. 6. 2), MB. (ii. 3. 4), and Āp. (three varying versions at i. 8. 7). Āp. has in its first version for **a, b** *apayantv asurāḥ pitṛrūpā ye rūpāṇī pratimucyā ``caranti,* a close analogue to our first half-verse; the rest [including of Āp. only the second version] have, without variant, you *rūpaṇi pratimuṅcamānā asurāḥ santaḥ svadhāyā caranti,* which is not quite so near. [The third version in Āp. is you *jñātīnām pratirūpāḥ pitrn māyayā `surāḥ praviṣṭāḥ.*] In **c**, all the texts [including the three versions in Āp.] agree with ours. For **d,** all the texts [including the first two versions in Āp.] have *agniṣ taṅ lokat pra ṇudāty* (AŚS. *-dātv,* MB. *-datv*) *asmat;* [while the third version in Āp. reads *agne tān asmāt praṇudasva lokāt*]. The comm. to VS. explains *parāpuras* as *sthūladehān* and *nipuras* as *sūkṣ madehān,* which, is, of course, the purest nonsense; that to MB. divides *parā puro ni puro ye bharanti,* and connects the prepositions with the verb, rendering the first *puras* by ``our enemies` houses`` and the second by ``our kindred`s houses``–quite as bad. Our comm., finally, explains *parāpuras* (through *parā pṛṇanti*) as *piṇḍadātāraḥ putrāḥ,* and *nipuras* (through *nipṛṇanti* [cf. his remark about *ni-pṛ* reported at the end of note to vs. 30]) as *pautrāḥ*–if possible, worse than either of the others. All we can see clearly is that the native exegetes are quite as much in the dark as we with regard to the value of these obscure words. Except O.R., all our mss. have the false accent *dasyavas* in a; or SPP`s, only two do so. Of the mss. in our hands at the time of printing of the text, only I. accented *jñātimukhās,* at all (two of SPP's also leave it accentless), and we accordingly emended to *jñātīmukhās*, according to the usual rule for such a compound; but I.O.Op.R.K., with the majority of SPP`s authorities, read *jñātimukhas,* which SPP. has therefore properly adopted in his edition. By Kauś. (87. 30) the verse is prescribed to be repeated while a lighted brand is carried three times about and then flung away.

---

1. परापुरः परापृणन्ति पिण्डान् ददतीति परापुरः पिण्डदातारः पुत्राः। (निपुरः (निपृणन्ति नियमेन पिण्डदानादिकं कुर्वन्तीति निपुरः पौत्राः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३७३. सं विंशन्त्विह पितरः स्वा नः स्योनं कृण्वन्तः प्रतिरन्त आयुः।
तेभ्यः शकेम हविषा नक्षमाणा ज्योग् जीवन्तः शरदः पुरूचीः॥२९॥

Let there enter together (*sam-viṣ*) here our own Fathers, doing what is pleasant, lengthening [our] life-time; may we be able to reach them with oblation, living long for numerous autumns.

The translation implies in the *pada*-reading *svaḥ: naḥ,* which SPP. gives by emendation, all the *pada*-mss. save Bp. (which has *sva: naḥ*) having *svanaḥ;* again, it implies in **b** *pra+tirantaḥ*, while all read *pra+tirante* [or *-ate*]; here also SPP. emends to *-ntaḥ*. The comm. reads *-nte,* and glosses it by *pravardhayantu !* [A similar uncertainty (as between the Vulgate and Ppp.) concerning the understanding of the combination *pratiranta āyuḥ* was noted by me under xiv. 2. 36.] The verse is used, according to Kauś. (83. 29), next after the use of 1. 52, in arranging the bones for burial; and it is repeated, like the latter, in the *piṇḍapitṛyajña* (87. 28); *sam-viṣ,* as here applied, perhaps has its secondary sense of `turn in, lie down.` The comm. reads *dakṣamāṇās* in **c**, explaining it by *vardhamānās*. The Anukr. does not notice the redundant syllable in **c** [or perhaps assumes a deficiency in **d** to balance it. The word *nakṣ-* demands an accusative: so that both meter and syntax combine to cast suspicion on *tebhyas*].

४३७४. यां ते धेनुं निपृणामि यमु ते क्षीर ओदनम्।
तेना जनस्यासो भर्ता योऽत्रासदजीवनः॥३०॥

What milch-cow I set down (*ni-pṛ*) for you, and what rice-dish for you in milk (*kṣīra*)–with that may you be the supporter of the person (*jana*) who is there (*atra*) without a living.

That is, `without the means of sustaining life.` Our Bp.E. read *ajīvanas,* unaccented; the normal accent would be *ajīvanas*. The comm. remarks that *ni-pṛ* is used distinctively of a gift for the Fathers (*pitrye dāne vartate*).

४३७५. अश्वावतीं प्र तर या सुशेवार्क्षाकं वा प्रतरं नवीयः।
यस्त्वा जघान वध्यः सो अस्तु मा सो अन्यद् विंदत भागधेयम्॥३१॥

Pass forward [over a stream] rich in horses, which is very propitious, or, further on, an *ṛkṣaka,* more new; he who slew you, be he one to be killed; let him not find any other portion.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse is extremely obscure, and its translation only mechanical; we may conjecture that its text is corrupt. Such a combination as *-vā: ṛkṣ-* (so all the *pada*-texts read) into *-vā ṛkṣ-* is contrary to grammatical rule, unauthorized by the Prāt., and unsupported, so far as I know, by any second case. Part of our *saṁhitā*-mss. (P.M.E.I.) have *-vā ṛkṣ-*, but that is equally abnormal; SPP. makes no mention of any such reading among his authorities. ``Stream`` is supplied to *aśvāvatīm* because Kauś. (82. 10) prescribes the verse to be used, in the ceremonies of the first day after cremation, on crossing a stream, and *pra tara* naturally suggests it. *Aśvāvatīm* is unquestionably the AV. text; it is quoted as an example of long *ā* in such a position under Prāt. iii. 17. One may conjecture as a plausible emendation *aśmanvatīm pra tarayā suṣ evām* (cf. for *āśmanvatī* xii. 2.26, 27; and our comm. reads here *taraya* for *tara yā*). Then *ṛkṣaka* might possibly be a region or road [beyond the river] `infested by bears` (*ṛkṣa:* so the comm.); the word *ṛkṣaka* is ignored by both Pe. Lexx. [save in so far as this vs. is cited by the Major Lex. under *ṛkṣīkā*]. [Weber takes it as `the milky way`: *Festgruss an Roth,* p. 138.] But it is of little use to speculate in such a case. SPP. reads in **c** *vadhyas,* with (as he reports) all his authorities save two; we also have both *va-* and *ba-* among our mss., but I cannot specify all that favor the one reading or the other. The lacking syllable in **b,** not noticed by the Anukr., helps in its degree to indicate corruption of text.

४३७६. य॒मः प॒रोऽव॑रो वि॒व॑स्वा॒न् तत॒: परं॒ नाति॑ पश्यामि॒ किं च॒न।
य॒मे अ॑ध्व॒रो अधि॑ मे॒ निवि॑ष्टो॒ भुवो॒ विव॑स्वान॒न्वात॑तान॥ ३२॥

Yama beyond, below Vivasvān–beyond that do I see nothing whatever; into Yama has entered my sacrifice; Vivasvān stretched after the worlds (*bhu*).

SPP. accents *paras* in **a**, and *vivasvān* in a and **d, though** the majority of his authorities have *paras,* and, in **a**, *vivasvān;* of our mss., only Op. has *paras* and in a *vivasvān;* but O.Op.R.T.K. have *vivasvān* in **d.** The Anukr. takes no notice of the metrical irregularities (10 + 12: 11 + 11 = 44).

४३७७. अपा॑गूहन्न॒मृतां॒ मर्त्ये॑भ्यः कृ॒त्वा सव॑र्णामदधु॒र्विव॑स्वते।
उ॒ताश्विना॑वभर॒द् यत् तदासी॒दजहादु॒ द्वा मिथु॑ना सर॒ण्यूः॥ ३३॥

They hid away the immortal one (f.) from mortals; having made one of like color, they gave her to Vivasvān; what that was carried also the two Aśvins; and Saraṇyū deserted two twins.

Whether `two pairs of twins` is meant is not altogether certain; but that would be strictly *dve mithune*; [but see BR. v. 777, line 3]. The verb

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

abharat does not mean `bore,` in the sense of `gave birth to,` though it might mean `carried [in her womb],` and so might have a nearly equivalent value; our comm. renders it by *samabharat* or *udapādayat*. The third pāda means `that substitute, whatever it really was,` though the usual version ``when that was'' (for *yat tad asīt*) is not altogether impossible. The verse is RV. x. 17. 2, which differs only by reading in **b** *kṛtvi* and *adadus* (for which our *-dhus* is a common corruption). It is properly inseparable from 1. 53 above; [for bibliographical references, see under that vs.] Kauś. and Vait. pasit unused,as they did 1. 53. [The comm., with one or two of SPP`s mss., reads *amṛtān* in **a.**]

४३७८. ये निखा॑ता॒ ये परो॑प्ता॒ ये दुग्धा ये चोद्धि॑ताः।
सर्वां॒स्तान॑ग्न॒ आ व॑ह पि॒तॄन् ह॒विषे॒ अत्त॑वे॥ ३४॥

They that are buried, and they that are scattered (*vap*) away, they that are burned and they that are set up (*uddhita*)–all those Fathers, O Agni, bring you to eat the oblation.

Āp. (in i. 8. 7) has a verse analogous with this; the divisions there are [*ye garbhe mamrus,*] *parāstās, uddhatās,* and *nikhātās*. The comm. explains *paroptās* by *dūradeṣe kāṣṭhavat parityaktāḥ;* but *uddhitös* by *saṁskārottarakālam ūrdhvadeṣe pitṛloke sthitāḥ !* it evidently refers to exposure on something elevated, such as is practised by many peoples. The *pada*-text reads *uddhitāḥ,* undivided, by Prāt. iv. 63. The verse (according to Kauś. 87. 22) is used, with 3. 47, 48 and 4. 41, in the *piṇḍapitṛyajña* ceremony, to accompany the setting up of one of two lighted sticks (cf. under 1. 56) and piling fuel around it.

४३७९. ये अ॑ग्निदुग्धा ये अन॑ग्निदग्धा॒ मध्ये॑ दि॒वः स्व॒धया॑ मा॒दय॑न्ते।
त्वं तान् वे॑त्थ॒ यदि॒ ते जा॑तवेदः स्व॒धया॑ य॒ज्ञं स्वधि॑तिं
जुषन्ताम्॥ ३५॥

They who, burned with fire, [and] who, not burned with fire, revel on *svadhā* in the midst of heaven–them you know, if yours, O Jātavedas; let them enjoy with *svadhā* the sacrifice, the *svadhiti*.

The verse corresponds to RV. x. 15, 14 **a, b** and 13 **c, d** (and to VS. xix. 60 **a, b** and 67 **c,** d). In the first half, AV. and RV. agree (two of our mss., O.R., combine you `*nag-*); VS. has *-śvāttās* both times for *-dagdhās*. For **c,** RV. and VS. read *tvaṁ vettha yc'i te jāt-* `you know how many they are,` and of this our text is doubtless a corruption. Nearly half the mss. have *te* (both editions, with the remaining mss., including our O.R.T.K., *te*); the translation implies *te.* HGS. (ii. 11. 1) has *agne tān vettha yadi te jātavedaḥ*. For **d,** RV. and VS. have *sva.lhābhir yajñaṁ*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sukṛtaṁ juṣasva; and here again our text seems only a corruption; *svadhitim* (p. *sva+dhitim*) must be meant as *nomen actionis* to *svadhā*, I think, = `the giving of *svadhā*`–a fasle formation. The comm. reads *svadhāyās* and *svadhitam,* explaining the latter as *svadhā saṁjātṣ yasya.* According to the comm., this verse and the preceding are used in the *piṇḍapitṛyajña* ``on laying two pieces of fuel.``

४३८०. शं तप मातिं तपो अग्ने मा तुन्वं१ तपः।
वनेषु शुष्मो अस्तु ते पृथिव्यामस्तु यद्धरः॥३६॥

Burn (*tap*) you propitiously (*śam*); do not burn overmuch; O Agni, do not burn the body; be your vehemence (*ṣuṣma*) in the woods; on the earth be what is your violence (*haras*).

Two of our mss. (R.s.m.Op.), and one of SPP`s reciters, leave *tapas* at end of **b** unaccented; and this is, of course, more correct. For the application of the verse according to Kauś., see under 2. 4, with which it is closely akin in sense. [The comm. reads *tanvas* in **b**.]

४३८१. ददाम्यस्मा अवसानमेतद् य एष आगन् मम चेदभूदिह।
यमश्चिकित्वान् प्रत्येतदाह ममैष राय उप तिष्ठतामिह॥३७॥

I give this release to him who has thus come and has become mine here–thus replies the knowing Yama–let this one approach (*upa-sthā*) my wealth here.

The translation implies that *rāye,* before *ūpa* in d means *rāyās* (accus. pl.), and not *aye*, as understood by the *pada*-text; the comm. understands *rāyas.* Also, that *ced* in **b** admits of being taken as *ca id* [the *pada*-text always reads *ca: it,* even when the meaning is `if`] with individual meaning, and not as the compound particle, = `if.` [There is a gap in the commentary just after the explanation of *etat:* but the commentator`s text of the AV.] reads *yat* for *yas* at beginning of **b.** For the Kauś. use of the verse with 1. 55, see under the latter. This verse also accompanies (with 3. 73: Kauś. 85. 24) the deposition of the bones in the hole in the ceremony of interment.

४३८२. इमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥३८॥

This measure do we measure, so that one may not measure further; in a hundred autumns, not before.

That is, that there be no more such measuring for any of us till his hundred years of life are full. The comm. understands *yathā na masātai*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[*Gram.* § 893 a] as *yathā mā* [= *mām*] *nā ``sātai, nā ``sīta, na prāpnuyāt !* Kauś. uses the verse twice (85. 3, 12–unless in the *ce `mām* of sūtra three is disguised the beginning of vs. 39 or 41) in connection with the elaborate measuring out of the place of interment of the bone-relics. [See Caland, *Todtengebrauche,* p. 145 and note 534.]

४३८३. प्रेमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥३९॥

This measure do we measure forth, so that etc. etc.

४३८४. अपेमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥४०॥

This measure do we measure off, so that etc. etc.

४३८५. वीमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥४१॥

This measure do we measure apart, so that etc. etc.

४३८६. निरिमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥४२॥

This measure do we measure out, so that etc. etc.

४३८७. उदिमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥४३॥

This measure do we measure up, so that etc. etc.

४३८८. समिमां मात्रां मिमीमहे यथापरं न मासातै।
शते शरत्सु नो पुरा॥४४॥

This measure do we measure together, so that etc. etc.

The comm. regards all these *paryāya*-variation of vs. 38 as to be used with it where it is prescribed; the Kauś. says nothing of this. The comm. also gives artificial and absurd interpretations of the altered prepositions at the beginnings of the verses. [Some of the alterations spoil the meter (p. 830, 4).]

४३८९. अमासि मात्रां स्व रगामायुष्मान् भूयासम्।
यथापरं न मासातै शते शरत्सु नो पुरा॥४५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I have measured the measure, I have gone to heaven (*svar*); may I be long-lived; so that etc. etc.

[The prior half of the verse appears to be prose.] The Anukr. scans 8 + 6: 8 + 8 = 30 syllables. This verse (according to the comm., vss. 45-47) follows the process of measurement (Kauś. 85. 17).

४३९०. प्राणो अपानो व्यान आयुश्चक्षुर्दृशये सूर्याय।
अपरिपरेण पथा यमराज्ञः पितॄन् गच्छ॥४६॥

Breath, expiration, through-breathing (*vyāna*), life-time, an eye to see the sun: by a road not beset with enemies (*-para*) go you to the Fathers whose king is Yama.

The comm. explains: *mukhanāsikābhyām bahir niḥsaran vāyuḥ prāṇa: antargacchann apānaḥ: madhyasthaḥ sann aṣitapīādikaṁ vividham āniti kṛtsnadehaṁ vyāpayatī `ti vyānaḥ.* it foolishly understands *yamarājñs*in **d** as gen. sing.: (the road) ``of king Yama.`` The Pet. Lexx. render *aparipara* by `not roundabout,` as if the final *para* were somehow also a *pari*; the comm. understands the word nearly as above translated; [and the translation is supported by VS. iv. 34]. The Prāt. (iv. 39 c) notes the division *vioānaḥ* in *pada*-taxt, while *prāṇa* and *apāna* are always undivided.

४३९१. ये अग्रवः शशमानाः परेयुर्हित्वा द्वेषांस्यनपत्यवन्तः।
ते द्यामुदित्याविदन्त लोकं नाकस्य पृष्ठे अधि दीध्यानाः॥४७॥

They that departed unmarried [but] assiduous, abandoning hatreds, having no progeny–they, going up-to heaven (*div*), have found a place (*loka*), [they], shining (? *didhyāna*) upon the back of the firmament.

The comm. commits the absurdity of glossing *agru* by *agragāmin,* and *śaśamāna* (`assiduous`: i.e. having faithfully performed their religious duties) by *śaṅsamāna*[1] or else (from root *śaṣ* `lap`) *plutagamanaṣīla !* It seems hardly possible to avoid taking *didhyāna* in **d** as meant for *dīdyāna;* the comm. renders by *dīpyamāna.* The mss. vary between *agravas* and *āgravas,* none of ours that were collated before publication having the latter, which is the true accent [correct the Berlin ed.], and is adopted by SPP. on the authority of a majority of his authorities (with which our O.Op.R.T. agree).

1. See Nirukta 6.8

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४३९२. उ॒दन्व॑ती॒ द्यौर॑व॒मा पी॑लु॒मती॒ति॑ मध्य॒मा।
तृ॒तीया॑ ह प्र॒द्यौरिति॒ यस्यां॑ पि॒तर॒ आस॑ते॥४८॥

Watery is the lowest heaven (*div*), full of stars (? *pīlu-*) is called the midmost; the third is called the fore-heaven (*pradiv*), in which the Fathers sit.

Rather than leave *pīlu*-in **b** untranslated, we set in our version the comm's worthless etymological guess (*pālayantī 'ti pīlavaḥ: grahanakṣa-trādayaḥ*). SPP. has at the beginning the better accent *udanvatī,* as read by half his authorities (and by our O.Op.R. among theose collated after publication). Our Bp.D. accent also *pīlumati;* O. reads *pītumatī*, doubtless an accidental blunder, yet suggesting the emendation *pitumatī* 'rich in nourishment.' For the use of the verse prescribed by Kauś., see under 1. 61; the comm. says simply that with this verse and another one (*iti dvābhyām*) the body is raised in order to being laid on the cart or litter (for transportation to the funeral pile); a schol. (note to Kauś. 82. 31) uses it also in connection with the interment of the bone-relics.

४३९३. ये न॑: पि॒तुः पि॒तरो॒ ये पि॑ताम॒हा य आ॑विवि॒शुरु॒र्व॑१॒॑न्तरि॑क्षम्।
य आ॑क्षि॒यन्ति॑ पृथि॒वीमु॒त द्यां तेभ्य॑: पि॒तृभ्यो॒ नम॑सा विधेम॥४९॥

They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven (*div*)–to those Fathers would we pay worship with homage.

The first half-verse is found again below as 3. 59 **a, b.** The verse is used (Kauś. 81. 37) [as the last one of eleven verses (see my note to xviii. 1. 49) which accompany the oblations offered to Yama and pured upon the corpse (comm., vol. iv., p. 115[17]: he says *iti dvābhyām*) in the cremation ceremony after the fire is lighted].

४३९४. इ॒दमिद् वा उ॒ नाप॑रं दि॒वि प॑श्यसि॒ सूर्य॑म्।
मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॒॑नं भूम ऊर्णुहि॥५०॥

This time, verily, not further (*aparam*), see you the sun in the heaven (*div*); as a mother her son with her hem (*sic*), do you cover him, O earth.

The last half-verse is RV. x. 18. 11 **c, d, without** variant (TA., in vi. 7. 1, has at the end *bhūmi vṛṇu*), and is also found below as 3. 50 **c, d.** Kauś. (86. 10) applies the verse, with 3. 49 and 4. 66, in raising a pile over the interred bones; according to the comm. [vol. iv., p. 115], the pile is of an uneven number of sticks (*śalākā*) or bricks, and vss. 50-52 are to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be used. [Over ``hem`` W. interlines ``skirt.`` ``Border of the garment`` says our comm., *celāñcalena.*] [As to this beautiful verse, see Weber, *Sb.* 1895, p. 861, and cf. the epilogue to the Iṣā Upaniṣad, especially vss. 15, 16.]

४३९५. इदमिद् वा उ नापरं जरस्यन्यदितोऽपरम्।
जाया पतिमिव वाससाभ्ये नं भूम ऊर्णुहि॥५१॥

This time, verily; not further; in old age another further than this; as a wife her husband with her garment, do you cover him, O earth (*bhūmi*).

The first half-verse is very obscure, and the second pāda perhaps corrupt. The comm. takes *jarasi* with the first pāda, and explains that ``what food etc. has been enjoyed in old age, this verily, left over, not anything else [further], is to be enjoyed``; and then ``then ``than this place of interment, any other place is not found for him``: all of which is simply silly. The Anukr. pays no attention to the redundant syllable (unless we pronounce *patim `va*) in **c.**

४३९६. अभि त्वोर्णोमि पृथिव्या मातुर्वस्त्रेण भद्रया।
जीवेषु भद्रं तन्मयि स्वधा पितृषु सा त्वयि॥५२॥

I cover you excellently with the garment of mother earth; what is excellent among the living, that with me, *svạdhā* among the Fathers, that with you.

The comm. does not scruple to take *bhadrayā* as used for *bhadrāyās,* and qualifying *pṛthivyas.* {He treats *tan mayi* etc. as at xi. 7. 5, 12, 14: cf. note to xi. 7. 12. Weber thinks this vs. is spoken by the heir of the dead man.]

४३९७. अग्नीषोमा पथिकृता स्योनं देवेभ्यो रत्नं दधथुर्वि लोकम्।
उप प्रेष्यन्तं पूषणं यो वहात्यञ्जोयानैः पथिभिस्तत्र गच्छतम्॥५३॥

O Agni-and-Soma, makers of roads, you have distributed (*vi-dhā*) to the gods a pleasant treasure [and] world; send you to [us] Pūṣan, who shall carry by goat-traveled roads him that goes thither.

The translation implies emendation at the end of *gacchatam* to *gacchantam,* which seems necessary in order to make sense; the corruption to the former may have been made because it better suits the meter.–[The translation also implies the reading *preṣyatam,* which is given in the Berlin text and is supported by] our Op. (*pra: iṣyatam*), by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SPP's [Cp. (*pra: īṣytam*) and by his] Dc. secunda manu: all the rest read *preṣyantam* (p. *pra: iṣ-* or *pra: īṣ-*), which SPP. accordingly adopts in his *saṁhitā*-text; [but in his *pada*-text he prints *pra: iṣyantam,* and he mentions the accent in his note]. The comm. glosses *preṣyantam* with *pragacchantam* in his usual loose and easy way.–Nearly all our mss. also have *ajoyanais* (p. *ajaḥoy-*) in d; we followed Bs. in giving *ajay-* (which the translation implies). [Weber also accepts the reading *ajay-* and interprets it as 'traveled by man's unborn (*a-ja*) or immortal port, i.e. his spirit': *Festgruss an Roth,* p. 138 and note 5.] On the authority of a single ms., SPP. accepts as his reading *aṅjoyanais;* [as to this matter, see my note marked with a in the next paragraph]. The reading *añjoyānais* had already been conjectured by the Pet. Lexx.; [so BR. v. 959, with the meaning 'leading straight to the goal': cf. OB. i. 18 b]. The reading *aṅjay-* is given by two or three of SPP's mss.; among them is that of the comm., who explains by *aṅjasā, ārjavena yānti.....ebhiḥ.* The "goat-traveled" roads, of course, are those to which Pūṣan's team of goats are wonted.–Two of SPP's authorities give *dadhatus* in b; the comm. reads *dadhatus* in one of two alternative explanations, and *-thus* in the other.–Possibly *vi* before *lokam* is to be taken as belonging to this world alone: 'ye have assigned to the gods a pleasant treasure.' [I do not see what W. means by the last sentence.]–For the use of the verse by Kauś. etc, see under 1. 61 and 2. 48; the comm. includes with it vss. 54 and 55. It exceeds a proper *triṣṭubh* by two syllables.

*[In reading *aṅjoyanais,* SPP. is supported in fact by three or four of his mss. (B.C.R.Dc.p.m.) and presumably also by at least three of his *pada*-mss., since he reports nothing to the country. Moreover, he thinks that further support is given him by the reading *aṅjāy-* of two of his authorities (Dc. sec. manu, and the reciter V.), which reading, as he says, may represent an ill-corrected reading *aṅjoy-*; and perhaps the *ajauy-* of the reciter K. points in the same direction, to *aṅjoy-*. As between the readings *aṅjoy-* and *ajay-*, even Whitney's mss. point decidedly to *aṅjoy-* .–Leaving the mss. of this passageout of account, however, the word *aṅjoyana* is well supported by its exact synonym *aṅjasayana,* p. *aṅjasā+ayana,* used four times of the paths (*sruti*) by which one goes to the heavenly world (TS. vii. 2. 1^2; 3. 5^3; 4. 13: also AB. iv. 17, here as the exact opposite of a 'roundabout road' *mahāpathaḥ paryāṇaḥ*), and also by the doubtless precisely equivalent *aṅjasinām* (*srutim*) of the Ṛgveda (x. 32. 7).–This last phrase Sāyaṇa explains alternatively by *ṛjum akuṭilam mārgam;* cf. his similar explanation of *patho devatra 'ṅjase 'va yānān* at x. 73. 7; cf. also *aṅjasāyano,* used in the Dīgha Nikāha, xiii. 4 ff., as a synonym of *uju-maggo:* all of which is in most perfect accord with the above-mentioned *ārjavena* etc. of our comm., whose testimony therefore is decidedly in favor of the reading *aṅjoyanais.*–If *aṅjoy-* is the true reading and *ajay-* the corrupt one, the corruption is a very natural

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one, considering that Pūṣan's team (see RV. vi. 55. 6, 4; 57. 3; x. 26. 8; and the occurrences of *ajaśva*) consists of goats.]

४३९८. पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः।
स त्वैतेभ्यः परि ददत् पितृभ्योऽग्निर्देवेभ्यः सुविदत्रियेभ्यः॥५४॥

Let Pūṣan, knowing, urge you forth from here–he, the shepherd of creation (*bhuvana*) who loses no cattle; may he commit you to those Fathers, [and] Agni to the beneficent gods.

The RV. has a corresponding verse (x. 17. 3), without variant. TA. (in. vi. 1. 1) has in **c** *dadāt* (as has our comm.), and at the end *suvidatrebhyas*. The mss. are somewhat equally divided in **c-d** between -*bhyo `gnir* and -*bhyo agnir;* our text adopts the latter; SPP., better, the former, with RV. and TA.

४३९९. आयुर्विश्वायुः परि पातु त्वा पूषा त्वा पातु प्रपथे पुरस्तात्।
यत्रासते सुकृतो यत्र त ईयुस्तत्र त्वा देवः सविता दधातु॥५५॥

May life-time, having all life-time, protect you about; let Pūṣan protect you in front on the forward road; where sit the well-doers, whither they have gone, there let god Savitā set you.

RV., in the corresponding verse (x. 17. 4), reads *pāsati* in **a,** and *te yayus* at end of **c,** [thus rectifying the meter in both places]; and TA. (in vi. 1. 2) agrees with it both times; the comm. also has *pāsati.* The verse is metrically irregular (10 + 11: 12 + 11 = 44); [but perfectly good in its RV. form (11 + 11: 12 + 11)].

४४००. इमौ युनज्मि ते वह्नी असुनीताय वोढवे।
ताभ्यां यमस्य सादनं समितीश्चाव गच्छतात्॥५६॥

I yoke for you these two conveyers [*vahni*], to convey (*vah*) you to the other life; with them to Yama's seat and to the assembles go you down (*ava*).

Ava, in **d,** is so strange that we can only regard it as a corruption for *api,* which TA. reads in the corresponding verse (in vi. 1. 1). TA. also has the better reading -*nīthāya* in **b** [so both editions], as has also the comm., though its explanation seems rather to imply -*nītāya.* TA. further has the bad accent *vahni* in **a,** and gives in **c** *yabhyām,* and in **d** (for *samitīs*) *sukṛtām*. The comm. has *sam iti,* taking *sam* as joint prefix with *ava,* and *iti* as *anena prakāreṇa;* our Bp.E. read *samitī ca*; possibly the comm's error is akin with this. According to Kauś. (80. 34), the verse is used when two draft-oxen, or two men, are harnessed to draw the body to the funeral pile.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४०१. एतत् त्वा वासः प्रथमं न्वागन्नपैतदूह यदिहाबिभः पुरा।
इष्टापूर्तमनुसंक्राम विद्वान् यत्र ते दत्तं बहुधा विबन्धुषु॥५७॥

This garment has now come first to you; remove (*apa-ūh*) that one which you did wear here before; knowing, do you follow along with what is offered and bestowed, where it is given you variously among them of various connection (? *vibandhu*).

TA. (in vi. 1. 1) has a corresponding verse, but with sundry variants: at the beginning, *idaṁ* (which is better) *tvā vastram;* in **c**, **d**, *anu sam paśya dakṣiṇāṁ yathā te. Te dattam* is perhaps better `given by you`–your former deeds of religion and charity, now to be enjoyed in their fruit; and *vibandhu* `to those not yours own connections.` The Pet. Lexx. explain *vibandhuṣu* as `destitute of connections or relatives.` The comm., with its customary regardlessness of accent, understands the word as two words, *vi bandhuṣu*, and connects *vi* (= *viśeṣeṇa*) with *dattam.* According to Kauś. 80. 17, the verse is used, with 4. 31, in connection with dressing the body for cremation; in 81. 29, some of the mss. substitute it for vs. 22 above. Some of the schol. (note to Kauś. 80. 52) use it and 4.31, when the body is laid on the funeral pile. The verse, as a *triṣṭubh,* is rather *svarāj* than *bhurij* (11 + 12: 11 + 12 = 46).

४४०२. अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व मेदसा पीवसा च।
नेत् त्वा धृष्णुर्हरसा जर्हषाणो दधृग् विधक्षन् परीङ्खयातै॥५८॥

Wrap about you of kine a protection from the fire; cover yourself up with grease and fatness, lest the bold one, exulting with violence (*haras*), shake you strongly (*dadrh*) about, intending to consume you.

The corresponding RV. verse is x. 16. 7; in **b** it transposes *medasā* and *pivasā*, and in **d** it has *vidhakṣyan paryaṅkhayāte,* which is decidedly better. TA. (in vi. 1. 4) reads *dadhad vidhakṣyan paryaṅkhayātai.* Our *vidhakṣan,* though read by both editions, is only another example of the not infrequent careless omission of *y* after a *ṣ* or *ś;*only one of our mss. (Op.) reads *-kṣyan,* but five of SPP`s authorities give *-kṣyan* (as against six with *kṣan*), and it is much to be wondered at that he has not adopted it in his text; the comm. seems to read *-kṣan,* but explains as if *-kṣyan* (*viśeṣ eṇa dagdhum icchan*). At the end we ought to read *parīṅkhayātai*, and SPP. gives that, with the majority of his mass., the rest having, with our text, *parīṅkhay-;* of our mss., only two of the later collated ones (O.Op.) have the proper accent; Bp. has *pari·īṅkhayātai,* which is absurd*; the comm. treats *pari* as an independent word (as if the reading were *pari*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

``ṅkhayātai). The comm. glosses *dadhṛk dadhṛk* by *pragalbhas*; [cf. my *Noun-Inflection,* JAOS. x. 498]. By Kauś. (81. 25) the verse is taught to be used when the dead man`s face is covered with the omentum of the *anustaraṇī* cow (hence `of kine`) on the pile; the omentum is to be pierced with seven holes. *[Cf. the impossible *pada*-reading *viobhāti* at xiii. 3. 17, and the other similar ones cited in the note to that verse.]

४४०३. द॒ण्डं हस्ता॑दा॒दद॑ानो ग॒तासो॑: स॒ह श्रोत्रे॑ण॒ वर्च॑सा॒ बले॑न।
अत्रै॒व त्वमि॒ह व॒यं सु॒वीरा॒ विश्वा॒ मृधो॑ अ॒भिमा॑तीर्जयेम॥५९॥

Taking the staff from the hand of the deceased man (*gatāsu*), together with hearing, splendor, strength–you just there, here may we, rich in heroes, conquer all scorners [and] evil plotters.

४४०४. धनु॒र्हस्ता॑दा॒दद॑ानो मृ॒तस्य॑ स॒ह क्षत्रे॑ण॒ वर्च॑सा॒ बले॑न।
स॒मागृ॑भाय॒ वसु॑ भूरि॑ पु॒ष्टम॒र्वाङ् त्वमेह्युप॑ जीवलो॒कम्॥६०॥

Taking the bow from the hand of the dead man, together with authority (*kṣatra*), splendor, strength–take you hold upon much prosperous good; come you hitherward to the world of the living.

The two verses together correspond to RV. x. 18. 9, our 60 **a, b** most nearly to 9 **a, b,** and our 59 **c, d** to 9 **c, d.** But RV. has for its **b** *asme kṣatraya varcase balāya,* and in its **d** *sprdhas* for *mrdhas.* TA. (in. 1. 3) has three verses, with **a-b** respectively as follows *suvarṇaṁ hastād ādadānā mṛtasya śriyāt brahmaṇe tejase balāya; dhanur hastād ādadānā mṛtasya śriyai kṣatrayau `jase balāya;* and *maṇiṁ hastād ādadānā mṛtasya śriyai viśe puṣṭyai balāya;* their common second half agrees with RV. except in having *suṣevās* for *suvirās*; they are addressed to Brāhmaṇa, Kṣatriya and Vaiśya respectively, as our two are addressed to Brāhmaṇa and Kṣatriya, and that of RV. to Kṣatriya only. `Hearing` in our 59 **b** has a special meaning, the hearing or inspired reception of the sacred word [cf. i. 1. 2, and note]. Kauś. 80. 48, 49 explains the two verses as uttered while staff or bow is taken from the dead hand, as the body lies on the pile ready for cremation; and 80. 50 implies a third verse addressed to a Vaiśya, on taking from him a goad (*aṣṭrām*). Our 60 **c, d** is evidently addressed to the person (the son) who removes the article. The comm. reads in 59 **c** (with TA.) *suṣevās.*

[Here ends the second *anuvāka,* with 1 hymn and 60 verses. The quoted Anukr. says *ṣaṣṭiś ca:* cf. page 814, 5.]

[Here ends also the thirty-third *prapāṭhaka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. [Funeral verses.]

[*The Anukr. (the text of which is perhaps in disorder at this point) reads *añjate vyañjata* (vs. 18) *indro mā marutvān iti pañca* (vss. 25-29) *jagatyas: tatrai `kādhikā* (?) *bhurig antyā* (vs. 29) *virāṭ*. See under vss. 18 and 29.]

[The prose parts are the first pādas (the *ūha*-pādas) of vss. 25-28 and 30-35, and the *yajurmantras,* vss. 36-37: see Part III., below.]

[In Paipp. (in xx.) is found of this hymn only verse 56.]

[Ritual uses.–Only eight verses (2, 5, 18, 25, 38, 39, 44, 45: the last two together twice, and both times in the order 45, 44) are used in Vait., and, of course, in rites other than funeral rites: see under the verses. In Kauś., about three quarters of the hymn (all but 21 vss.) are used, and used in the chapter (xi.: as noted by Whitney, page 131) on funeral rites: see under the verses. It is of critical interest that two blocks of verses (Parts II. and IV., as divided below, where see) which find no use in the funeral ritual, form each a nearly corresponding block in RV.]

[The provenience of the material of this hymn.–In this hymn, as compared with hymn 2 (see p. 830), the proportional part of material recurring in the RV. rises again, and is about 33 verses out of 73, or nearly one half.–The ``Parts`` into which the hymn is here divided are primarily for the convenience of the discussion, although some of them (as II., III., IV., V., VI.) have also a critical significance.

Part I., verses 1-20.–This part contains only 3 verses (2, 6, 13) from the funeral hymns of the RV., and only 2 others (7, 18) from other parts thereof, parts widely separated. Of the last 7 vss. of this part, only vss. 17 and 18 find use in the Kauśikan ritual.

Part II., verses 21-24.–This block of verses corresponds, without changes of order, to the last *varga* of the second Vāmadeva hymn, more precisely to RV. iv. 2. 16, 17, 18, and 19 **a, b,** to which is then appended the last half-verse of RV. ii. 23, with the Gṛtsamada refrain. Neither ritual makes any use whatever of any verse or pāda of this part.

Part III., verses 25-37.–This part consists of two six-membered sequences, a and **b** (a = the five verses, 25-29: **b** = the six verses, 30-35), each sequence with one member for each of the ``six directions`` (E., S., W., N., fixed, and upward); the whole followed by two *yajurmantras* (vss. 36-37: comm., p. 1584).–All the 11 verses of sequences a and **b** have the refrain *lokakṛtas* etc. (a *jagatī-triṣṭubh* half-verses) in comm. Moreover, all those 11 verses (except one, namely vs. 29) hve as their second pāda the obscure *jagatī*-pāda, *bāhucyutā pṛthivi dyam ivo `pari;* and for their first pāda an *ūha*-pāda applying in turn to one or another of the six

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

directions.–In the excepted verse (vs. 29: see my note below), it would seem as if two directions had been crowded into one verse, the `fixed` into pāda a and the `upward` into pāda b: if so, it is this condensation that has reduced sequence a from 6 verses to 5, and effected the displacement of the pāda *bāhucyutā* etc.–Thus the refrains of this part are all metrical (smooth *jagatī* or *triṣṭubh* pādas), as is also the first half of vs. 29; while the *ūha*-pādas are prose, as are also the *yajurmantras*.–Parts III. a and III. **b** look to me like antiphonal sequences (cf. the introduction to ii. 5), the verse of a containing the prayers that are worded as if uttered by the suppliant dead man, and the verses of **b** containing the responses* of his helper, very likely the dead man`s eldest son (see my note to vs. 25: but just how they were used, of course, I cannot say). If I am right, vs. 34, reinforced by the first two clauses of 36, would answer to 29 a; and vs. 35 would answer to 29 **b.** But against my view is the fact that we have *tvā* in 29 a where we should expect *mā*.–*[After writing the above, I find that Weber, *Sb.* p. 265, had expressed a similar view as to the responsive structure, and had proposed to emend *tvā* to *mā*.]

Part IV., verses 38-41.–This again is a real unity in the RV., being the entire hymn RV. x. 13 except its last verse, the fifth, and except its vs. 1 **d.** The verses of this part, again like those of part II., find no use in the funeral ritual (although, indeed, Vait. uses two of them in the *agniṣṭoma*). For the curious dislocation and misdivision of the material by AV., see p. 858, 10, and cf. 8 of this page.

Part V., verses 42-48.–Verses from the principal RV. hymn to the Fathers, x. 15, namely its vss. 12, 7, 11, 5, 8, 9, and 10, with much derangement of the RV. order.

Part VI., verses 49-52.–Burial-verses from RV. x. 18, to wit, vss. 10, 11, 12, 13, in strict RV. sequence.

Part VII., verses 53-60.–Eight verses, of which seven are from five of the RV. funeral hymns, x. 14, 15, 16, 17, 18 (represented in the order 16, 16, 17, 18: 14, 15, 16), and of which the remaining one (our vs. 54) is without ritual use and plainly intrusive and doubtless put after our 53 on account of its striking surface-resemblances to our 53. Our vs. 60 is widely separated from its fellow, our vs. 6, as is noted under the verses.

Part VIII., verses 61-64.–Verses not elsewhere found, save, in part, in AV. ŚŚS. MB.

Part IX., verses 65-67.–Found in RV. outside the limits, x. 10 and x. 18, between which the funeral verses are massed, to wit, as RV. x. 8. 1; x. 123. 6; and vii. 32. 26.

Part X., verses 68-72.–This is an *anuṣṭubh* sequence, peculiar to our AV. text, and with only a couple of longer pādas (namely 69 **d,** *jagatī;* 71 **d,** *triṣṭubh*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Part XI., verse 73.–This is a *triṣṭubh* which looks as if it had been put here on account of superficial likenesses to its next following companion, vs. 1 of hymn 4. If this surmise is correct, we are to assume here a misdivision of their material by the makers of the *anuvāka*-divisions somewhat similar to that seen at RV. vii. 55. 1. Cf. the cases at AV. i. 20 (vs. 4) and 21, vi. 63 (vs. 4) and 64: also at iv. 15. 11 and 12.]

[३ - पितृमेध सूक्त]

[ऋषि- अथर्वा। देवता- यम, मन्त्रोक्त, ५-६ अग्नि, ४४, ४६ पितरगण, ५० भूमि, ५४ इन्दु, ५६ आप:। छन्द- त्रिष्टुप्, ४, ८, ११, २३ सत: पंक्ति, ५ त्रिपदा निचृत् गायत्री, ६, ५६, ६८, ७०, ७२ अनुष्टुप्, १८, २५, २७, ४४, ४६ जगती, २६, २८ भुरिक् जगती, २९ विराट् जगती, ३० पञ्चपदातिजगती, ३१ विराट् शक्करी, ३२-३५, ४७, ४९, ५२ भुरिक् त्रिष्टुप्, ३६ एकावसाना आसुरी अनुष्टुप्, ३७ एकावसाना आसुरी गायत्री, ३९ परात्रिष्टुप् पंक्ति, ५० प्रस्तार पंक्ति, ५४ पुरोऽनुष्टुप् त्रिष्टुप् ५८ विराट् त्रिष्टुप्, ६० त्र्यवसाना षट्पदा जगती, ६४ भुरिवद्रपथ्यापंक्ति अथवा भुरिक् आर्षी पंक्ति, ६७ पथ्या बृहती, ६९, ७१ उपरिष्टात् बृहती।]

४४०५. इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि॥ १॥

This woman, choosing her husband's world, lies down (*ni-pad*) by you that are departed, O mortal, continuing to keep [her] ancient duty (*dharma*); to her assign you here progeny and property.

Verses 1-4 are translated and interpreted (I think, incorrectly) by Hillebrandt in ZDMG. xl. 708 ff. Kauś. (80. 44) and the comm. declare that with this verse the wife is made to lie down beside her dead husband on the funeral pile. The comm. glosses *dharmam* with *sukṛtam*, and understands the sense of the pāda as it is translated above. The sense of **d** alone seems to indicate that the woman's action is nothing more than a whow, expected to be followed by that of the next verse, since ``progeny and property`` are rewards for this life, not for the other. The comm. says it is meant for her next birth. TA. also has the verse (in vi. 1. 3), but reads for **c** *viśvam purāṇam anu pālayantī*–a very inferior text. Some of our mss. (O.Op.D.R.K.), and even the majority of SPP's, have in **c** -*pādayantī*, but SPP. rightly accepts *-pāla-;* [cf. the phonetic relation of *uduṃbara* and *ulumbala*, above, 2. 13].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४०६. उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ॥ २॥

Go up, O woman, to the world of the living;[1] you stand by (*upa-ṣī*) this one who is deceased: come ! to him who grasps your hand, your second spouse (*didhiṣu*), you have now entered into the relation of wife to husband.

The verse is RV. x. 18. 8, whose text differs only by reading in **c** *didhiśos,* and this is given also by two of our mss. (R.D.) and the majority of SPP's, so that it certainly ought to be accepted as the true reading, *dadh-* being only a corruption. TA. (in vi. 1. 3) has *didhiśos,* but after it *tvam etat,* and in **b** *itasum,* in neither case making any important change in the sense. [TA., both text and comm. in both ed's, reads *abhi sambabhūva:* the comm. renders by *ābhimukhyena samyak prāpnuhi !* which procedure gives a shock even to one who is wonted to the Hindu laxity of ideas about *vaiyadhikaraṇya.*] The meaning given to *abhi sambhū* in the translation is decidedly the only admissible one; nor need one hesitate to render *didhiṣu* according to its later accepted meaning. The woman cannot be left free and independent; she can only be relieved of her former wifehood by taking up a new one (even if this be, as is probable enough, nominal only); he who grasps her hand to lead her down from the pile becomes, at least for the nonce, her husband. The direction of Kauś. (80. 45) in connection with the verse is simply ``one makes her rise``; the comm. [vol. iv., p. 129, end] specifies that this is done ``if she desires to live in this world again``; neither tells who is to take her hand–as, for example, Āśvalāyana does (AGS. iv. 2. 18): ``her husband's brother, a representative of her husband, a pupil [of husband], or an aged servant.`` [Whether the *levir* and the ``representative`` are the same person or two different ones does not appear from the translation nor from the original of AGS.] Vait. (38. 3) uses the verse in the *puruṣa-medhā.*

४४०७. अपश्यं युवतिं नीयमानां जीवां मृतेभ्यः परिणीयमानाम्।
अन्धेन यत् तमसा प्रावृतासीत् प्राक्तो अपाचीमनयं तदेनाम्॥ ३॥

I saw the maiden being led, being led about, alive, for the dead; as she was enclosed with blind darkness, then I led her off-ward (*apācī*) from in front (*prāktas*).

The translation of **b** implies, [nor the *jīvam ṛtebhyas* of the Berlin text, but rather] the reading *jīvam mṛtebhyas:* this is accepted by SPP. and

1. लोक्यते अनुभूयते जन्मान्तरकृतधर्माधर्मफलं सुखदुःखात्मकम् अस्मिन्निति लोकः भूलोकः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is supported by the majority of his authorities [including two reciters] and by the comm. and by some of our mss. collated later (O.Op.R.T.), [and especially by the variant of TA., below]. [Compare the cases of *yame dīrgham,* etc., discussed in the note to xviii. 2. 3.] The version in TA. (vi. 12. 1) is better than ours in **a,** b: *apaśyāmā yuvatim ācarantīm mṛtaya jīvam pariṇīyamānām;* but not so good in **c,** d: *andhena ya tamasā pravṛtā 'si pracīm avācīm ava yānn ariṣṭyai.* According to Kauś. (81. 20), vss. 3 and 4 are used as the cow (to serve as *anustaraṇī*) is led, at the funeral pile, around (the fires) leftwise; the comm. gives a corresponding explanation; and the comment to TA. also understands it of such a cow (*rājagavī*); [cf. Caland, *Todtengebrauche,* p. 40]. It is very difficult to believe that this was the original meaning of the verse, and that it did not rather refer to some rescue from immolation of a young wife. The comm. paraphrases pāda **d** by *enāṁ gām pūrvadeṣāt śavasamīpād apāṅmukhīṁ Ýavāt parāṅmukhīm asmādabhimukhīm prāpayāmi*: this is of no authority. Pāda a can be made full only by the unacceptable resolution *apaśiam;* the TA. reading of the word would remove the difficulty.

४४०८. प्रजानत्यघ्न्ये जीवलोकं देवानां पन्थामनुसंचरन्ती।
अयं ते गोपतिस्तं जुषस्व स्वर्गं लोकमधि रोहयैनम्॥४॥

Foreknowing, O inviolable one, the world of the living, moving together [with him] upon the road of the gods–this is your herdsman (*gopati*); enjoy him; make him ascend to the heavenly (*svarga*) world.

There is no difficulty in understanding this of the *anustarṇī* cow, with the *sūtras* and commentaries, although we should expect rather *pitṛlokam* in **a,** and *joṣaya* in **c.** [By ``*sūtras*`` I suppose W. means *sūtra* 20 of Kauś. 81 (cited under vs. 3) and *sūtra* 37 of Kauś. 80 (cited under this vs.); and by ``commentaries,`` the AV. comm. to vss. 3-4 (vol. iv., p. 1313) and the comm. to the TA. correspondent in vi. 12. 1 (Poona ed., 449) of our vs. 3.] Besides the use of the verse with the one preceding, as explained under the latter, it again (Kauś. 80. 37) accompanies the leading of a cow around fuel and fire; and the schol. (note to 81. 33) employ it further at the kindling of the pile. The verse lacks only one syllable of being a regular *triṣṭubh*(11 + 11: 10 + 11 = 43).

४४०९. उप द्यामुप वेतसमवत्तरो नदीनाम्।
अग्ने पित्तमपामसि॥५॥

To sky (*div*), to reed, more helpful of streams; O Agni, gall of the waters are you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The translation of a and b is purely mechanical. Other texts have a quite different version of them. VS. (xvii. 6 a-c) reads *upa jmann upa vetase `vatara nadiṣv a;* MS. (in ii. 10. 1; but p. *avataram*) the same (and the editor reports K. and Kap.S. as agreeing); TS. (in iv. 6. $1^2$) the same except *avattaram;* VS. and MS. admit a much more intelligible rendering (`close to earth, close to reeds, descend you in the streams`). In all the other texts, the verse is preceded by our vi. 106. 3 **a, b** and other similar addresses to Agni, in the *agnicayana* ceremony; and so also in Vait. (29. 13), where the verses accompany the drawing of a frog, of the water-plant *avakā,* and of reeds, across the fire-site in all directions. In Kauś. (82. 26), this verse and 3. 60 are used in the ceremony of gathering the bone-relics on the third day after cremation, with the direction *iti mantroktāny avadāya.* [The authorities differ as to the day: Caland, *Todtengebrauche,* p. 99.] The comm. explains [vol. iv., p. 132^{15}, p. 169^{20}] that vss. 5 and 6 [(cf. Ath. Paddhati cited in note to Kauś. 82. 26)] [and 60] are addressed to the plants mentioned in those verses [and gives a list of plants: cf. SPP`s note with extract from Keśava, and Bloomfield`s note to 82. 26]. The comm. adds that the plants are used by the performer in besprinkling a Brahman`s bones with milk. Under this verse the comm. makes *dyām* mean *avakām*, because this rises above the water without touching earth ! The verse does not need to be scanned as *nicṛt.*

४४१०. यं त्वमग्ने समदहस्तमु निर्वापया पुनः।
क्याम्बूरत्र रोहतु शाण्डदूर्वा व्यल्कशा॥६॥

Whom you, O Agni, did consume, him do you extinguish again; let there grow here the *kyambū,* the *śāṇḍadūrvā,*[1] the *vyalkaṣā.*

RV. (x. 16. 13) has the same verse, but calls two of the plants *kiyambu* and *pākadūrva. Vyalkaṣā* (p. *vioalkaṣā*) might well be an adjective, `free from *alkaśa*` or the like, if we only knew what *alkasa* meant. [W`s Op.R. accent *vyalkśa*: and so five of SPP`s authorities, against four with *vyal-*.] TA. disagrees with both AV. and RV. in reading at vi. 4. 1 *kyāmbus* [both ed`s] but agrees with RV. in having *pākadūrva,* [and with both ed`s of AV. in accenting *vyalkaṣā*]; it reads *jaāyatām* for *rohatu* in **c**, and *tvam* for *tam* in **b**.–The comm. explains *śāṇḍadūrvā* as *dūrvā* (`millet`) that springs up near water, having egg-shaped roots, or that has long joints, and adds that it is called ``big millet`` (*bṛhaddūrvā*); but this is probably without authority. With as little reason he glosses *alka* by *śākhā* `branch,` and declares *vyalkaśa* to mean ``furnished with various (*vividha*) branches``; [so also the comm. on RV. and on TA.]. The

---

1. शाण्डदूर्वा जलसमीपे उत्पद्यमाना अण्डाकृतिमूलसहिता दीर्घकाण्डा वा दूर्वा शाण्डदूर्वा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

verse is not directly quoted by Kauś., but (as was pointed out above) it is regarded by the comm. [and the Paddhati] as included with vss. 5 and 60 in 82. 26, and probably with justice.–This verse and its successor in RV. and TA. (strangely removed to be 3. 60 in AV.) are both plainly intended as remedial and expiatory for the cruel office of Agni in burning a corpse; the fire is not only to be extinguished, but to be followed by its antithesis, the growth of water-plants and the appearance of their attendant frogs: compare Bloomfield in AJP. xi. 342-550 [or JAOS. xv., p. xxxix]. This expiatory and remedial rite is avouched for antiquity by MBh. viii. 20. 50 = 819: *Pāṇḍyaḥ....svadhām* (= *pretśarīrarūpaṁ haviḥ*) *ivā ``pya jvalanaḥ pitṛpriyas* (=*śmaśānāgniḥ*) *tataḥ praśāntaḥ salilapravāhataḥ;* and a note to the P.C. Roy version of this passage, p. 65, says that it persists even to this day in India.]

४४११. इदं त एकं पुर ऊं त एकं तृतीयेन ज्योतिषा सं विशस्व।
संवेशने तन्वा३ चारुरेधि प्रियो देवानां परमे सधस्थे॥७॥

Here is one for you, beyond is one for you; enter you into union with the third light; at entrance be you fair (*caru*) with [your] body, loved of the gods in the highest station.

The verse is RV. x. 56. 1, which reads in **c** *tanvas,* and in **d** *janitre* (for *sadhasthe*). It is also found in SV. (i. 65), TB. (in iii. 7. 13), TA. (vi. 3. 1; 4.2), and Āp. (ix. 1. 17); in **a,** TB.Āp. have *u* (for *ū* before *te*); in **c,** all have *saṁveṣānas,* while SV. goives *tanve* and the others *tanuvai;* in **d,** TB.Āp. read *priye,* and SV.TB.Āp. agree with RV. in *janitre.* According to Kauś. (80. 36), the verse accompanies the carrying of the fire at the head of the procession to the funeral pile; as the comm. states it, carrying the three fires, in the case of one who has established sacrificial fires. The three ``lights`` are thus understood to be the three sacrificial fires; but they are probably, in the original meaning of the verse, rather three regions of light, to the highest of which the deceased is to be translated.

४४१२. उत्तिष्ठ प्रेहि प्र द्रवौकः कृणुष्व सलिले सधस्थे।
तत्र त्वं पितृभिः संविदानः सं सोमेन मदस्व सं स्वधाभिः॥८॥

Rise you, go forth, run forth; make you a home (*okas*) in the sea [as] station; there do you, in concord with the Fathers, revel with soma, with the *svadhās.*

The first half-verse is found also in TA. (in vi. 4. 2) which has the easier ending *parame vyoman;* the second half of the TA. verse is our vi. 63, 3 **c, d.** The majority of our *saṁhitā*-mss. combine *dravo `kaḥ* in **a-b,**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

but SPP. reports nothing of the kind from his authorities. The verse can be forced down to forty syllables (as a *paṅkti*) by violence in c; [its natural scansion is as 8 + 11: 11 + 11]. It is one of the *utthāpanī* or `uplifting` verses, which, with the *hariṇīs* or `taking` verses, are used more than once in Kauś., and are cited in Vait. (37-24) and elsewise, in connection with lifting and moving the corpse etc. This one accompanies (Kauś,. 80. 31) the raising of the corpse to carry it to the funeral pile, and later (80. 35), with 1. 61 and 3. 9 and others, the lifting on to the cart and removing; and yet later (82. 31) the gathering up and carrying away the bone-relics.

४४१३. प्र च्यवस्व तन्वं१ सं भरस्व मा ते गात्रा वि हायि मो शरीरम्।
मनो निविष्टमनुसंविशस्व यत्र भूमेर्जुषसे तत्र गच्छ॥ ९॥

Start (*cyu*) forwrd, collect (*sam-bhṛ*) your body; let not your limbs (*gatra*) nor your frame (*śarīra*) be left out; enter together after your mind that has entered; wherever in the world you enjoyest, thither go.

The first half-verse and the last pāda are found also, as parts of different verses, in TA. vi. 4. 2; which, however, reads *ut tiṣṭha `tas tanuvaṁ sam bharasva me `ha gatram ava hā mā śarīram,* and *yatra bhumyai vṛṇase tatra gaccha.* Some of our mss. (P.M.O.R.T.K.) accent *anu* in c; and some (all except O.Op.R.K., also two of SPP`s) have *bhume* in d; the comm. reads *bhumau.* According to Kauś. (80. 32), the dead body, after being raised (*uttaāpay-*) with the preceding verse, is made three times to set forth (? *saghāpay-*; *sam-hā* means usually simply `get up`: it is added, ``as many times as it is raised``) with this one; this verse is used again, with the preceding verse (under which see) and others, in 80. 35 and 82. 31.

४४१४. वर्चसा मां पितरः सोम्यासो अञ्जन्तु देवा मधुना घृतेन।
चक्षुषे मा प्रतरं तारयन्तो जरसे मा जरदष्टिं वर्धन्तु॥ १०॥

Let the soma-dringking (*somya*) Fathers anoint me with splendor, the gods with honey, with ghee; making me pass further on to sight, let them increase me, attaining old age, to old age.

Some of the mss. (including our D.R.p.m.T.) read *ajantu* in b; possibly it is their way of emending the false accent of *aṅjantu;* doubtless we ought to change this to *aṅjantu* rather than to admit the modulated stem *aṅja.* The *pratīka* (*varcasā mām*) applies either to this verse or to the next, or probably is used to include both; whatever it applies to is used, according to Kauś. (81. 47; 87. 4), in connection with rinsing the mouth at

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the end of the cremation ceremony and at the beginning of the *piṇḍapitṛyajña*; and also (86. 17), with 3. 61-67, in the ceremony of interring the bones, in connection with supporing the *dhruvanas** on the north-west of the fire. The comm. takes notice of only the first of these three applications. *[Caland, WZKM. viii. 369, would read *dhuvanauy upayacchante* at 86. 16: 1 suppose he would render, `they offer fannings [to the relics].` But are we sure that 86. 17 goes with 86. 16 and forms a part of the *dhuvana* ceremony?–Cf. my note to vs. 17 below.–The non-lingualization of the first *n* gives the strongest possible support for *dhuvanāni* as against *dhru-*.]

४४१५. वर्चसा मां समनक्त्वग्निर्मेधां मे विष्णुर्न्यनक्त्वासन्।
रयिं मे विश्वे नि यच्छन्तु देवाः स्योना मापः पवनैः पुनन्तु॥ ११॥

Let Agni anoint me completely with splendor; let Viṣṇu anoint wisdom into my mouth; let all the gods fix wealth upon me; let pleasant waters purify me with purifiers.

The verse is, with resolution of *ma-am,* a regular *triṣṭubh,* and no *paṅkti.* As to its ritual application, see under the preceding verse; the comm. regards it as sharing with that verse.

४४१६. मित्रावरुणा परि मामधातामादित्या मा स्वरवो वर्धयन्तु।
वर्चो म इन्द्रो न्यनक्तु हस्तयोर्जरदष्टिं मा सविता कृणोतु॥ १२॥

Mitra-and-Varuṇa have enclosed (*pari-dhā*) me; let the sacrificial posts of Aditi increase me; let Indra anoint splendor into my hands; let Savitā make me one attaining old age.

Most of our mss. (all except Op.R.), and half of SPP`s, reads at the beginning *mitrāvaruṇā* (Bp. *-ṇau.*), vocative, which might stand if we altered *adhātām* to *-thām*; both editions give *mitravaruṇā*, ours by emendation. A variant for *svaravas* in **b** would be very welcome; the comm. gets rid of the difficulty in its characteristic way, by making the word an adjective to *ādityās*, and signifying either ``making a pleasant sound`` or ``making a distress directed at our enemies``! The third pāda, if properly read, has a redundant syllable; but the Anukr. would apparently have us read *nyanaktu* in three syllables, as written. The Kauś. uses the verses with washing the hands, at the end of the cremation (81. 46), and at the beginning of the *piṇḍapitṛyajña* (87. 3); the comm. notices only the latter of the two uses.

४४१७. यो ममार प्रथमो मर्त्यानां यः प्रेयाय प्रथमो लोकमेतम्।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा सपर्यत॥ १३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Him how died first of mortals, who went forth first to that world, Vivasvān`s son, assembler of people, king Yama honor you with oblation.

The second half-verse is identical with 1. 49 **c, d,** and the first half is analogous with the same, **a, b** (= RV. x. 14. 1. etc.: see under 1. 49). The verse is redundant by a syllable in [the perfectly good *jagatī* pāda] **d.** For its use by Kauś., with 2. 49, see under the latter; [and especially my note to i. 49]. [The verse is discussed by Hillebrandt, *Ved. Mythol.* i. 491.]

४४१८. परां यात पितर् आ चं यातायं वों यज्ञो मधुंना समंक्तः।
दत्तो अस्मभ्यं द्रविंणेह भद्रं रयिं चं नः सर्ववीरं दधात॥ १४॥

Go away, you Fathers, and come; this sacrifice is all anointed with honey for you; both give to us here excellent property, and assign to us wealth having all heroes.

The second half-verse is found also in AṢS. (ii. 7. 9) and MB. (ii. 3. 5); both read at the end *ni yacchata,* and at the beginning MB. has *dattā `sm-,* and AṢS. strangely *dattāyā `sm-.* [Our *pada*-texts read *datto* (= *datto u*) *iti:* see Prāt. i. 80.] The translation implies that *draviṇe `ha* is for *draviṇam iha* (p. *draviṇā*); the comm. glosses *draviṇā* by *draviṇam;* [cf. my *Noun-Inflection,* p. 331, 4]. The comm. also understands the first pāda to signify that the Fathers are to go to their own world, and then to return when invoked to their own sacrifice; and this is probably the sense.

४४१९. कण्वंः कक्षीवांन् पुरुमीढो अगस्त्यंः श्यावाश्वः सोभंर्यर्चनानांः।
विश्वामिंत्रोऽयं जमदंग्निरत्रिरवंन्तु नः कश्यपौं वामदेंवः॥ १५॥

Let Kaṇva, Kakshīvant, Purumīḍha,[1] Agastya, Ṣyāvāśva,[2] Sobharī, Arcanānas, Viśvāmitra, Jamadagni here, Atri,[3] Kaśyapa,[4] Vāmadeva, aid us.

The comm. amuses himself with giving etymologies for all these names, only passing over Agastya and Sobharī as ``evident`` (*prasiddha*).

---

1. पुरूणि मीढानि सिक्तानि अपत्यानि यद्वा मीढम् इति धननाम। पुरूणि मीढानि धनानि बहुधन, इत्यर्थः।
2. श्यावाः कृष्णवर्णा अश्वा यस्य स तथोक्तः।
3. See Nirukta 3.17.
4. See TA. 1.8.8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४२०. विश्वा॑मित्र॒ जम॑दग्ने॒ वसि॑ष्ठ॒ भर॑द्वाज॒ गोत॑म॒ वाम॑देव।
शर्दिर्नो॒ अत्रि॑रग्रभी॒न्नमो॑भिः॒ सुसं॑शास॒ः पित॑रो मृ॒डता॑ नः॥ १६॥

O Viśvāmitra, Jamadagni, Vasiṣṭha, Bharadvāja,[1] Gotama, Vāmadeva–Atri has taken (*grabh*) our *śardis* with obeisances; you Fathers of good report, be gracious to us.

The translation implies in **d** emendation of *su-saṁṣāsas* to *suśaṇsasas* [so W's ms. ! it must certainly be a double slip for *suśaṅsāsas*]. for which it seems, most probably a corruption, and which is read by the comm. [he reads in fact *suśaṅsāsas* and understands it as W. does]; the only variants in the mss. are *sūśaṅśāsas* [with palatal *ṣ* twice] in some of ours (P.M.I.) and one (C.) of SPP's and the accentuation on the second syllable, *-saṁṣ-,* in a few (including our O.R.T.).* *Pitaras*in **b** ought properly to be without accent. [As to what precedes, see the next.] Some of the mss. read *śardir* or *śardir.* The comm. first identifies the word with *chardis,* and pronounces it a name for 'house'; then, as alternative, he gets it from root *śard* and makes *śardayati* signify *balayati*; [and, as a final alternative, he regards the word as the name of a Ṛṣi.] Neither Kauś. nor Vait. makes any use of these two verses. [Weber, *Episches im vedischen Ritual, Sb.* 1891, p. 787, suggests a special connection of this book xviii. with the Kauśikan Viśvāmitras.]

*The decision here lies between the well-authenticated *su-śaṅsa* ('of good wishes, kindly': root *śaṅs*) and the doubtful *su-saṁṣās* ('kinldy admonishing,' presumably oxytone': root *śaṅs* with *saṁ*). The former occurs five times in RV. and also at AV. xix. 10. 6. The latter occurs nowhere, unless here, nor does it seem to be apposite in meaning: yet the authority of the mss. and of the *śrotriya* V. is decidedly in favor of it. No mss. soever actually gives *suśaṅsāsas;* but the mss. that have the impossible *suśaṅsāsas* may well be regarded as intending *suśaṅsāsas.*–Moreover, if the two vocatives stood in the order *pitaraḥ su-,* I should leave the second one unaccented (*Gram.* § 314 d), as W. suggests; but with the order *su- pit-,* the second seems distinctly more independent of the first (*Gram.* § 314 e) and may properly be accented. I would therefore read *suśaṅsāsaḥ pitaraḥ*, and render 'O you kindly ones, you Fathers!' As for the meaning of *suśaṅsa*: note that *śaṅsa* means 'a wish, good *or* evil,' i.e. not only 'curse,' but alos 'blessing,' and is used in these two opposite senses in two contiguous RV. verses, vii. 25. 2, 3; and that, in its good sense, it is pertinent to the Fathers, as at RV. x. 78. 3, *pitṛṇaṁ na śaṅsāḥ surātayaḥ*. Note further that 'kindly' accords well with the character of the Fathers as described in RV. x. 15: they bless and help

1. See Nirukta 3.17.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(vss. 5 **d**, 4 c), and are harmless (1 **c**, 6 c) and gracious (3 **a**, 9 c).–That, in such a ``pestilcnt congregation of`` sibilants as *suśaṅsāsas* a blunder of the tradition is rather to be expected than not, is my opinion: whoso doubts it, let him attempt ``with moderate haste`` to repeat aloud three times the simple English sentence ``she sells sea-shells.``]

४४२१. कुस्ये मृजाना अति यन्ति रिप्रमायुर्दधानाः प्रतरं नवीयः।
आप्यायमानाः प्रजया धनेनाधं स्याम सुरभयो गृहेषु॥ १७॥

They overpass defilement (*ripra*),[2] wiping [it] off in the metal bowl (? *kasya*), assuming further on newer life-time, filling themselves up with progeny and riches; then may we be of good odor in the houses.

[Pāda **c** = RV. x. 18. 2 **c**.] The translation boldly assumes that *kasya* is a corruption of, or equivalent to, *kaṅsa;* the Pet. Lexx. pass the word without notice; the comm. says that *kasa* means *kīkasa* `vertebra,` the *kī* being dropped by Vedic license (!), and that *kasya,* as an adjective derived from it, means ``the place of cremation``! All authorities read *kasye* without variation, [save that SPP`s *śrotriya* K., whose memory of this book was not perfect, recited *kasye*]. [See note*, below.] The authorities are divided, however, between *mṛjanās* and *mṛjānās* (among those having the latter are our O.R.); both editions give the former, though it is an isolated accentuation; *mṛjāna* is regular (and occurs in RV.), while *mṛjāna* is supported (*Gram.* § 619 d) by the analogy of several other such participles; [cf. note to vs. 73]. Two of our three *pada*-mss. (Bp.Kp.) have *āyuḥodadhānās* in **b** as compound, and most of our *saṁhitā*-mss. (all save OR.) accent accordingly *āyur d-,* but SPP. acknowledges the reading in only a single ms. (*pada*), and of course gives in his text (as we in ours by emendation) *ayur d-*. The comm. regards *surabhayas* in **d** as figurative, for *ślāghyaguṇayuktās*. In Kauś. (84. 10) the verse is directed to be used as the women go three times round (the relics of the funeral pile) leftwise, with disheveled hair and beating the right thigh.

*[According to Caland, WZKM. viii. 369, the passage in Kauś. 84. 8-11 describes the curious rite named *dhuvana* or `fanning` of the bone-relics: see his *Todtengebrauche,* pages 138-9, and cf. my note to vs. 10, above. The *dhuvana* is part of the procedure called *nidhāna* or `laying to rest` (ibidem, p. 129). According to the *sūtra* next preceding 84. 10, and empty pot, *rikta-kumbha,* is set down, and beaten with an old shoe.

2. See Nirukta 4.21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

According to our AV. comm. (p. 143[17]: but see SPP`s note 5), our verse is repeated by the one who breaks the empty jar, *rikta-kalaśa*, on the night of the day of cremation, that is, at a time a good deal earlier than the *nidhāna !*–However that may be, it does seem as if our *kasye* might well mean the same thing as the *kumbha or Kalaśa* of the ritual authorities.]

४४२२. अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मधुनाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमासु गृह्णते॥ १८॥

They anoint, they anoint out (*vi*), they anoint together (*sam*); they lick the rite (? *kratu*), they smear (*abhi-aṅj*) with honey; the bull (*ukṣan*) flying in the upheaving of the river, the victim (*paśu*)[1] do the gold-purifiers[2] seize (*gṛh*) in them [f.].

The verse is RV. ix. 86. 43, the only variant in which is *gṛbhṇate* at the (and our I. also has this; also the comm.). SV. (i. 564; ii. 964) has it also and agrees with RV. in this word, but also has before it *apsu* instead of *āsu*, and in **b** *madhvā*. The comm. understands *sthālīṣu* to be intended by the pronoun *āsu*. The verse is one of the wild utterances of th soma-purifiers in RV., and seems to be introduced here without any proper connection with the funeral ceremonies, simply because there is so much ``anoint`` in it. In Kauś. (88. 16), it accompanies an anointing in the *piṇḍapitṛyajña;* and in Vait. (10. 4), a smearing of the sacrificial post with butter in the *paśubandha*. [Pādas **b, c, d** are good *jagatī*: but a has no *jagatī* character whatever, and by count it is *virāj* rather than *bhurij*: but perhaps the Anukr. (see note to the excerpts from Anukr.) does not mean to call it *bhurij*]

४४२३. यद् वो मुद्रं पितरः सोम्यं च तेनो सचध्वं स्वयंशसो हि भूत।
ते अर्वाणः कवय आ शृणोत सुविदत्रा विदथे हूयमानाः॥ १९॥

What of you is joyous, O Fathers, and delectable (*somya*), there with be at hand (*sac*), for you are of own splendor; do you, rapid (? *arvan*) poets, listen, beneficent, invoked at the council.

Nearly all our mss. (save Op.R.s.m.) accent *pitaras* in a; SPP. reports only a single *pada*-ms. as doing so, and of course reads *pitaras*, as does our text by emendation. Nearly all the authorities, again, give *bhūtam* at

---

1. पश्यति सर्वं जगत् स्वकिरणैः प्रकाशयतीति पशुश्चन्द्रमाः।
2. हिरण्येन पावयन्तीति हिरण्यपावाः अभिषोतार ऋत्विजः। 'हिरण्यपाणिरभिषूणोति गृह्णाति जुहोतीत्यत्यन्तप्रदेशः' (आ० १२.७.१२)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

end of b; [but Whitney's Op. has *bhūta*; and his] K. has *bhūta*, as have three of SPP's, who read *bhūta*. [The word itself is lost from the comm., but glossed by *bhavatha*.] We ought to have emended to *bhūta*. Once more, all the authorities without exception accent *suvidatras,* which SPP. accordingly retains, while we have made the necessary emendation to -*datrās*. One is tempted to change *arvāṇas* in **c** to *arvāṇcas*. The extra syllable in b suggests corruption; [and so, perhaps, does the fact that in O.R. the *arvāṇa* is before *bhutam,* not after it].

४४२४. ये अत्र॑यो॒ अङ्गि॑रसो॒ नव॑ग्वा इ॒ष्टाव॑न्तो राति॒षाचो॒ दधा॑नाः।
दक्षि॑णावन्तः सु॒कृतो॒ य उ॒ स्थास॒द्या॒स्मिन् ब॒र्हिषि॑ मादयध्वम्॥ २०॥

You who are Atris, Aṅgirasas, Navagvas, having sacrificed, attached to giving (? *rātiṣāc*), bestowers (*dadhāna*), and who are rich in sacrificial fees, well-doing–do you revel, sitting on this *barhis*.

The meaning of some of those epithests is not altogether clear. No use is made of the verse in the *sūtras.*

४४२५. अधा॒ यथा॑ नः पि॒तरः॒ परा॑सः प्र॒त्नासो॑ अग्न ऋ॒तमा॑शशा॒नाः।
शुचीद॑यु॒न् दीध्य॑त उक्थ॒शासः॒ क्षामा॑ भि॒न्दन्तो॑ अरु॒णीरप॑ व्रन्॥ २१॥

So then as our distant Fathers, the ancient ones, O Agni, sharpening the rite: they went to the bright, they shone,* [*should be* shining], praising with song; splitting the ground, they uncovered the ruddy ones.

The verse corresponds to RV. iv. 2. 16, found also in VS. (xix. 69) and TS. (in ii. 6. 124) which read precisely with RV. The variants of our text are no better than corruptions; the others have at end of **b** *āṣuṣāṇas* [p. *āṣuṣāṇaḥ*], and in **c** *didhitim.* The translation follows out text.* The comm. takes *āśuṣāṇas* (p. *ā+śaṣ-*) from root *aṣ,* and glosses it with *vyāpnuvantas* ! The ``ruddy ones`` are in its opinion the dawns [or else the stolen cows which the Aṅgirasas got back from the Paṇis].*[Whitney's ms. reads they`` shone``: this is probably an oversight and should be ``shining``; his Bp., to be sure, but Bp. alone, has *didhyata,* not -*taḥ*.]

४४२६. सु॒कर्मा॑णः सु॒रुचो॑ देव॒यन्तो॒ अयो॒ न दे॒वा जनि॑मा॒ धम॑न्तः।
शु॒चन्तो॑ अ॒ग्निं वा॑वृ॒धन्त॒ इन्द्र॑मु॒र्वीं गव्यां॑ परि॒षदं॑ नो अक्रन्॥ २२॥

Of good actions, well-shining, pious, heavenly ones (*deva*), forging the generations as [smiths forge] metal, brightening Agni,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

increasing Indra, they have made for us a wide conclave (*pariṣad*), rich in kine.

The corresponding verse in RV. (iv. 2. 17) combines in **a-b** *devayanto `yo,* has in **c** *vavṛdh-,* and for **d** *ūrvaṁ gavyam pariṣadanto agman;* its *pada*-text in **b** reads [*janima* like ours]. [Weber, *Sb.* 1896, p. 263-64, takes *deva* (*janimā*) as = *devanām* and the whole verse as a parallel to vs. 23, where the phrase *devanāṁ janimā* occurs in full.]

४४२७. आ यूथेव क्षुमति पश्वो अख्यद् देवानां जनिमान्त्युग्रः।
मर्तासश्चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः॥ २३॥

As herds at food (*kṣum*), the formidable one has looked over [*ati*] the cattle, the births of the gods, near by; mortals have lamented the *urvaṣīs,* to the increase of the pious, of the next man.

The translation is purely mechanical, and sundry of the words in it are extremely questionable. The verse corresponds to RV. iv. 2. 18, which, however, reads in a *kṣumati* as one word (p. *kṣuomati;* our p. *kṣ um: ati*), makes good meter in **b** by inserting *yat* after *devanām*, and reads in **c** *martānām*. SPP. reads, with RV. and with the comm., *kṣumati;* this is against nearly all his and our authorities; [they have *kṣum ati*]; but our O.R. have *kṣumati* and Op. has [the impossible] *kṣum: ati* [with accentless *kṣum*]. The translation implies at the end of **b** *ugras,* which SPP. reads, with about half his authorities and the comm.; of ours, most of the later ones have it also (Op.D. *ugraḥ*; O.R.K. *ugraḥ* [accentless !]). The comm. renders **a, b** thus: ``the mighty one, Agni, looks near by upon the birth of the gods, Indra etc., as in a noisy (*kṣumati* = *śabdavati*) herd (*yūthā* being = *yūthe*) of kine a master sees his own cattle (*paśvas*)``: or, he says, it is the consuming fire that is addressed: ``O Agni, this sacrificer who is being consumed by you, mighty by your favor, in a noisy cattle-crowd, looks upon the birth of the gods as upon herds of cattle (*paśvas*); the sense being that the gods come to light in the neighborhood of him who has gone to the world of the gods.`` This is the kind of help that the commentator gives in a difficult passage. *Urvaṣīs* is to him the Apsarasas, Urvaṣī etc.; and *akṛpran* = *akalpayan,* which means *upabhoktuṁ samarthā bhavanti. Āryas* = *svāmī.* The verse can be forced into the compass of forty syllables (11 + 8: 10 + 11 = 40), as the Anukr. estimates it.

*[The RV. verse has been discussed by Bloomfield, JAOS. xx.[1], p. 183. He renders **c, d** thus: ``Even for mortal men Urvaṣīs were fashioned for the production of the noble lower Āyu.`` He takes *akṛpran* as `there were formed,' aor. pass. of *kṛp* = *kḷp:* cf. the *akalpayan* of our comm. and the *kalptās* of Sāyaṇa on RV. He explains: Just as Urvaṣī, the goddess

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cloud, produces the celestial fire, so the fire-drills (called *urvaṣīs*) produce for mortals the terrestrial sacrificial fire (*upara āyu*).]

४४२८. अर्कर्म ते स्वपसो अभूम ऋतमवस्त्रन्नुषसो विभातीः।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः॥ २४॥

We have made [sacrifices] for you; we have been very active; the illuminating (*vi-bhā*) dawns have shone upon [our] rite (*ṛta*); all that is excellent which the gods favor; may we talk big at the council, having good heroes.

The first half-verse is, without variant, RV. iv. 2. 19 **a,** b; the second half is, also without variant, RV. ii. 23. 19 **c, d** (and VS. xxxiv. 58 **c,** d). Many of the mss., however, (including our Bs.O.K.) combine in **a-b** to *abhūmā ṛtam.* The comm. has in **b** the strange reading *avasvan* (*voc.:* = *avanavan* or *pālaka*).

४४२९. इन्द्रो मा मरुत्वान् प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २५॥

Let Indra with the Maruts protect me from the eastern quarter; arm-moved [is] the earth, as it were to the sky above; to the worldmakers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.

[As for this whole passage, vss. 25-37, see my introductory notes, p. 847, 8, and Caland's orientation of it in his *Todtengebrauche,* p. 154.] This is a very curious and obscure refrain (its last two pādas occur again as refrain of 4. 16-24), In **b,** *bāhucyatā* (which ought to mean `by a mover, or a moving, of arms`) is rendered as if it wre *bāhucyutā*; [Weber proposes to emend to *-tām;*] the comm. also takes *-cyutā* as past pass. pple., glossing it by *vinirgatā*, or, in an alternative explanation, by *prāptā*: either ``proceeded out from the arms of the givers`` or ``arrived in the arms of the receivers``; the allusion being to the giving of land to Brāhmaṇas: ``as land given protects in the future (*upari*) the heavenly world which is to be enjoyed by both parties``! The use by the *sūtras* casts no light upon the meaning. Vait. (22. 3) prescribes the verse for use with an offering to the Maruts in the *agniṣṭoma* ceremony [doubtless on account of the word *marutvān*]. In Kauś. (81. 39), this verse alone, so far as appers [but the comm., p. 1525, says vss. 25-29], is combined with 1. 41-43 etc. to accompany the offerings to Sarasvatī at the funeral pile; again (85. 26), vss. 25-37 (the comm. says, 25-35) are used with 2. 24, 26, etc. in connection with the interment of the bone-relics.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[This last use does indeed perhaps cast light on the passage. The previous *sūtra,* 85. 25, with Caland's emendation (l.c., p. 154), reads: *edam barhir* [xviii. 4. 52] *ity asthitas fanuṁ yathāparu saṁcinoti.* I think his emendation receives support from the AV. comm., who says, at vol. vi., p. 224[6], *edam barhir ity ṛcā kule jyeṣṭo `sthīni yathāparu saṁcinuy/t.* If we take *sam-ci* in the sense of `assemble' as used in the phrase `assemble the interchangeable parts of a bicycle or a Waltham watch,' our *sūtra* would then mean, `ehile repeating xviii. 4. 52, he (the dead man's eldest son) assembles a human figure (*tanum*), limb by limb, from the bones (*asthi-tas*), i.e. he makes such a figure out of the bones by assembling them.'–If this be right, then we probably have to infer from the AV. text and from the next *sūtra*, 85. 26, that the eldest son addresses the deities with vss. 25-29, and does so as spokesman of his dead father, represented by the prostrate figure of bones; and that, while uttering vss. 30-35, he addresses his dead father, but does so as speaking for himself.–As to forming a human figure (*puruṣākṛti*) with the bones, cf. further Baudhāyana's *Pitṛmedhāsūtra,* i. 10, especially lines 5, 7, 10, 13 of p. 15, ed. Caland.]

४४३०. धाता मा निर्ऋत्या दक्षिणाया दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २६॥

Let Dhātā protect me from perdition from the southern quarter; arm-moved etc. etc.

४४३१. अदितिर्मादित्यैः प्रतीच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २७॥

Let Aditi with the Ādityas protect me from the western quarter; arm-moved etc. etc.

४४३२. सोमो मा विश्वैर्देवैरुदीच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २८॥

Let Soma with the all the gods protect me from the northern quarter; arm-moved etc. etc.

४४३३. धर्ता ह त्वा धरुणो धारयाता ऊर्ध्वं भानुं सविता द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dhartā the maintainer shall maintain you aloft, as Savitā the light (*bhānu*) to the sky above; to the world-makers etc. etc.

The translation follows the comm. in connecting *ūrdhvam* with what precedes, instead of (as the meter suggests, and as is perhaps rather to be preferred) with what follows it.* The definition by the Anukr. of the meter of these five verses is not very acceptable; the refrain of 25-28 has 35 syllables (12: 12 + 11); the prefixed variable part varies from 12 to 14; 28 has 46 syllables (11 + 12: 12 + 11). [Cf. note to excerpts from Anukr., above, p. 183, top.]

*[There is a clear play of words in *dhartā dharuṇa dhārayātai*, not without conscious reminiscence, perhaps, of the familiar plays in *varaṇo vārayātai* at x. 3. 5 and vi. 85. 1, and in *vār idaṁ vīrayāt3ai varaṇāvatyām adhi* at iv. 7. 1. Moreover, I think that these derivatives of root *dhṛ* make clear reference to *dhruvā diś.*the 'fixed direction' or 'steadfast region,' and that *ūrdhvam* makes similar reference to the 'upward region.' Render perhaps: 'Let the Steadier, steadying, steady you [in the steadfast region], as aloft [that is, in the upward region] Savitā [steadies *or* maintains] the light, the sky above.' Cf. my note, p. 183-45.–Cf. xix. 36, 6 **d.**]

४४३४. प्राच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३०॥

In the eastern quarter, away from approach (?), do I set you in *svadhā;* arm-moved etc. etc.

The phrase pura saṁvṛtaḥ is very doubtful; perhaps it means rather, with the more literal sense of pura and taking -vṛt as from root vṛ, 'before covering up' [so Caland takes it: Todtengebrauche, p. 154-5]; the comm., with his ordinary heedlessness of accent, makes it apple. (as if sagṁvṛtās), rendering it ``formerly covered up`` (pūrvaṁ saṁchāditaḥ); or else, he says, pura is instr. of pur = śarīra 'body,' and it means ``along with your body`` (saśarīra eva san). Kauś. (80. 53) uses the verse (doubtless `` with the (five that follow it) in fixing the body in place on the funeral pile; but he adds in the next rule that Uparibabhrava prohibits it. The comm. takes no notice of any such application.

४४३५. दक्षिणायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३१॥

In the southern quarter, away etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४३६. प्रतीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३२॥

In the western quarter, away etc. etc.

४४३७. उदीच्यां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३३॥

In the northern quarter, away etc. etc.

४४३८. ध्रुवायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३४॥

In the fixed quarter, away etc. etc.

४४३९. ऊर्ध्वायां त्वा दिशि पुरा संवृतः स्वधायामा दधामि बाहुच्युतां पृथिवी द्यामिवोपरि।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ ३५॥

In the upward quarter, away etc. etc.

These six verses, 30-35, have the same refrain of 35 syllables as vss. 25-28; and the prefixed part, variable only in its first word, ranges from 17 to 19 syllables; the definition of the Anukr. is approximately accurate.

४४४०. धर्तासि धरुणोऽसि वंसगोऽसि॥ ३६॥

Dhartā (`maintainer`) are you; maintating are you; bull (*vaṅsaga*) are you.

४४४१. उदपूरसि मधुपूरसि वातपूरसि॥ ३७॥

Water-purifying are you; honey-purifying are you: wind-purifying are you.[1]

---

1. उदपूः उदकस्य पूरयितासि। तथा मधुपूः मधुनो माक्षिकस्य पूरयिता, वातपूः वातस्य प्राणात्मकस्य वायोः पूरयिता असि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. regards both those prose verses (*vajurmantra*) as addressed to Agni, quoting RV. iv. 58. 3 and vi. 16. 39 to prove the applicability to him of the epithets in 36. The *sūtras* make no use of them save by their inclusion in the series 25-37 in Kauś. 85. 26: see above, under vs. 25. The Anukr., in counting the syllables of 36, restores bothe the elided initial *a*'s.

[**Verses 38 and 39** are addressed to the oblation-carts. The rearrangement of the RV. pādas in the AV. text is of such critical interest that it is worth a little space to exhibit the method to the eye.–The *yuje vām* etc. of the RV. seems to be clearly prefatory, and probably few will deny that the RV. order is the more nearly original, and that the AV. order and readings are secondary.2

४४४२. इतश्च मामुतश्चावतां यमेइव यतमाने यदैतम्।
प्र वां भरन् मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने॥३८॥

Both from here and from yonder let them (du.) aid me.

As you (du.) [neut.] went pressing on (root *yat*) like two twins, godloving men (*manuṣa*) bring you forward; sit you, [each] on yours own place, knowing [it];–

[See my added note just preceding the translation of verse 38.]

In this and the three following verses we have the [entire] RV. hymn x. 13, [except its last verse, the fifth, and] except its vs. 1 **d.** [See introduction, page 848, top.] This verse is its 2 **a, b, c** [its **d** follows at the beginning of our next verse], with a pāda prefixed as our a that forms no part of the RV. hymn. The first two verses are addressed to the two *havirdhānas,* or vehicles or vessles in which the soma-stalks are brought to the place of pressing; [cf. our comm., p. 158, and Sāyaṇa on RV.]. The reason of the introduction of the hymn here is altogether obscure (unless it be the occurrence of the word *yama* in 38 b), and Kauś. has no use for it. In **a**, our mss., so far as noted, accent *ma,* but SPP. mentions [only one] among his [as reading *ma*]; and both editions give *mā,* as is undoubtedly correct. RV., in **b**, accents *aitam,* which, of course, is alone grammatically possible; but both AV. editions have *aitam,* with all the mss. TA. (in vi. 5. 1) also has the verse, and differs from RV. only in having *etam:* [so, indeed, the Calc. ed., text and comm., ! *etam* (not *etam,* pron.) can only be an imperative: but the Poona ed., text and comm., has *aitam,* like RV.]. Our text has *sīdatam* in **d,** with RV. and a part of our mss. (not O.Op.R.D.K. [which read badly *-tām*]); but SPP. admits *-tām,* in spite of its inappropriateness, because [*-tam* is supported by] only one of his

2. See RV. x. 13. 1 and 2. AV. xviii. 3. 38 and 39.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

authorities and the comm. [Is the consentaneousness of the mss. in the blundering *-tām* possibly due to a reminiscence of the correct *asīdatām* of the immediately preceding context in TA.? cf. the case at x. 6. 17, and note.] *Vidāne* might be from *vid* `find`; the comm. glosses it with *jānatī*. One might conjecture that *aitam* in **b** is for *ā+aitam* `came,` but neither *pada*-text views it in that way. The verse cannot be made a full *triṣṭubh* without violent resolutions in the first pāda–which is, of course, properly prose. [Considering the textual inaccuracies in the tradition of this passsage, perhaps it is not too bold to suggest the query whether a *mā* has been lost: *itaś ca mā amutaś cāvatām mā* would be a perfect *triṣṭubh* pāda.] Vait. (15. 11) makes vss. 38 and 39 accompany in the *agniṣṭoma* ceremony the driving up of the two *havirdhānas*.

४४४३. स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्व्यं नमोभिः।
वि श्लोक एति पथ्येव सूरिः शृण्वन्तु विश्वे अमृतास एतत्॥ ३९॥

Be you comfortable (? *svāsastha*) for our soma. I yoke for you ancient worship (*Brahman*) with obeisances; the song (*śloka*) goes forth like a patron (*sūri*) on his road; let all the immortals hear that.

[See my added note just preceding the translation of verse 38.]

The verse is pāda **d** of the RV. vs. x. 13. 2 [of which pādas **a, b, c** immediately precede in our AV. text], followed by pādas **a, b, c** of the RV. vs. 1. RV. accents in a *svāsasthe;* [the AV. accent seems wrong;] both *pada*-text divide *su+ās-*. RV. further reads in [its **b**, our] **c**, *etu* and *sūres,* and at the end *amṛtasya putraḥ.* The RV. verse is found also in VS. (xi. 5) and MS. (in ii. 7. 1) with the same readings throughout as in RV.; and in TS. (vi. 1. 1[2]), which reads for our **c** *vi ślokā yānti pathyre `va surāḥ,* and in **d** varies from RV. etc. only by having *śṛṇvanti.* The comm. glosses *svasasthe* with *sukhāsanasthe;* he takes *yuje* as 1st sing., as it is translated above; the form might, of course, be 3d sing., like *duhe, śaye,,* etc. [In **d**, *śṛṇvattu* is a misprint for *śṛṇvattu.*]

४४४४. त्रीणि पदानि रुपो अन्वरोहच्चतुष्पदीमन्वैतद् व्रतेन।
अक्षरेण प्रति मिमीते अर्कमृतस्य नाभावभि सं पुनाति॥ ४०॥

Three steps the form (?) ascended, it went (?) after the four footed one (f.) with its course (*vrata*); it matches the song (*arka*) with the syllable; in the navel of right it purifies.

The translation is purely mechanical, the verse being highly obscure, and its AV. version evidently corrupt. RV. (x. 13. 3) reads in a *pañca* (for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

triṇi) and *aroham,* in **b** *emi* for the absurd *aitat* (apparently a blundering extension* of *ait*), at end of **c** *mimā etam.* and in **d** *adhi* (our *abhi* has to be omitted in translation) *sam punāmi.* It also has in a *rupas,* which SPP. admits in his text on the authority of the majority of his mss. and of the comm. (the latter takes it from root *rup,* and makes it mean *mṛtaḥ puruṣaḥ*); some of our later mss. (O.Op.R.D.) also give it, and it is to be regarded as the preferable reading, if there is such a thing in this case. In **b,** SPP. strangely reads in his *saṁhitā*-text *aitad vr-* and in his *pada*-text *etat,* his *pada*-mss. having *etat* or *ait*–both, doubtless, by accidental misreadings*; the comm., however, gives *etat,* and makes it qualify *vratena,* being itself = *etena !* For *nābhau* in **d** the comm. has *yonau.*

*[If *aitat* is a ``blundering extension of *ait,*`` one does not see why W. calls the *pada*-reading *ait* ``an accidental misreading.``–Meantime, in Oertel`s edition of JUB., published in JAOS. xvi., we find (i. 48, p. 125-6) *sa hai `vaṁ ṣoḍaśadhā``tmānaṁ vikṛtya, sārdhaṁ samait. tad yat sārdhaṁ samaitat, tat sāmnas sāmatvam;* and (iii. 38, p. 197) *tā ṛcaṣ śarīreṇa mṛtyur anvaitat* as due to dittography of the following *tat,* ``were it not for AV. xviii. 3. 40, *anvaitat,* which is protected by the meter.`` Cf. also Henry, *Revue Critique,* 1894, no`s 39-40, p. 146.–See also SPP`s full critical notes upon the verse, p. 160. It may be added that W`s O. gives *padīmaṁnvaitad,* and his Op. *anu: aitat.*]

४४४५. देवेभ्यः कर्मवृणीत मृत्युं प्रजायै किममृतं नावृणीत।
बृहस्पतिर्यज्ञमतनुत ऋषिः प्रियां यमस्तन्वं१मा रिरेच॥४१॥

For the gods he chose death; for this progeny did he not choose immortality (*amṛta*)? Bṛhaspati [as] seer extended the sacrifice; Yama left (*ā-ric*) his dear self (?).

Or, `the dear body (*tanu*).` Here too the variations from the RV. version (x. 13. 4) seem to be corruptions only. RV. has *kam* in **b,** correlative to that in a; for **c** it gives *brhaspatiṁ yajñam akṛṇvata ṛṣim,*[1] and at the end *pra `rirecīt.* The comm. explains *ā rireca* by *samantād riktaṁ niḥsāram mṛtaṁ kṛtavān.* [See Ludwig`s discussion of the verse, *Ueber die kritik des RV.-textes,* Abh. der k. bohmischen Gesellschaft der Wiss., 1889, no 5, p. 46.]

४४४६. त्वमग्न ईडितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वा।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥४२॥

You, O Agni, Jātavedas, being praised, have carried the offerings, having made them fragrant; you have given to the

1. 'बृहस्पतिरकामयत देवानां पुरोधां गच्छेयम् इति। (तै० ब्रा० २.७.१.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Fathers; they have eaten after their wont (? *svadhāyā*); eat you, O god, the presented oblations.

The verse corresponds to RV. x. 15. 12, found also in VS. (xix. 66) and TS. (in ii. 6. 12[5]). [Disregarding *īltto,*] RV. differs only by reading *kṛtvi* at end of b; and VS. agrees with it in this, but has *kavyavāhana* for *jātavedas* in a; [TS. agrees with AV. throughout]. Āp. (in. i. 10. 14) and MB. (ii. 3. 17) have a verse that agrees with this in **b** and **c,** save that MB. has *prā `dāt* for *prā `dās* in c: but their a is *abhūn no dūto haviṣo jātavedāḥ;* and for **d,** Āp. has *prajānam agne punar apy ehi devān,* while MB. reads *p.a.p. ehi yonim.* The second half-verse occurs again below as 4. 65 **c, d.** Kauś. (89. 13) makes the verse, with 4. 88, and with two verses not found elsewhere, accompany the feeding of the fire at the end of the *piṇḍapitṛyajña.* [The forms *avāṭ* and *akṣan* are treated, *Gram.* § 890 a and § 833 **a.** As for the sandhi *ḍhḍh* of the mss., see note to Prāt. i. 94.]

४४४७. आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय।

पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात॥४३॥

Sitting in the lap of the ruddy ones (f.), assign you wealth to your mortal worshiper (*dāśvāṅs*); of that good, O Fathers, present you to your sons; do you bestow (*dhā*) refreshment here.

The verse is found, without variant, as RV. x. 15. 7 and VS. xix. 63. The comm. glosses *aruṇīnām* in a as *aruṇavarṇānām mātṛṇām,* without further explanation. Kauś. does not quote the verse.

४४४८. अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः।

अत्तो हवींषि प्रयतानि बर्हिषि रयिं च नः सर्ववीरं दधात॥४४॥

You fire-sweetened Fathers,[1] come hither; sit on each seat, well conducting ones; eat on the *barhis* the presented oblations, and assign to us wealth having all heroes.

The verse is RV. x. 15. 11 through three pādas, RV. having for d: *athā rayiṁ sarvavīrāṁ dadhātana;* it also reads *atta* [p. *atta*] in c; and three other texts (VS. xix. 59; TS. in ii. 6. 12[2]; MS. in iv. 10. 6) agree throughout with it. The comm., too, gives *atta* and *dadhātana.* The Anukr. does not heed that we need at the end *dadhātana* to make a full *jagatī.* For the use of the verse by Kauś., with 45 and 46 and other verses, see under 1. 51; for its use by Vait., with 45 and other verses, see under 1. 44 51.

---

1. ये वा अयज्वानो गृहमेधिनस्ते पितरोग्निष्वात्ताः (तै० ब्रा० १.६.९.६)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४४९. उपहूता नः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान्॥४५॥

Called to [are] our delectable (*somya*) Fathers, do dear deposits on the *barhis;* let them come; let them listen here; let them bless, let them aid us.

The verse is RV. x. 15. 5, which differs only by omitting the meter-disturbing *nas* in **a.** Other texts (VS. xix. 57; TS. ii. 6. 123; MS. iv. 10. 6) agree with RV.; but TS. combines *te avantu* in **d.** [Our **d** recurs at TB. ii. 6. 16[2].] The use of the verse in Kauś. and Vait. is the same as that of vs. 44. The comm. glosses *nidhiṣu* by *nidhīya māneṣu haviḥṣu.*

४४५०. ये नः पितुः पितरो ये पितामहा अनूजहिरे सोमपीथं वसिष्ठाः।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु॥४६॥

They who, our father`s fathers, who [his] grandfathers, followed after (? *anu-hā*) the soma-drinking, best ones–with them let Yama, sharing his gift of oblations, he eager with them eager, eat at pleasure.

The verse is RV. x. 15. 8 (and VS. xix. 51, which has the same text with RV.); this, however, reads for a: you *naḥ purve pitaraḥ somyasaḥ.* In **b** our text gives, with RV. VS. *anūhire* (RV. p. *anu+ūhire*), but it is by emendation, for all our mss. have *anujahire* or *anūjahire,* p. *anu+ūjahire;* [the actual details seem to be as follows: *anujahire* is given by Bp.P.D., while O.Op.R. have *anujahīre;* and *anujahīre* is given by Bs.M.T., while K. has *anujahīre.*] [SPP`s authorities show the same four varying forms of the word:] he reads *anujahīre,* p. *anujahīre*, although the majority [five] of his *saṁhitā*-authorities and the comm. have the preferable *anujah-* [as against three with *anūjah-*]. Our translation implies the manuscript reading, though it is plainly a corruption of what RV. gives. [Whether we read *anujahīre* (from *anu-hā*) or *anūhire* (from *anu-vah:* Sāyaṇa, *ānupūrvyeṇ.......dattavantaḥ;* Mahīdhara, *anuvahanti;* Weber, `welche nachgezogen sind`), in either case the sense is about the same.] The comm. treats the word as if it came from root *hṛ: anukrameṇa haranty ātmasāt kurvanti.* It looks a little as if the text-makers had in mind the root *jeh,* found in the next verse. The use of the verse with its two predecessors in Kauś. was noted under vs. 44. It is very unsuitably reckoned by the Anukr. a *jagatī*, having only one real *jagatī* pāda; [it scans perfectly as 12 + 11: 11 + 11; the corruption *anujahire* gives **b** 12 syllables, but no true *jagatī* character]. [W`s version of **c** accords with Geldner`s at *Ved. Stud.* i. 170 note.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४५१. ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः।
अग्ने याहि सहस्रं देववन्दैः सत्यैः कविभिर्ऋषिभिर्घर्मसद्भिः॥४७॥

They who thirsted panting among the gods, knowers of offering, praise-fashioned, with songs (*arka*)–come, O Agni, with the thousand god-revering true poets, seers sitting at the *gharma.*

[This verse and the next correspond to RV. x. 15. 9 and 10; but AV. makes the third pāda of 9 change place with the third pāda of 10: cf. the shuffling at xviii. 2. 2 and note.] The RV. verse occurs also in TB. ii. 6. 16[2] and MS. iv. 10. 6. All these read in **d** *kavyaiḥ pitṛbhis* after *satyais;* and TB. has in a *tātṛpus,* and in **b** *hotrāvṛdhas.* Nearly all our mss., but, according to his account, only one of SPP's, accent *ṛṣibhis* in **d.*** The comm. glosses *jehamānās* with *prayatamānās*; his explanation of the strange compound *stomataṣṭa* is in part lost; he understands by *gharma* the *pravargya* soma-offering; and he paraphrases *sahasram* by *aparimitaṁ dhanaṁ yathā bhavati.* This verse and the next are used by Kauś. (87. 22) as explained under 2. 34. *[SPP. plausibly suggests that the *madhyodātta* of *ṛṣibhis* in this vs. and the next is to be accounted for by the *madhyodātta* of the corresponding word in RV., to wit, *pitṛbhis.* If he is right, the case is very probably similar to that of *ṛṣibhyas* at xix. 22. 14 (cf. the *śiṣibhyas* of many mss. in the next vs. !) and to those noted under xiv. 2. 59: other cases at xix. 22. 9, 10; 38. 1 **d.**]

४४५२. ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं तुरेण।
आग्ने याहि सुविदत्रेभिरर्वाङ् परैः पूर्वैर्ऋषिभिर्घर्मसद्भिः॥४८॥

The true, oblation-eating, oblation-drinking [ones], that [go] in alliance (*saratham*) with the gods, with strong (*tura*) Indra–come hitherward, O Agni, with the beneficent, exalted (*para*), ancient seers, sitting at the *gharma.*

The RV., in the corresponding verse (x. 15. 10 **a, b, d,** 9 **c**) [see under our vs. 47], reads *dadhānās* in **b** for *tureṇa*, and *pitṛbhis* in **d** for *ṛṣihis-* which again all our mss., save one (Op.), but of SPP's only one, accent *ṛṣ ihis* (as in 47 d) [see my note marked with a *under 47]. In **c** (see under vs. 47), MS. reads *arvak* (but its *pada*-ms. *arvayṅ*), [while TB. (ii. 6. 16[2]) reads as AV. RV.]. The verse is used in Kauś. only with its predecessor, which see.

४४५३. उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम्।
ऊर्णम्रदाः पृथिवी दक्षिणावत एषा त्वा पातु प्रपथे पुरस्तात्॥४९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Approach (*upa-sṛp*) you this mother earth (*bhūmi*), the wide-expanded earth (*pṛthivi*), the very propitious; the earth (*pṛthivi*) [is] soft as wool to him who has sacrificial gifts; let her protect you on the forward road in front.

The RV., in the corresponding verse (x. 18. 10), reads *yuvatis* for the repetitious *pṛthivi* in **c**, and, at the end of **d**, *nirṛter upasthāt;* and TA. (in vi. 7. 1) agrees in general with RV., but substitutes the [modernized] equivalent form *nirṛtyās*; it also has the real variants *dakṣiṇāvatī* in c] and *upasthe* in d]. SPP. makes no remark on *urṇamradās,*but three of our *pada*-mss. (Bp.D.Kp.] have the blundering division *urṇagṁmradāḥ*, and nearly all our *is susaṁhitā*-mss. (not R.) correspondingly *urṇaṁmradās:* the blunder grows, of course, out of the equivalence in grammatical theory of *mr* and *mmr*. The verse (according to the comm., vss. 49-51) is used [Kauś. 86. 10] with 2, 50 (see under that verse) in covering the bones.

४४५४. उच्छ्वंञ्चस्व पृथिवि मा नि बांधथाः सूपायनास्मैं भव सूपसर्पणा।
माता पुत्रं यथां सिचाभ्येनं भूम ऊर्णुहि॥५०॥

Swell you up, O earth; do not press down; be to him easy of access, easy of approach; as a mother her son with her skirt (*sic*), do you, O earth (*bhūmi*), cover him.

The corresponding verse in RV. (x. 18. 11) has at end of **b** *sūpavañcana*. TA. (in vi. 7. 1) has in a *uchmañcasva* and *vi bādhithās*, in **b** *-vañcana,* and at end of **d** *bhūmi vṛṇu.* We had the latter half-verse above, as 2. 50 **c, d.** The comm. paraphrases *uchvañcasva* with *ucchūnāvayavā pulakitā bhava.* [W. appears to follow the comm. in rendering *uc chvañcasva* by `swell you up.` I do not see why he quit his old version, `open yourself.` In my *Reader,* p. 385, I said ``Note the meaning of *śvañc* [`open itself; receive in open arms (as a maid her lover)`] and its concinnity with the metaphor of *yuvati*`` [of the vs. which precedes alike in RV. and AV.]. At RV. x. 142. 6, Ludwig renders *uc chv-* by `gane empor`: cf. Eggeling`s version of *ucchvañka* and the context at ŚB. v. 4. 19. In neither RV. passage does Sāyaṇa seem convincing.]

४४५५. उच्छ्वञ्चंमाना पृथिवी सु तिंष्ठतु सहस्रं मित उप हि श्रयंन्ताम्।
ते गृहासों घृतश्चुतः स्योना विश्वाहांस्मै शरणाः सन्त्वत्रं॥५१॥

Let the earth kindly remin swelling up, for let a thousand props support (*upa-śri*) it; let these houses, dripping with ghee, pleasant, be forever a refuge for him there (*atra*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[As to *uchvañc-*, see note to vs. 50.] The verse is RV. x. 18. 12, which in **c** reads *bhavantu* or *syonās.* TA. (in vi. 7. 1) has in a *uchmañc-* [so Calc. ed.: Poona has *ucchmañc-*] and *hi* [*tiṣṭhasi*] for *su* [*tiṣṭhatu*]; in **b** it leaves *śrayantām* unaccented (if it be not a misprint); [so Calc.: Poona has it rightly *śray-;*] in **c** it [has *madhu ścuto* for *ghṛtaścuto,* and] omits *syonās* (or *bhavantu*); [and begins **d** with *viśvahā*: so accented in both ed`s, as if it were two words, as in RV. i. 52. 11; 130. 2 (*ahā viśvā*); iii. 54. 22]. The comm. reads in **b** *mithas,* but explains it as if *mitas* (*mīyamānā oṣadhayaḥ*). The Anukr. takes no notice of the extre syllable in **a.**

४४५६. उत्तें स्तभ्नामि पृथिवीं त्वत् परीमं लोगं निदधन्मो अहं रिषम्।
एतां स्थूणां पितरौ धारयन्ति ते तत्रं यमः सादंना ते कृणोतु॥५२॥

I brace up (*ut-stabh*) the earth from about you; setting down this clod (? *loga*), let me take no harm; this pillar do the Fathers maintain for you; let Yama there make seats for you.

The corresponding RV. verse (x. 18. 13) reads in **c-d** *dhārayantu te `trā* [p. *te atra*], and ends with *minotu.* The TA. (in vi. 7. 1) reads *tabhnomi* in a [despite the inter-position of *te*: an interesting variant; cf. *Gram.* § 185 **c,** *ary aṣṭhāt* etc.]; in **b,** it substitutes, as do two or three mss. (including our O.) and the comm., *lokam* [surd] for *logam* [sonant: cf. note to ii. 13. 3]; at the juncture of **c** and **d** it agrees with RV. [*-yantu te `trā*]; and ends with *sadanāt te minotu.* [As to *sadanāt te,* cf. the contrary blunders at xv. 10. 2; xviii. 2. 3, note.] Nearly all the mss. (all save our R. and one of SPP`s) have *riṣan* at end of b; but both editions emend to *riṣam* [as RV. reads]. Our mss. vary in accent between *sthūṇam* and *sthuṇām;* in explanation of *etāṁ sthūṇām,* the comm. says *etām prasiddhāṁ sthūṇāṁ tava gṛhanirmāṇāya.* As a *triṣṭubh,* the verse has really three syllables in excess instead of one. Kauś. quotes it (86. 8) in the ceremony of interment of the bones, with the direction *logān yathāparu,* doubtless `[laying] clods for each several joint`; the comm. does not notice this.

४४५७. इममंग्ने चमसं मा वि जिंह्वरः प्रियो देवानांमुत सोम्यानांम्।
अयं यश्चंमसो दैवपानस्तस्मिन् देवा अमृतां मादयन्ताम्॥५३॥

This bowl, O Agni, do not warp (*vi-hvṛ*); [it is] dear to the gods and the delectable [Fathers]; this bowl here for the gods to drink from–in it let the immortal gods revel.

The RV. has in the corresponding verse (x. 16. 8) *eṣa* for *ayam* in **c,** and at the end *mādayante;* TA. (in vi. 1. 4) reads in a *jīhvaras,* and, like RV., *eṣa* in **c.** The Kauś. (81. 9) makes it accompany the laying of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

iḍā-bowl on the head of the corpse on the funeral pile, when the deceased's sacrificial implements are disposed about him to be burned with him. The irregularity of the verse (12 + 11: 10 + 11 = 44) is unnoticed by the Anukr.

४४५८. अथर्वा पूर्णं चमसं यमिन्द्रायाबिभर्वाजिनीवते।
तस्मिन् कृणोति सुकृतस्य भक्षं तस्मिन्निन्दुः पवते विश्वदानीम्॥५४॥

The bowl that Atharvan bore full to Indra the vigorous, in that he makes a draught of what is well done; in that, soma (*indu*) ever purifies itself.

The comm. supplies *yajñasya* to *sukṛtasya,* and, as subject of *kṛṇoti, ṛtvijāṁ gaṇaḥ*. The verse scans as 8 + 12: 11 + 11.]–[See my note on Part VII., above, p. 848.]

४४५९. यत् ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः।
अग्निष्टद् विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश॥५५॥

What of you the bird (*ṣkuna*) thrust at, the ant, the serpent, or also the beast of prey (*śvapada*), let the all-eating [*viśva-ad*] Agni make that free from disease, and the soma that has entered the Brāhmaṇas.

The verse is RV. x. 16. 6 without variant. TA. has it also, in vi. 4. 2. TA. reads in **c** [for *viśvad* ('all-consuming') *agadam,* the curiously perverted] *viśvād* ('from every') *anṛṇam* [which is glossed by *sarvasmād upadravād ṛṇarahitam upadravarahitam*]. In **d** it has *brāhmaṇam* (also, in the printed [Calc.] text, *āviviśeṣa*; but its comm. [Calc.] explains *brāhmaṇe* and *āviveśa*); [in the Poona ed. the comm. seems to show an alternative reading, either *brāhmaṇe or brāhmaṇam,* glossed by *etadiye brāhmaṇa-śarīre;* and it reads of course *āviveśa*]. [Our *pratīka* is cited by Keśava, p. 368[10], as *yat te kṛṣṇaḥ śakunīty ṛcā*: is *śakunī* a blunder? cf. *idagṁ yat kṛṣṇaḥ śakunis,* vii. 64. 1, 2.]

In Kauś. the verse is used (80. 5) in the very introduction of the *adhyāya,* before the handling of the corpse begins; and Keśava says it is in case the man dies of the bite of a crow or ant or the like; the comm. makes the same condition, and adds that the wounded place is to be burned with fire; this is then probably the meaning of Kauśika's direction *ity avadīpayati.* The verse appears again (83. 20) in connection with the strewing and covering of the bone-relics.

४४६०. पयस्वतीरोषधयः पयस्वन्मामकं पयः।
अपां पयसो यत् पयस्तेन मा सह शुम्भतु॥५६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rich in milk are the herbs; rich in milk is my milk; what is the milk of the milk of the waters, therewith let one beautify (*ṣubh*) me.

[The translation implies (instead of the *śumbhantu* of the Berlin text) the reading *śumbhatu,* which is read by most of SPP`s authorities and some of W`s and adopted by SPP. Two or three of SPP`s and W`s Op., have *śumbhata* (a blend of AV. *śumbhatu* and RV. *śundhata?*). For the misuse of *śumbh* for *śundh,* see note to vi. 115. 3.]. The corresponding verse in RV. is x. 17. 14, which has *vacas* instead of *payas* at end of b; for **c,** the less repetitious *apam payasvad it payaḥ,* and at the end *śundhata.* TS. (in i. 5. 10^2) and TB. iii. 7. 4^7) have again a quite different version: namely, for **b,** *payasvad vīrudhām payaḥ;* for **c,** our c; for **d,** *tena mam indra saṁ sṛja.* Ppp. also has the verse [in xx.] with *vacas* in **b.** Its fomer half appeared above, as iii. 24. 1 **a, b,** likewise with *vacas.* In Kauś. (82. 9), it is used in the ceremonies of the first day after cremation, with strewing tufts of *kuśa*-grass; the comm., however, says instead that it accompanies a bath taken immediately after the cremation of the dead body. The comm. supplies Varuṇa, as god of the waters, for subject of the concluding verb.

४४६१. इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम्।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥५७॥

Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures, let the wives ascend first to the place of union.

This verse (= RV. x. 18. 7; TA. vi. 10. 2) was found above, as xii. 2. 31, where see: it is not used by Kauś. in the book of funeral and ancestral ceremonies.

४४६२. सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन्।
हित्वावद्यं पुनरस्तमेहि सं गच्छतां तन्वा सुवर्चाः॥५८॥

Unite yourself (*sam-gam*) with the Fathers, with Yama, with your sacred and charitable works in the highest firmament; abandoning what is reproachful, come again home;–let him unite himself with a body, very splendid.

The corresponding verse in RV. (x. 14. 8) reads in **c** *hitvaya,* and in **d** *gacchasva,* continuing the general construction of the verse. The first half is found also in TA. (in vi. 4. 2), which has *svadhābhis* for *yamena,* and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

adds after it another *sam*. We had the last pāda above, as 2. 10 **d.** The mss. are divided between *avadyam* and *avadyam* in c; both editions give *avadyam* [with RV.].

४४६३. ये नः पितुः पितरो ये पितामहा य आविविशुरुर्व१न्तरिक्षम्।
तेभ्यः स्वराडसुनीतिर्नो अद्य यथावशं तन्वः कल्पयाति॥५९॥

They that are our father`s fathers, that are [his] grandfaters, that entered the wide atmosphere–for them may the autocratic (*svaraj*) second life today shape our bodies as he will.

The first half-verse we had above as 2. 49 **a, b** [and its prior pāda also at 3. 46]; the second half-verse corresponds to the second half of RV. x. 15. 14 (and VS. xix. 60), but is much corrupted, even to unintelligibility, so that the translation is only mechanical. RV. reads *tebhiḥ svarad asunītim etaṁ yathāvaśāṁ tanvaṁ kalpayasva;* VS. has *tebhyas* and *kalpayāti,* but the rest like RV. The last pāda is identical with vii. 104. 1 **d** above.

४४६४. शं ते नीहारो भवतु शं ते प्रुष्वाव शीयताम्।
शीतिके शीतिकावति ह्लादिके ह्लादिकावति।
मण्डूक्य१प्सु शं भुव इमं स्व१ग्निं शमय॥६०॥

Let the mist be weal for you; let the frost fall down [as] weal for you; O cool one, possessing cool ones; O refreshing one, possessing refreshing ones; may you be with weal a she-frog in the waters; kindly pacify you this fire.

Or, `this Agni.`–Of the ritual use of this verse, the comm. simply says that with it one is to sprinkle the bones of a Brahman with the plants referred to, dipped in water and milk; Kauś. (82. 26) combines it with 3. 5 [doubtless rather 3. 5 and 6: see under 3. 5], in the manner explained under that verse. [Partly because W. overlooked some TA. variants, it seemed necessary for me to rewrite the next paragraph; but I could not easily indicate my changes and additions by the usual ell-brackets.]

The main stock of this verse (pādas c-f) is RV. x. 16. 14 and is the third verse of TA. vi. 4. 1: in both these texts it stands next after the verse which corresponds to our 3. 6 above, namely after RV. x. 16. 13 = TA. vi. 4. 1^2: see note to 3. 6. Considering how closely it is connected with our 3. 6 in sense and in position in those texts, it is strange that it should be so removed from 3. 6 in AV.–In **d** part of the mss. (including our Bp. P.M.I.: also the comm.) read *hladake hladak-;* TA. has *hladuke hladuk-*. For e, RV. has *maṇḍūki: aposu: śam: bhuvaḥ* is no better than a corruption), and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TA., again differently, *maṇḍūkyasu* (as an adjective, supplying *apsu*) *saṁgamaya;* and the comm., finally, *maṇḍūkyā `sya śam gamaḥ* (of which our version, p. *maṇḍūkī: aposū: śām bhava:* moreover, for the *śam* of both ed`s, some of our mss. (O.Op.R.) and one of SPP`s have *sam.* In e, at the end, RV. has *harśaya* and TA. *śamaya:* our *śamaya* is better than either.–To the main stock of the AV. verse are prefixed two pādas which agree nearly with the second half of the next verse but one in TA. (vs. 5: interposed as vs. 4 is matter that corresponds ot our i. 6. 4 and xix. 2. 1. 2): but for our *bhavatu* the TA. has *varṣatu;* and for our *śaṁ te pruṣva*, it has *śam u pṛṣṭhā* (so Calc.: the Poona ed. accepts *pṛṣvā* but gives *pṛṣṭhā* as variant): the comm. glosses *pṛṣvā* with *jalabinduḥ*–For Bloomfield`s discussion, see under vs. 6. Bergaigne comments on the verse, *Rel. Ved.* i. 84, note, ii. 472.

४४६५. विवस्वान् नो अभयं कृणोतु यः सुत्रामा जीरदानुः सुदानुः।
इहेमे वीरा बहवो भवन्तु गोमदश्ववन्मय्यस्तु पुष्टम्॥६१॥

Let Vivasvān make for us freedom from fear, he what is well preserving, quick-giving (? *danu*), well-giving; let these heroes be many here; let there be in me prosperity (*puṣṭa*) rich in kine, rich in horses.

About half of SPP`s mss., and one of ours (Op.), accent at the beginning *vivasvān*. The comm. explains *jīradānus* alternatively by *jīvanasya kartā* and *vayohāner* (as if from *jṛ* `waste away`) *dātā.* [Pāda a is found (with metrical rectification) as noted under vs. 62.] The third pāda is identical with xii. 2. 21 **d.** By Kauś. 81. 48 the verse is used at the end of the cremation ceremony with an oblation on the north; and again (82. 36), vss. 61 and 62 accompany each [separately: see the comm., p. 176[13]] a *sthālīpāka* offering to Vivasvān at the gathering of the bone-relics, while a third offering is made with them both together [82. 37]. And further (86. 17), vss. 61-67 are used with 3. 10 in the interment of the bones (see under the latter verse); the comm. describes it thus: ``in the ceremony of gathering at the cemetery, the manager and all the relatives, standing in the western part of the cemetery, should approach the departed.`` The comm. adds one or two more minor applications. [Verses 61 and 62 are translated by Hillebrandt, *Ved. Mythol.* i. 489.]

४४६६. विवस्वान् नो अमृतत्वे दधातु परैतु मृत्युरमृतं न ऐतु।
इमान् रक्षतु पुरुषाना जरिम्णो मो ष्वे षामसवो यमं गुः॥६२॥

Let Vivasvān set us in immortality; let death go away; let what is immortal come to us; let [him] defend these men until old age; let not their life-breaths (*asu*) go to Yama.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In ŚŚS. iv. 16. 5, and MB. i. 1. 15 are found as the first two pādas of a verse our 62 **b** and 61 **a.** [For the *na aitu* of our 62 **b,** both texts have *mā ā gāt* (the *me* is incongruent with the following *nas*); and for the *vivasvān* of our 61 **a.** both have *vaivasvato,*] thus rectifying the meter. The mss. accent *vivasvān* as in 61 **a.** We need to resolve *mo to mā u* in **d** to make a good *triṣṭubh* pāda; but the Anukr. would apparently read *mo* and balance the lack of a syllable by the redundancy of one in **c.** Possibly *a* is intrusive in **c,** in the meaning was `defend from growing old.` The ritual use of the verse was explained above, under vs. 61.

४४६७. यो दुध्रे अन्तरिक्षे न मुह्ना पितृणां कविः प्रमतिर्मतीनाम्।
तमर्चत विश्वमित्रा हविर्भिः स नो यमः प्रतरं जीवसे धात्॥६३॥

He who maintains himself by his might, like [birds?] in the atmosphere, poet of the Fathers, favorer (? *pramati*) of prayers (*mati*)–him praise you, all-befriended, with oblations; may that Yama give (*dhā*) us to live further on.

The reading in the first pāda is doubtful; our text has *antarikṣeṇa,* but the other edition *-kṣe na.* Bp. and Op. read *antarikṣe: na,* and so, apparently, SPP`s *pada*-mss.; but our D.K. have *-kṣena,* and with it agree our P.M.I., while O.R.T., though they give *na,* do not accent it; SPP`s mss. are somewhat similarly at variance. The commentator`s interpretation is an interpretation of *antarikṣeṇa*; but his text (according to SPP.) reads *-kṣe na.* Only the sense can decide, and that is quite doubtful; the translation ventured above implies *-kṣe na.*The second half-verse occurs again below as 4. 54 **c, d.** One is tempted to understand *viśvamitrās* [so accented in both ed`s with all the authorities] in **c** as `O Viśvāmitras`; but this is so decidedly opposed by the accent and by the short vowel of the second syllable (which is authenticated by the *pada*-reading *viśva+mitrāḥ,* while *viśvamitra* is never divided: see Prāt. iii. 9 and note) that I have not dared to assume it; [but the comm., ignoring these considerations, takes it as voc. For the verse in general,] the comm., as ususal in a trying case, gives no help whatever; he glosses *pramati* with *prakṛṣṭabuddhi,* and *mati* with *mantṛ* or *stotṛ,* in apposition with *pitṛṇām;*and he makes *antarikṣeṇa dadhre* mean (*pitrn*) *antarā kṣāntena lokena dhārayati.*

४४६८. आ रोहत दिवमुत्तमामृषयो मा बिभीतन।
सोमपाः सोमपायिन इदं वः क्रियते हविरगन्म ज्योतिरुत्तमम्॥६४॥

Ascend you to the highest heaven; O seers, be not afraid; you soma-drinkers, soma-drenchers, this oblation is made to you; we have gone to the highest light.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Encouraged by the comm. (*anyān api yajamānān somam pāyayanti*), the translation mends the repetition in **c** by violently taking *-pāyin* as causative to *-pā*.

४४६९. प्र केतुनां बृहता भांत्युग्निरा रोदंसी वृषभो रौरवीति।
दिवश्चिदन्तांदुपमामुदांनडपामुपस्थे महिषो वंवर्ध॥ ६५॥

Agni shines forth with great show (*ketu*), the bull roars loudly to the two firmaments (*rodasī*); [even] from the end of heaven he has attained to me (?); in the lap of the waters the buffalo increased.

The verse corresponds to RV. x. 8. 1, and is also found as SV. i. 71 and in TA. vi. 3. 1. RV. and SV. read in **a** *yāti;* in **b** [which occurs again as RV. vi. 73. 1 **d** also], TA. has *āvir viśvāni* (for *a rodasī*); in **c,** RV. has the far more acceptable reading *antān upamaṅ*, while SV. gives *antād upamam* and TA. *antād upa mam;* [moreover, TA. accents *udanaḍ*]. The AV. mss. are at variance in c; all read *anāt* save our K., which gives *antām; the saṁhitā*-mss. generally have *upamam* (K. *-man*), and Bp. *upa+mām;* but some (Op.D., also T.) and two of SPP's *pada*-mss. have *upa: mam,* with TA., and with the comm.; and this last is implied by the translation, though both editions adopt *upamam,* with SV. [Pischel, *Gottingische Gelehrte Anzeigen,* 1897, p. 811, renders the verse.]

४४७०. नाके सुपर्णमुप यत् पतंन्तं हृदा वेनंन्तो अभ्यचंक्षत त्वा।
हिरंण्यपक्षं वरुंणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ६६॥

As, longing with the heart, they looked upon you, flying up* [as] an eagle in the firmament (*nāka*), golden-winged messenger of Varuṇa,[1] busy (*bhuraṇyu*) bird (*śakuna*) in the lair of Yama.

The RV. has the verse (x. 123. 6), and it is found also in SV. (i. 320 and ii. 1196), TB. (in ii. 5. 8^5), and TA. (vi. 3. 1); all read alike throughout, save that the RV. (not the SV.) *pada*-text has the bad division and accent *abhi: acakṣata.* Our P.M.O. have at the end *bhuraṇyam.* It is noteworthy that vss. 65 and 66, which have no apparent connection with funeral rites, and are not used by Kauś. save in the group 61-67, are found almost together (separated only by our 3. 7) also in the funeral collection of TA. *[W's ``up`` for *upa* may be an oversight: render perhaps `they looked upon you, flying onward (*upa*) [as] an eagle`? Our comm., taking

1. वरुणः खलु सत्यानृतविभागेन प्राणिनां शिक्षकः 'यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यन् जनानाम्' (ऋ० ७.४९.३)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`you` as the dead man, construes, `flying to the eagle`; but is not the verse addressed rather to Agni? cf. Griffith and comm. on TA.–Sāyaṇa, commenting on the RV. vs., says *he vena;* but in his comm. on TB. he says *he pravargyasvāmin:* an interesting diversity of opinion ! Perhaps RV. ix. 85. 11 may throw light on our verse.]

४४७१. इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा।

शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि॥६७॥

O Indra, bring us ability (*kratu*), as a father to his sons; help (*śikṣ*) us in this course (*yaman*), O much-invoked one; may we, living, attain to light.

The verse is RV. vii. 32. 26, found also as SV. i. 259; ii. 806, and TS. vii. 5. 74; the only variant anywhere is that TS. has *no as-*, unlingualized, in **c.** The comm. glosses *yamani* with *saṁsāragamane,* and *śikṣa* by *anuṣ ādhi.*

४४७२. अपूपापिहितान् कुम्भान् यांस्ते देवा अधारयन्।

ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥६८॥

What vessels covered (*api-dhā*) with cakes the gods maintained for you, be they for you rich in *svadhā,* rich in honey, dripping with ghee.

The verse is repeated below as 4. 25. Only one of our mss. and one of SPP`s accent *adhārayan;* [but one of SPP`s at 4. 25 also accents *adhā-*].

४४७३. यास्ते धाना अनुकिरामि तिलमिश्राः स्वधावतीः।

तास्ते सन्तु विभ्वीः प्रभ्वीस्तास्ते यमो राजानु मन्यताम्॥६९॥

What grains I scatter along for you, mixed with sesame, rich in *svadhā,* be they for you abundant (*vibhu*), prevailing; them let king Yama approve for you.

According to the comm., the grains are roasted barley; and *anu manyatām* means `assent to yours enjoying`; [at 4. 26 he says *tā dhānās tava bhogāya....anujānātu.* It depends on Yama`s favor, says Weber, *Sb.,* 1896, p. 276, whether the dead man may have the benefit of his viaticum, or not.] The verse is nearly identical with 4. 26, and is precisely identical with 4. 43. Its meter is (9 + 8: 8 + 12.] rather irregular, and lacks a syllable of being full measure. [With an easy double sandhi in a (*dhānānu-*) and the resolutions *taās* and *rājā anu* in **d,** it scans very well as 8 +: 8 + 12.] Kauś. (85. 27) directs that grains be scattered` with verses

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that have the sign (*saliṅga*)`; and Keśava states these verses to be the two that begin *yās te dhānās* (doubtless 3. 69 [= 4. 43] and 4. 26, since 3. 70 is evidently not *saliṅga*), also 4. 32 and 33, and another not found in the text; the comm. says that such grains are to be put upon the bones with the two vss. that begin with *yās te dhānās,* [by which he seems to mean 3. 69 (= 4. 43) and 4. 26 rather than 3. 69 and 70: at any rate, he immediately cites 3. 70 for another use].

[It is hardly doubtful that the black variety of sesame (*kṛṣṇatila*) is meant here, and that it is used, like the black rice and black victim, on account of its color: Pischel, GGA., 1897, p. 813. Pischel`s view is confirmed by the fact that, if an offering to the Manes is performed apropos of some joyful occurrence in the family, barley is substituted for sesame: so Śrāddhakalpa, iv. 5, as cited by Caland, *Totenverehrung,* p. 37.]

४४७४. पुनर्देहि वनस्पते य एष निहितस्त्वयि।
यथा यमस्य सादन आसातै विदथा वदन्॥७०॥

Give back, O forest tree, him who is deposited here with you, that in Yama`s seat he may sit speaking counsels.

Two of our *pada*-mss. (Bp.Kp.) read *vidatha* in **d.** The verse is repeated, according to Kauś. (83. 19), when the bone-relics are removed from the root of a tree, at which they had been for some time deposited: the comm. adds ``provided they have been previously so deposited.`` It reads more as if it were originally addressed to the (hollowed) tree in which a corpse is buried (in which case, *tvayi* ought to be rendered `in you`). [With regard to *vanaspate,* see my note to 2. 25, above: and as to *vidathā,* see Geldner, ZDMG. iii. 735.]

४४७५. आ रभस्व जातवेदस्तेजस्वद्धरो अस्तु ते।
शरीरमस्य सं दहाथैनं धेहि सुकृतामु लोके॥७१॥

Take hold, O Jātavedas; let they seizure (*haras*) be with sharpness (*tejas-*); his body do you consume; then set him in the world of the well-doing.

Or (in b) `let your flame be brilliant.` The verse is used [Kauś. 81. 33] with 2. 4 and others (see under 2. 4) at the lighting of the funeral pile.

४४७६. ये ते पूर्वे परागता अपरे पितरश्च ये।
तेभ्यो घृतस्य कुल्यैतु शतधारा व्युन्दती॥७२॥

What Fathers of yours went away earlier and what later, for them let there go a brook of ghee, hundred-streamed, overflowing.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The second half of the verse is nearly identical with 4. 57 **c, d** below. The mss. are not agreed about *kulyai `tu* [so both ed`s]: some (including our R. and [one or] two of SPP`s) read *kulye `tu*. Our Bp. has *kulya ; etu;* but Op. accents *-ya,* and Kp. has *kulya+etu.* The noun is elsewhere accented *kulya,* and hence our text ought doubtless to be *kulyāt`tu* [so SPP`s B.]. The verse is twice used with 4. 57 in Kauś.: once (86. 2) in the ceremony of interment of the bones, on filling a dish (*caru*) with butter and honey and depositing it by the head [see note to 4. 16]; and again (88. 17), in the *piṇḍapitṛyajña*, on smearing the *piṇḍas* with sacrificial butter.

४४७७. एतदा रोह वयं उन्मृजानः स्वा इह बृहदु दीदयन्ते।
अभि प्रेहि मध्यतो मापं हास्थाः पितृणां लोकं प्रथमो यो अत्र॥७३॥

Ascend you this, gaining (*ud-mṛj*) vigor (*vayas*); yours own [people] shine here greatly; so forth, to [them],–be not left behind midway–to the world of the Fathers that is first there.

Nearly all the mss. (all save our I.O.R., and one or two of SPP`s) accent in a *unmṛjanas,* which our edition accordingly reads; SPP. makes the proper emendation to *-jānas* (cf. *mṛjānās,* vs. 17, note). The comm. glosses *vayas* with *antarikṣam*, because *viyanti gacchanty asmin !* and then of course makes it the object of *ā roha,* explaining *unmṛjānaṣ* as *śarīrād utkramaṇena svātmānaṁ śodhayan.* For the use of the verse in Kauś. 85. 24, with 2. 37, see under the latter. [Cf. p. 848, 8.]

[Here ends the third *anuvāka,* with 1 hymn and 73 verses. The quoted Anukr. says *saptatis tryadhikā paraḥ:*]

4. [Funeral verses.]

[Notes to the Anukramaṇī-excerpts.] [1][In giving this item, the Anukr, repeats the half-śloka from the Old Anukr., given at p. 814.] [2][The mss. read *namo vaḥ pitara iti pitṛdevatyam: ādyā* (vs. 81) *prājāpatyānuṣṭ up* etc. By using the neuter *-devatyam,* perhaps the Anukr. means the whole decad-*sūkta* (the 28th), except vss. 88 and 89.] [3][Verses 43 and 25 were defined by the Anukr. under 3. 69 and 3. 68, and the definitions are not repeated here.] [4][In stating that vss. 71-86 are *I-av.,* the Anukr. uses the.....*itiprabhṛti....ityātas* that appears at Kauś. 81. 44 ; cf. 85. 26 and 86. 17, where also we have the strange *ityātas.*]

[Parts of the hymn are prose: vss. 27, 67-68, 71-74, and 76-87: so Whitney, Index, p. 6. As to vs. 75, it is hard to say whether the fact that it scans easily is significant or not. Perhaps we have here a mere casual lapse into meter (cf. p. 772, 5); or it may be that the *mantra,* as the first of the sequence to which it belongs, is intentionally metrical, while the *ūhas*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of vss. 76 and 77 destroy the rhythm of those vss. The comm., p. 240^{20}, lumps the whole decad-*sūkta,* vss. 71-80, together, and says *etat sūktaṁ sarvṁ yajurmantrātmakam.*]

[Only one verse (49) is found in Paipp. As to the significance of the occurrence, see under vs. 49.]

[**Ritual uses.**–The Vaitāna naturally makes few citations from this hymn: vs. 59 is used in the *agnyādheya;* and vss. 28 and 75-77 in the *agniṣṭoma.* But in the *sākamedhā,* particularly in the offering to the manes (Vait. 9. 8) in one of the seasonal sacrifices, vs. 71 finds application; as also, I suspect, vss. 72 and 73, though the latter are not so recognized by Garbe. Something like two thirds of the verses find use in Kauś., and those uses are all in the eleventh *adhyāya,* the *pitṛmedhā* and *piṇḍapitṛyajña,* as noted above, p. 814, end. Verse 48 constitutes no real exception. For all ritual uses, see under the verses.]

[**The provenience of the material of this hymn.**–Whereas in the preceding three hymns a very large or a large part of the verses are found also in RV., in this hymn only a small part, to wit 12 verses out of 89, are so found. However much or little weight is to be laid on the fact that these 89 verses are called a ``hymn,`` the hymn is, at any rate, the longest in the AV. In general, the collection looks as if it were made of after-gleanings from the stock material of tradition (cf. Weber, *Sb.* 1896, p. 278); although indeed some parts of it appear to be the reflex of what we may well regard as very ancient elements in the ritual: such are the giving of the viaticum to the dead (vss. 16 ff.) and the invocation of the ancestors (vss. 75-77) and so on. The relation of the order of occurrence in the AV. text to the order of use in the ritual is obscure and in part indeterminable. But a reason for the arrangement is sometimes to be found: thus the practices that go with vss. 51 and 52 are separated in the ritual; but the vss. are set together in the text because of several notable surface-resemblances between them.–The RV. verses are as follows:

our 28 = RV. x. 17. 11	our 59 = RV. vi. 2. 6
our 29 = RV. x. 107. 4	our 60 = RV. ix. 86. 16
our 45 = RV. x. 17. 7	our 61 = RV. i. 82. 2
our 46 = RV. x. 17. 9 ab 8 cd	our 69 = RV. i. 24. 15
our 47 = RV. x. 17. 8 ab 9 cd	our 88 = RV. v. 6. 4
our 58 = RV. ix. 86. 19	our 89 = RV. i. 105. 1

The verse that recur in the sixth *prapāṭhka* of the TA. (if we count those in TA. vi. 8 as five: see note to vs. 16) also number about a dozen: to wit, 16 ff., 28, 30, 34, 35, 51, 55, 57.]

[For the purpose of the following discussion, the hymn may be divided into Parts; of which only some, not all, are of critical significance.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Part I., verses 1-25.–Refers in general to the *ignis rogalis* and its belongings and is treated as a ritual unit by Kauś. 81. 45.

Part II., verses 16-27, and 28.–Offering of the viaticum for the dead: cakes, with milk, etc. etc.; then sesame.–The unity of vss. 16-24 is sufficiently marked by their external form alone. Verse 28 seems to me to belong to this part, and to be appended for use as an expiation in case of any spilling of the liquids of the foregoing libations: cf. TA. comm., *vikṣarantam abhimantrayate* etc.

Part III., verse 29-44.–This seems to me to be in general essentially a continuation of Part II., but with certain disturbing elements. The water poured on the bones (29-30, but also 36), the garment (31), the black sesame (32-34, but also 43), and the *vānya* cow's milk (35) may well be taken as parts of the dead man's viaticum. If vs. 42 be part of the *dhuvana* (Caland), it is not far in time from the viaticum ceremony, I suppose. But the ritual use of 44 (corpse on cart) certainly precedes the cremation; while that of vss. 38-41, if rightly reckoned to the *piṇḍa* ceremony (so comm.), may well follow it by a long interval. As for vs. 37, see under the verse.

Part IV., verses 45-47.–To Sarasvatī with the Fathers, RV. x. 17. 7-9, recurring as Part VII. of hymn 1. The *tṛca* is a ritual unit, used (so comm.) immediately after the cremation.

Part V., verses 48-70.–Verse 48 and the group 58-60 and vs. 67 and vs. 70 find no use in Kauś. The comm. assigns a use to 48, but only by a blunder; and the group he perhaps considers as a part of the *pitṛmedhā* ritual; and in reporting the use of 66, he groups with it 67.–Vss. 49 and 50 stand side by side in Kauś.: with 49 the liturge takes the two bullocks that drew the hearse, and with 50 he accepts his fee. Vs. 51 goes with the strewing of *darbha* on the pyre: and 52 would seem (see under 52) to belong with it, but is put to a use quite different and later in natural order, the forming of a human figure with the bones (Kauś. 85. 25). If the latter use be the correct one, then the acts that go with vss. 53 and 54 (covering bones with *palāśa* and stones) form a reasonable sequel to it; although, to be sure, they also form a sequel to vs. 36 (besprinkling of the bones), both naturally and in the text of Kauś. If I am right in understanding vs. 55 to accompany the patting of the grave-mound (see under 55), then the piling thereof (with vss. 66 and 67) mush intervene between 54 and 55. Vs. 56, a symbolical taking of his hereditament by the oldest son, must belong to an earlier stage of the proceedings. One use of 57 is in the viaticum ceremony (described under vs. 16); the other is in the much later *piṇḍa* or cake ceremony (described undr vs. 16); the other is in the much later *piṇḍa* or cake ceremony. Here too, if anywhere (but see under 58), belongs the group 58-60; and the group 61-65, with 68, seems to belong also to the same cakes; 62, strewing of sesame on the *barhis;* 63,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dismissal of the Fathers; 64, offering of grains with the pot-offering noticed below under Part VI.; 65, the "withdrawal of the fires," apparently the ultimate act in this connection). Vss. 66 and 67 (mound-piling) were mentioned above; and so was 68, which clearly suits the action immediately preceding that of 62. Vs. 69 accompanies a much earlier act, the expiatory bath taken just after the cremation. Vs. 70, which has no use in Kauś., seems to me to be put here because, like 69, it contains a prayer for release from the bonds of Varuṇ.

Part VI., verses 71-87.–All this passage of unbroken prose (but see p. 869, 5) belongs to the *piṇḍapitṛyajna*. The comm., p. 2419, aptly notes that offerings to the gods are announced with *svahā* and *vaśāṭ* and those to the Fathers with *svadhā* and *namas*. This Part falls naturally into 5 subdivisions, each with its own manifest unity:

subdivision 1 = verses 71, 72, 73, 74;

subdivision 2 = verses 75, 76, 77;

subdivision 3 = verses 78, 79, 80;

subdivision 4 = verses 81, 82, 83, 84, 85;

subdivision 5 = verses 86, 87.

Subdivision 1 and 3 accompany the ceremony of strewing three handfuls [of grain? *trīn adhomuṣṭīn*, *Keś.*], and they dovetail each into the other in such wise that they are used (Kauś. 87. 8) thus: 71, with 73 or 79; 74, with 80. Thus the second handful is strewn while the liturge repeats *idaṁ "somāya pitṛmate svadhā"* (72) either with *pitṛbhyaḥ somavadbhyaḥ* (73) or else with *pitṛbhyo antarikṣasadbhyaḥ* (79). The appropriateness of the linkage in each of the three cases is palpable. The second use of the *mantras* of subdivisions 1 and 3 is with the pot-offering (Kauś. 88. 1-4).–Then comes (88. 11) the offering of the cakes with subdivision 2 (*piṇḍapradānamantrā evam āmnāyante*: comm.). These first three subdivisions are clearly triplets; and their symmetry is marred only by vs. 73, which is simply an alternative of vs. 79, awakwardly interjected after vs. 72 for lack of a better place.–Subdivision 4 consists of doublets (5 in all): to wit, 8 ascriptions of homage to the Fathers' various attributes, 4 expressed by nouns and 4 by substantival relative clauses, and a final doublet (85) with *namas* and *svadhā*.–Subdivision 5 consists of 2 entirely symmetrical 4-membered *mantras,* the prior one relating to yonder world, the latter to this.

Part VII., verses 88 and 89.–Verses 88 accompanies the laying on of fuel just before the final withdrawl of the fires (explained under 65). Why the Tritaverse, 89, should be here, is, as Whitney observes very obscure.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[४ - पितृमेध सूक्त]

[ऋषि- अथर्वा। देवता- यम, मन्त्रोक्त, ८१-८७ पितरगण, ८८ अग्नि, ८९ चन्द्रमा। छन्द- त्रिष्टुप्, १,४,७,१४,३६,६० भुरिक् त्रिष्टुप्, २, ५, ११, २९, ५०-५१, ५८ जगती, ३ भुरिक् अतिजगती, ६ पञ्चपदा शक्करी, १२ महाबृहती, १३ त्र्यवसाना पञ्चपदा शक्करी, १६-२४ त्रिपदा भुरिक् महाबृहती, २५, ३१-३२, ३८, ४१-४२, ५५, ५७, ५९, ६१ अनुष्टुप्, २६ विराट् उपरिष्टाद् बृहती, २७ याजुषी गायत्री, ३३, ४३ उपरिष्टाद् बृहती, ३९ पुरोविराट् आस्तार पंक्ति, ४९अनुष्टुब्गार्भा त्रिष्टुप्, ५३ पुरोविराट् सतः पंक्ति, ५६ ककुम्मती अनुष्टुप्, ६२ भुरिक् आस्तार पंक्ति, ६३ स्वराट् आस्तार पंक्ति, ६६ त्रिपदा स्वराट् गायत्री, ६७ द्विपदा आर्ची अनुष्टुप्, ६८, ७१ आसुरी अनुष्टुप्, ७२- ७४, ७९ आसुरी पंक्ति, ७५ आसुरी गायत्री, ७६ आसुरी उष्णिक्, ७७ दैवी जगती, ७८ आसुरी त्रिष्टुप्, ८० आसुरी जगती, ८१ प्राजापत्या अनुष्टुप्, ८२ साम्नी बृहती, ८३, ८४ साम्नी त्रिष्टुप्, ८५ आसुरी बृहती, ८६चतुष्पदा ककुम्मती उष्णिक्, ८७ चतुष्पदा शङ्कुमती उष्णिक्, ८८ त्र्यवसाना पथ्यापंक्ति, ८९ पञ्चपदा पथ्यापंक्ति।]

४४७८. आ रोहत जनित्रीं जातवेदसः पितृयाणैः सं व आ रोहयामि।
अवाड्ढव्येषितो हव्यवाह ईजानं युक्ताः सुकृतां धत्त लोके॥ १॥

Ascend to [your] generatrix, you Jātavedases; by [roads] that the Fathers travel I make you ascend together; the offering-carrier, sent out, has carried the offerings; united (*yukta*), set you him who has sacrificed in the world of the well-doing.

The translation implies emendation in a to *jātavedasas,* though all the mss., and hence both editions, read *jātav-*; all, also, accent in c *havyavahas,*[1] and SPP. has that in his text; our edition makes the obviously necessary emendation to *-vāhas* [cf. the opposite error in vs. 10]. All our *saṁhitā*-mss. [see Prāt. i. 94, note] make in c the false combination *avāḍh ḍh-*; SPP. says nothing of his, and both editions have correctly *avāḍ ḍh-*, Our O.Op.R., and one of SPP's mss., read in c *iṣita;* the comm. also has it, explaining it with *iṣitāny iṣṭāni.* The com. also understands *jātavedasas* as vocative (probably, after his manner, simply disregarding the accent); he explains *janitrīm* as *svotpādikām araṇim;* and the Kauś. (80. 23) takes the same view: *iti pṛthag araṇīṣv agnīn samāropayanti;* but its correctness as original sense of the verse may be strongly questioned. The comm. explains *ā rohata* by *śaktyātmanā*

1. हव्यं दैवं वहतीति हव्यवाहः अग्निः। हव्यवाहनः कव्यवाहन इति।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

praviśata; and describes the *samāropaṇa* as taking place ``because of the absence of any further ceremonies to be performed by him, being now dead, by help of the fires.`` In the comm`s *viniyoga* he says simply *araṇidvayam agnau pratāpayet.* All this is in the case of a person who has died away from home. But vss. 1-15 are also used nearly at the end of the cremation ceremony (Kauś. 81. 45), with the direction *ity āhitāgnim* (Keṣ. adds *upatiṣṭhate*), [and the comm fills out the direction thus: *citistham āhitāgnim pretam upatiṣṭheta*]. The verse, as a *triṣṭubh,* is redundant by a syllable [in **a**, which is thus a good *jagatī*-padā: and also by one in **d**, which, however, by reason of its *triṣṭubh* cadence, is neither one thing nor the other].

४४७९. देवा यज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि।
तेभिर्याहि पथिभिर्देवयानैर्यैरीजानाः स्वर्गं यन्ति लोकम्॥ २॥

The gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake, the ladles (*sruc*), the implements (*-ayudha*) of sacrifice; with them go you by roads that the gods travel, by which they that have sacrificed go to the heavenly (*svarga*) world.

The word *srucas* in **b** is shown by the meter to be probably an intrustion, and it is superfluous as regards the sense. [The excision of *havis* would give a better cesura.] The verse is, of course, in no way a real *jagatī*. Kauś. (81. 10) directs it to be used as a sacrificial cake is laid on the breast of the corpse on the funeral pile; the comm. takes no notice of this.

४४८०. ऋतस्य पन्थामनु पश्य साध्वङ्गिरसः सुकृतो येन यन्ति।
तेभिर्याहि पथिभिः स्वर्गं यत्रादित्या मधु भक्षयन्ति तृतीये नाके अधि
वि श्रयस्व॥ ३॥

Look you happily (*sādhu*) along the road of righteousness, by which go the Aṅgirasas, well-doers; by those roads go you to heaven (*svarga*), where the Ādityas feed on honey; spread you out upon the third firmament.

The last pāda we had above as ix. 5 8 **d.** Our O.Op.R., and one or two of SPP`s mss., read *tebhyas* at beginning of **c**. The comm. explains *viśrayasva* in e by *viśritaḥ pratiṣṭhito bhava.* The metrical description of the Anukr. fits the verse, if we [decline to make two of the three easy resolutions (in **c** and d) by which the verse reads as five good *triṣṭubh* pādas].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४८१. त्रयः सुपर्णा उपरस्य मायू नाकस्य पृष्ठे अधि विष्टपि श्रिताः।
स्वर्गा लोका अमृतेन विष्ठा इषमूर्जं यजमानाय दुह्राम्॥४॥

Three eagles (*suparṇā*)... upon the back of the firmement (*nāka*), at the summit (*viṣṭāp*) are set (*śritā*); let the heavenly (*svargā*) worlds, filled (?) with *amṛta*, yield (*duh*) foor, refreshment to the sacrificer.

The *pada*-text reads in a *māyu iti,* which is, I presume, intended to mark the word as a locative: see Prāt. i. 74 and note upon it. The comm., however, understands it as dual, and explains it as meaning *māyumantau śabdakāriṇau vāyūparjanyau,* because Vāyu and Parjanya are noisy in connection with clouds; for *upara,* by Nirukta 2. 21, means `a cloud`; and the three eagles are Agni, Sūrya, and Soma! and general sense being that Vāyu and Parjanya are set over the world of the atmosphere, and the other three over the heavenly world! In **c**, the translation follows the comm. [and Whitney`s P.M.I. and one of SPP`s mss.] in reading *viṣṭas* instead of *viṣṭhas* (p. *viosthaḥ*); it is glossed with *vyāpatāḥ pūrṇāḥ.* Neither this verse nor the preceding is quoted by Kauś., nor has either a *viniyoga* indicated in the comm.

४४८२. जुहूर्दाधार द्यामुपभृदुन्तरिक्षं ध्रुवा दाधार पृथिवीं प्रतिष्ठाम्।
प्रतीमां लोका घृतपृष्ठाः स्वर्गाः कामंकामं यजमानाय दुह्राम्॥५॥

The sacrificial spoon (*juhu*) sustains the sky, the offering spoon (*upabhrt*) the atmosphere; the ladle (*dhruva*) sustains [*dhṛ*] the earth, the support (*pratiṣṭha*); to me (?) let the worlds, ghee-backed, heavenly (*svarga*), yield every desire for the sacrificer.

The reading and sense at the beginning of **c** are very doubtful; the *pada*-mss. all give *pratiomam,* as if it were accusative of *pratima;* most of the *saṁhitā*-mss. have *pratīmam* (our Bs. has *pratimam* [!], and P.M. *pratimam;* T. has *pratīmam*), and it is quoted in the comment to the Prāt. (ii. 35: so the ms.) as the same [that is, I presume, in the form *pratīmām*]. SPP. emends to *pratī `mam,* since, with his usual disregard of the accent, the comm. so reads, explaining *imām* as referring to *pṛthivīm*; our edition has *pratimam,* with the majority of our earlier mss. The translation implies *prati mam,* simply on account of superior intelligibility; doubtless the true AV. reading is *pratīmam.* Simply *yrati* would rectify the meter, and give a yet better sense. The verse (13 + 11: 12 (11?) + 11 = 47) is, of course, no proper *jagatī*. This and the verse next following are used, according to Kauś. 81. 7, as the sacrificial utensils are laid about and upon the body, to be burned with it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४८३. ध्रुव आ रोह पृथिवीं विश्वभोजसमन्तरिक्षमुपभृदा क्रमस्व।
जुहु द्यां गच्छ यजमानेन साकं स्रुवेण वत्सेन दिशः प्रपीनाः सर्वा धुक्ष्वाहृणीयमानः॥ ६॥

O ladle, ascend the all-nourishing earth; stride, O offering spoon, to the atmosphere; O sacrificial spoon, go to the sky (*div*) in company with the sacrificer; with the little spoon (*sruva*) [as] calf, milk you all the teeming, unirritated quarters.

The mss. in general strangely accent the two vocatives in a and **b** on the final syllable; all ours (save Op.s.m.), and all but one or two of SPP's, have *dhruve* (*-va* in *saṁhitā*); all ours (save Op.), and nearly all SPP's have *upabhrt;* all ours [save Bs.] and most of SPP's, however, accent *juhu* correctly in **c** (but P.I. have *juhū,* and M. has *juhū*); both editions make the necessary corrections. At the end, SPP. gives in his text *ahṛṇīyamānaḥ,* with the great majority of his authorities, and with the comm.* Of our mss., only O.s.m.Op.D.R.p.m. give *-naḥ,* while O.p.m.R.s.m. have *-nāḥ;* the reading *-nāḥ* is, in my opinion, decidedly the preferable one; it is the quarters that kindly make no resistance to being milked. According to the comm., the *adhvaryu,* at time of sacrifice, holds the *upabhṛt* in his left hand, and makes oblation with the *juhū* in his right. The verse (13 + 11: 12 + 11 + 9 = 56) counts as the Anukr. describes it. Its ritual use was given under the preceding verse. *[The comm. assumes a very harsh change to the direct address and applies *ahṛṇ-* to the sacrificer: *atha pratyakṣavad uktiḥ: evaṁ srugbhir lokatrayam prāpito yajamānas tvam ahṛṇīyamānaḥ.*]

४४८४. तीर्थैस्तरन्ति प्रवतो महीरिति यज्ञकृतः सुकृतो येन यन्ति।
अत्रादधुर्यजमानाय लोकं दिशो भूतानि यदकल्पयन्त॥ ७॥

By fords they cross the advances (*pravat*) called the great ones, by what [road] the sacrifice-makers, the well-doers, go; there did they set a would for the sacrificer, when they arranged the quarters, the creatures (*bhūta*).

[Or, 'By crossings (*tīrtha*) they cross (*tṛ*).'] The comm. explains *pravato mahir iti* by *prakṛṣṭā mahatīr āpadaḥ....evam;* it also makes *diśas* and *bhūtani* in **d** the joint subject of *akalpayanta,* having before taken *adadhus* as an imperative (*vidadhatu*)! Though the verse is obscure, the probabilities are doubtless in favor of the translation as given. [Pāda a seems to be a reminiscence of 1. 49, above, or RV. x. 14. 1. Pischel renders the vs., *Ved. Stud.* ii. 74.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४८५. अङ्गिरसामयनं पूर्वो अग्निरादित्यानामयनं गार्हपत्यो दक्षिणानामयनं दक्षिणाग्निः।
महिमानमग्नेर्विहितस्य ब्रह्मणा समङ्गः सर्व उप याहि शग्मः॥ ८

The track (*ayana*) of the Aṅgirasas is the eastern fire; the Ādityas track is the householder`s fire; the track of the sacrificial gifts is the southern fire; do you, with your limbs, whole (*sarva*), powerful (? *śagma*), go to the greatness of Agni [as] disposed by *Brahman.*

Both in this verse and in the next, most of our mss. accent falsely *dakṣiṇāgnis;* SPP. reports it of only one of his, and only in vs. 9. The comm. glosses *śagma* with *sukhita.* The verse (11 + 11 + 11: 13 + 11 = 57) counts short of what the Anukr. describes it (*atiśakvarī* = 60 syll.).

४४८६. पूर्वो अग्निष्ट्वा तपतु शं पुरस्ताच्छं पश्चात् तपतु गार्हपत्यः।
दक्षिणाग्निष्टे तपतु शर्म वर्मोत्तरतो मध्यतो अन्तरिक्षाद् दिशोदिशो अग्ने परि पाहि घोरात्॥ ९॥

Let the eastern fire burn (*tap*) you happily (*śam*) in front; let the householder`s fire burn happily behind; let the southern fire burn refuge, defense for you; from the north, from the midst, from the atmosphere, from each quarter, O Agni, protect him round about from what is terrible.

[Cf. vs. 11.] As to the accent of *dakṣiṇāgnis* in **c**, see under vs. 8. The funeral pile is separately, but simultaneously, kindled from each of the sacrificial fires. To make the verse *bhurij*, we have to commit the violence of scanning *agne* instead of `*gne* in the last pāda (so 12 + 10: 12 + 11 + 12 = 57). [The *a* of *agnis* in a and that of *agne* in e are of course to be elided. The insertion of another *tvā* in **b** after *śam paścāt* rectifies the meter. In **c** we have perhaps to tolerate 5 pre-cesural syllables; but with this reservation and the rectification in **b**, all 5 pādas are faultless *triṣṭ ubhs.*]

४४८७. यूयमग्ने शंतमाभिस्तनूभिरीजानमभि लोकं स्वर्गम्।
अश्वा भूत्वा पृष्टिवाहो वहाथ यत्र देवैः सधमादं मदन्ति॥ १०॥

Ye, O Agni, having become back-carrying (? *pṛṣṭivah*) horses, shall with most healthful forms (*tanu*) carry him that has sacrificed to the heavenly (*svarga*) world, where they revel in common revelry with the gods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The doubtful word in this verse is *pṛṣṭivāhas*, (as both editions read). All our mss. save one (Op.), and the majority of SPP`s, accent *pṛṣṭivāhas*, as if nom, sing, of *-vāha*, apparently by an error the opposite of that committed in vs. 1. Two of our later collated mss. (Op.R.), and one of SPP`s by correction [as if to correspond with *-vāhas*], have *aśvas* before it; and the comm. also reads *aśvas*, with *praṣṭivāhas*, explaining that *praṣṭ i* is a chariot of the gods, harnessed with three horses, of which one is in front and two behind; and a *praṣṭivāha* horse is, of course, one that draws such a chariot. [Cf. vi. 102. 2 and note.] [Four] of our mss. [Bs.M.I.T.], but only one of SPP`s, leave *madanti* unaccented at the end; [Whitney`s Bp.O.Op.R.K. accent it, as it should be]; the comm. reads instead *madema*. The Anukr. passes without notice the deficiency of a syllable in **b.**

४४८८. शर्मग्ने पश्चात् तप शं पुरस्ताच्छमुत्तराच्छमधरात् तपैनम्।
एकस्त्रेधा विहितो जातवेदः सम्यगेनं धेहि सुकृतामु लोके॥ ११॥

Burn (*tap*), O Agni, happily behind, happily in front; burn him happily above, happily below; being one, O Jātavedas, triply disposed, set him collectedly (*samyak*) in the world of the well-doers.

[Cf. vs. 9.] The adverbs translated `behind` etc. might with at least equal propriety be rendered `on the west,` `on the east,` `on the north,` and `on the south.` Nearly all our mss. (not Bs. I.), and half of SPP`s [have the impossible] accent *jātavedas* in c; and a few (including our O.R.) have at the end *lokam*. [Although *samyag enaṁ* must pass for the true AV. reading, one cannot forbear to query whether it has not displaced an original *samyak taṁ*.]

४४८९. शमग्नयः समिद्धा आ रभन्तां प्राजापत्यं मेध्यं जातवेदसः।
शृतं कृण्वन्त इह माव चिक्षिपन्॥ १२॥

Let the fires, kindled, take hold happily; let the Jātavedases, making done (*śṛta*) here him that is Prajāpati`s [and] sacrificial, not throw him down.

The verse (11 + 12: 12) lacks a syllable of counting as a full *bṛhatī*. Two of our mss. (O.R.) read in **b** *jātavedaḥ* (without accent). The comm. reads *sam* instead of *śam* at the beginning. [Cf. vs. 13.]

[The verse reminds us strongly of 2. 4 (which see), where *cikṣipas* without *eva* has quite a different meaning. Here, *cikṣipan* with *ava* means `let them [the fires, not] throw [any part of the dead man] down`; that is, Agni (in his kindly forms, *śivas tanvas*) is to treat the dead man kindly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and not let a foot, the head, or a hand fall off from the funeral pile, but is to consume him completely: cf. the comm., who aptly says, *yathā niravaṣ eṣaṁ dahyate tathā*. The importance, in Hindu belief, of having every member of the body carried by Agni to the other world for use in the next life is abundantly shown by the hymns: see especially AV. xviii. 3. 9 ab; 2. 24 c; 4. 64; iv. 34. 2: and Whitney, *Oriental and Linguistic Studies, Studies*, i. 56-57.–When, as often happens, the pile of wood is too short for the corpse, the feet will naturally overhang and drop off from the pyre. In my journal of a visit at Benares, under date of Feb. 25, 1889, I find the following: ``Saw a cremation, at the Burning Ghat. One foot of the corpse fell off the pyre (which was none too long), and a man tried to put it back on the fire with a bamboo. But failing, he took it by the toe with thumb and fingers and chucked it back.`` An allusion to an occurence of this kind is clearly made by the Chāndogya Upaniṣad at vii. 15. 3: *atha yady apy enān utkrāntaprāṇān cchūlena* [cf. the bamboo, above] *samāsaṁ vyatisaṁ vyatisaṁdahet: nai `vai brūyuḥ pitṛhā `sī` ti* etc.]

४४९०. यज्ञ एति विततः कल्पमान ईजानमभि लोकं स्वर्गम्।
तमग्नयः सर्वहुतं जुषन्तां प्राजापत्यं मेध्यं जातवेदसः।
शृतं कृण्वन्त इह माव चिक्षिपन्॥ १३॥

The sacrifice goes, extended, adapting itself (? *klp*), [taking] him who has sacrificed, to the heavenly (*svarga*) world; let the fires enjoy it, made a whole oblation; let the Jātavedases, making done here him that is Prajāpati`s [and] sacrificial, not throw him down.

[Cf. vs. 12.] `Sacrifice` and `whole oblation` [and `it,` that is *tam* in c,] all refer, of course, to the deceased himself. [Cf. Whitney, *Oriental and Linguistic Studies*, i. 56: ``To burn the body of a deceased person was accordingly an act of solemn sacrifice, which made Agni its bearer to the other world, the future dwelling of its former possessor.``–Cf. also Caland`s most apposite citation from Baudhāyana, *jātasaṁskāreṇe `maṁ lokam abhijayati; mṛtasaṁskāreṇā `muṁ lokam*, in his *Todtengebrauche*, pages 174, 178.] The defective meter and incomplete construction of **b** make it altogether probable that the text is corrupt: *ījānanām* would help both. The comm. makes no difficulty of taking *abhi....eti* causatively, = *abhigamayati*. He paraphrases *kalpamānas* by *iṣṭam pradeśam prāpayituṁ samarthaḥ*. The mss. vary between *kālpamānas, kalpamānas,* and *kalpamanas;* all of ours that were collated before printing had *kalpa-*, which we accordingly admitted in our text; we ought to have emended to *kalpa-*, which SPP. reads. Two of our mss. (O.R.), and one of SPP`s also have *jātavedasaḥ* at end of **d**. The verse counts just a full *atiśakvarī* (11 + 10: 11 + 12: 12 = 56)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४४९१. ई॒जा॒नश्चि॒तमारु॑क्षद॒ग्निं नाक॑स्य पृ॒ष्ठाद् दिव॑मुत्पति॒ष्यन्।
तस्मै॒ प्र भा॑ति॒ नभ॑सो॒ ज्योति॑षीमान्त्स्व॒र्गः पन्थाः॑ सु॒कृते॑ दे॒वयानः॑॥ १४॥

He that has sacrificed has ascended the piled fire, about to fly up-to heaven (*div*) from the back of the firmament (*nāka*); for him, the well-doer, shines forth from the welkin (*nabhas*), full of light, the heavenly road, travelled by the gods.

The mass. vary in a between *citam* and *cittam*; our text reads the latter; SPP's the former, which is doubtless correct, and which is implied by the translation. The comm. notes that *agni* is used to mean *iṣṭakacitaḥ pradeśaḥ*, quoting Āpast. 25. 4 as authority. According to Kauś. (80. 52), the verse (the comm. says, vss. 14-15) accompanies the laying of the body supine on the pile; it comes next after 1. 46.

४४९२. अ॒ग्निर्होता॑ध्व॒र्युष्टे॒ बृह॒स्पति॒रिन्द्रो॑ ब्र॒ह्मा द॑क्षिण॒तस्ते॑ अस्तु।
हु॒तोऽयं संस्थि॑तो य॒ज्ञ ए॑ति॒ यत्र॒ पूर्व॒मय॑नं हु॒ताना॑म्॥ १५॥

Agni yours invoke, Bṛhaspati yours officiating priest, be Indra on the right your supervising priest (*Brāhmaṇa*); this offered sacrifice, being completed (*saṁsthita*), goes where is the ancient track of those offered.

Both editions read in **c**, with nearly all the mss. (all ours save R.s.m., and half of SPP's), *huto `yam,* but both are wrong, the emendation to *huto `yam* being a matter of simple necessity (see note to Prāt. iii. 55). The verse is the last of the long passage that is used (by Kauś. 81. 45) at the end of the cremation ceremony (see under vs. 1). It is far from being a regular *triṣṭubh;* [after resolving *hotā adh-* in a and restoring in **c** the elided vowel, pādas a and **b** and **c** scan with smooth cadences as 12 + 11: 11; there remains pāda **d,** with one syllable missing before the caesura: it would be a faultless *triṣṭubh* if we dared to insert *asti* (*yatrasti*): the comm. understands the equivalent *vidyate*].

४४९३. अ॒पू॒पवा॑न् क्षी॒रवां॑श्च॒रुरेह सी॑दतु।
लो॒क॒कृतः॑ पथि॒कृतो॑ यजामहे॒ ये दे॒वानां॑ हु॒तभा॑गा इ॒ह स्थ॥ १६॥

Rich in cakes, rich in milk (*kṣīra-*) let the dish (*caru*) take seat here; to the world-makers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[The definition of verses 16-24 as 14: 12 + 11 = 37 is right by mechanical count; but the metrical character of what precedes the first *avasāna* is wholly misprized by the Ankur.: *carur a iha sīdatu* is doubtless an *anuṣṭubh* pāda; and I am strongly tempted to suspect the loss (by haplography again: cf. iv. 5. 5, note) of a *ca* before *caru,* poor as the resulting cadence may be, so that instead of 14 we should have 8 + 8.]

We had the same refrain above, in 3. 25-35. [Cf. my introduction to hymn 3, p. 847, 8.] According to Kauś. (86. 3), the verses beginning with *apūpavān* (16-24) are used as, in each case, what is specifed in the verse (*mantroktam*) is deposited in the quarters and intermediate quarters (*dikṣv aṣṭamadeṣeṣu*); this is in the ceremony of interment of the bone-relics, next after the use of 4. 57 and 3. 72 (see under the latter). [At this point Whitney compares TA. vi. 8 and cites part of it. The TA. leaves out the depositions in the intermediate directions, SE. etc., and so has only 5 deposition-*mantras* instead of 9. The matter is treated more fully just below.] According to the comm., *caru* means specifically the contents of the dish here: *kumbhyām pakva odanaḥ;* and *iha* signifies: *asmin saṁcayanakarmaṇy asthnāṁ samīpe paścimadigbhāge;* the others are set in the remaining half-directions, and one in the middle. [Observe that the AV. begins the depositions with the west (so the comm., at p. 197^8, and at 201^{16} just cited), while the TA. begins, as noted below, with the east.]

[As part of the requisites for performing the *pitṛnidhāna,* Kauś. (83. 2) prescribes eleven dishes (*carūn*). According to Kauś. 86. 2, two dishes (*carū**) are to be deposited, with our 4. 57 and 3. 72, near the head of the human figure formed with the bones (note to 3. 25); next, eight more (Kauś. 86. 3) in the eight directions, with 8 vss. of our present sequence, that is, 4. 16-23; and then the eleventh and last dish in the centre with our 4. 24, according to Kauś. 86. 4, where we are to read (see under vs. 24) *madhye `pavantam* (for *pacantam*), `in the centre [a dish] with water.`] *[So we must read, with three of Bloomfield`s mss., as Caland suggests, *Todtengebrauche,* p. 152, and as the AV. comm. makes plain at 224^{19} (*carudvayam*), though not at 176^{23}.]

[TA. vi. 8 reads thus: *apūpavān ghṛtavāṅś carur e `ha sīdatū `ttabhnuvan pṛthiviṁ dyam uto `pari: yonikṛtaḥ saparyata ye devanāṁ ghṛtabhāgā iha stha: eṣa te yamasadane svadhā ni dhīyate gṛhe `sau: daśākṣarā* [:] *taṁ rakṣasva* etc. etc.–This set of *mantras* is metrical as for as *gṛhe* inclusive, 7 (8?) + 8 + 12: 12 + 11: 8 + 8; then prose. It accompanies the deposition of the cakes with a dish of ghee to the east of the bone-relics, and is followed by four other sets, which are not given in full in TA., but may, with the help of Sāyaṇa, be reconstructed as *ūhas* of this set. The order of deposition is (strangely) *pradakṣiṇa,* that is, from E. to S. to W. to N. and center. In the first set (used at the east) the words to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be replaced are *ghṛtavān, ghṛtabhāgās,* and *daśākṣarā;* and they are replaced in the second set (south) by *śṛtavān, śṛtabhāgās,* and *śatākṣarā* respectively; in the third set (west), by *kṣīravān, kṣīrabhāgās,* and *sahasrākṣarā;* in the fourth set (north), by *dadhivān, dadhibhāgās,* and *ayutākṣarā;* and in the fifth set (center), by *madhumān, madhubhāgās,* and *acyutākṣarā.* Thus the *mantra* of the last set would begin *apūpavān madhumān* etc., for the deposition of cakes is common to that of all the dishes (so AV. comm., p. 2025: *apūpasāhityaṁ sarveṣāṁ carūṇāṁ sādhāraṇam*).]

४४९४. अपूपवान् दधिवांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १७॥

Rich in cakes, rich in curds (*dadhi-*), let the dish etc. etc.

४४९५. अपूपवान् द्रप्सवांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १८॥

Rich in cakes, rich in drops (*drapsa-*), let the dish etc. etc.

Our O. reads *drapsa-*, [and so does one of SPP's mss.]. According to the comm., *drapsa* signifies ``particles of curds`` (*dadhikaṇās*).

४४९६. अपूपवान् घृतवांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ १९॥

Rich in cakes, rich in ghee, let the dish etc. etc.

४४९७. अपूपवान् मांसवांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २०॥

Rich in cakes, rich in flesh, (*mānsa-*), let the dish etc. etc.

४४९८. अपूपवानन्नवांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २१॥

Rich in cakes, rich in food, let the dish etc. etc.

४४९९. अपूपवान् मधुमांश्चरुरेह सीदतु।
लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ॥ २२॥

Rich in cakes, rich in honey, let the dish etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५००. अपूपवान् रसंवांश्चुरुरेह सीदतु।
लोककृतः पथिकृतौ यजामहे ये देवानां हुतभागा इह स्थ॥ २३॥

Rich in cakes, rich in sap, let the dish etc. etc.

४५०१. अपूपवानपंवांश्चुरुरेह सीदतु।
लोककृतः पथिकृतौ यजामहे ये देवानां हुतभागा इह स्थ॥ २४॥

Rich in cakes, rich in water, (*apa-*), let the dish etc. etc.

Instead of *apavant* in this verse, the comm. has a second time *apūpavant,* explaining that it means cakes of a different material. In the five dishes of TA. (vi. 8) are contained respectively (besides the cakes), ghee, boiled flesh (*śṛta*), milk, curds, and honey. [Caland`s suggestion of `*pavantam* for *pacantam* at Kauś. 86. 4 (see WZKM. viii. 369) brings the text of Kauś. into harmony with *apavāṅs* of this vs.: cf. 3 of the notes to vs. 16.]

४५०२. अपूपापिंहितान् कुम्भान् यांस्तें देवा अधांरयन्।
ते तें सन्तु स्वधावन्तो मधुंमन्तो घृतश्चुतः॥ २५॥

What vessels covered with cakes the gods maintained for you, be they for you rich in *svadhā,* rich in honey, dripping with ghee.

This is a [precise] repetition of 3. 68 above. While most of the mss. quote it, as usual, by the first words with *ity ekā* added, two (O.R.) write it in full. According to the comm., the verse follows the deposition of the nine dishes; and it adds: ``one should put on mixed grains``; the Kauś. makes no mention of it.

४५०३. यास्तें धाना अंनुकिरामिं तिलमिंश्राः स्वधावंतीः।
तास्तें सन्तूद्भ्वीः प्रभ्वीस्तास्तें यमो राजानुं मन्यताम्॥ २६॥

What grains I scatter along for you, mixed with sesame, rich in *svadhā,* be they for you uprising (*udbhu*), prevailing; them let king Yama approve for you.

This verse, differing from 3. 69 and 4. 43 by a single word (*udbhvis* instead of *vibhvis*), is written out in full by all the mss. The comm. has, instead of *udbhvīs, abhvīs,* glossing it with *mahatyas.* [For a possible ritual use of the verse, see under 3. 79.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५०४. अक्षि॑तिं॒ भूय॑सीम्॥ २७॥

A more abundant inexhaustibleness.

The comm. adds this to the preceding verse as a part of it; but the Anukr. and the mss. reckon it as an independent verse.

४५०५. द्र॒प्सश्च॑स्कन्द पृथि॒वीमनु॒ द्यामि॒मं च॒ योनि॒मनु॒ यश्च॒ पूर्वः॑।
सु॒मा॒नं योनि॒मनु॑ सं॒चर॑न्तं द्र॒प्सं जु॑हो॒म्यनु॑ स॒प्त होत्राः॑॥ २८॥

The drop leaped (*skand*) toward the earth, the sky (*div*), toward both this lair (*yoni*) and the one that was of old; of the drop that goes about toward the same lair do I make oblation, after seven invocations (*hotrās*).

The verse is RV. x. 17. 11, and found also in several other texts: VS. (xiii. 5), TS. (iv. 2. 8^2, 9^5), TA. (vi. 6. 1), MS. (ii. 5. 10), ŚB. (vii. 4. 1^{20}). RV. differs from our text by reading in a *prathamaṅ anu dyun;* all the rest agree throughout with AV., save that TS. TA. have *tṛtiyam* for *samānam* in **c.** [In MS. this verse stands between our ix. 4. 5 and 4. 4, as already noted under ix. 4. 5.] Kauś. does not apply the verse, but it is found (as above) in the funeral ceremony of TA., next after our 4. 35 below, being addressed to any overflow of the offered dish of curds and honey. The comm. explains *drapsa* by *somarasthitodakakaṇa,* and teaches that such a drop, or the soma itself, is here praised, in view of the enjoyment of the fruit of their soma-sacrifices by the Fathers in heaven; it also points out that in ŚB. (vii. 4. 1^{20}) this drop is praised as the sun (*āditya*). In Vait. (16. 17) the verse (with RV. x. 17. 12, 13 and one or two others) is used in the *agniṣṭoma* ceremony, with offerings to the soma-drops (*vaipruṣa*), on occasion of the overflow of soma.

४५०६. श॒तधा॑रं वा॒युम॒र्कं स्व॒र्विदं॑ नृ॒चक्ष॑स॒स्ते अ॒भि च॑क्षते र॒यिम्।
ये पृ॒णन्ति॒ प्र च॒ यच्छ॑न्ति सर्व॒दा ते दु॑ह्र॒ते दक्षि॑णां
स॒प्तमा॑तरम्॥ २९॥

A hundred-streamed Vāyu, a heaven-finding sun (? *arka*), wealth, do those men-beholders look upon; whoso bestow (*pṛ*) and present (*prayam*) always, they milk a sacrificial gift having seven mothers.

The verse corresponds to RV. x. 107. 4, which differs by reading *havis* at end of **b**, [and *saṁgame* at end of c]; it also reads *duhate* in **d** and puts the word after *dakṣiṇām*; the RV. hymn is one in praise of generous

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

givers. *Nṛcakṣasas* in **b** might of course be gen. sing. (so Grassmann); both translators [Grassmann and Ludwig] take *saptamātaram* as `mother of seven,` which is against the accent; the comm. takes it properly as possessive, but gives three different guesses at its value. The comm. takes *te* in **b** as `for your sake,` against the accent. Kauś. does not quote the verse; the comm. says that it and the next are used together on watering the bone-relics with water falling from a vessel with a hundred holes; and these hundred holes it regards as referred to by the first word of the verse.

४५०७. कोशं दुहन्ति कुलशं चतुर्बिलमिडां धेनुं मधुमतीं स्वस्तये।
ऊर्जं मदन्तीमदितिं जनेष्वग्ने मा हिंसीः परमे व्योमन्॥ ३०॥

They milk a receptacle (*kośa*), a jar with four orifices, *idā* [as] milch-cow rich in honey, in order to well-being; reveling refreshment, Aditi among the people, injure you not, O Agni, in the highest firmament (*vyoman*).

The first half-verse is found also in TB. iii. 7. 4[16] and Āp. i. 13. 1, both of which read *utsam* for *kośam*, *devim* for *dhenum,* and *suvarvidam* for *svastaye.* The second half occurs in VS. (xiii. 49 **c**, d), TS. (in iv. 2. 10[2]), [MS., in ii. 7. 17, page 102[15]], and TA. (in vi. 6. 1); they all agree in reading for **c** *ghṛtaṁ duhānām aditiṁ janāya,* for which our text is a corruption, capable of only mechanical translation. The comm., in **a,** still thinks of four of the holes in the hundred-holed vessel; *iḍā* is either the earth or the name of a certain cow. In the funeral ceremony of TA. (as above), our **c, d,** with [the correspondent of] our 36 **a, b** below as first half, is used next after our vs. 28, and for the same purpose. The Anukr. does not heed that the first two pādas are *jagatī.*

४५०८. एतत् ते देवः सविता वासो ददाति भर्तवे।
तत् त्वं यमस्य राज्ये वसानस्तार्प्यं चर॥ ३१॥

This garment god Savitā gives you to wear (*bhṛ*); putting in that, which is *tārpya,* do you go about in Yama`s realm.

Some of the mss. (including our O.Op.R.) read *dadātu* in **b.** Our Op. accents *tarpyam,* and the word is variously accented by half of SPP`s authorities. The comm. first explains the word as *tarpaṇārham prītikaram,* and then adds: `or, made of a kind of grass called *tṛpā,* [and] anointed with ghee.` For the ritual use of the verse, in company with 2. 57, see under the latter verse. The comm. says only that it is addressed to the garment when the dead man is wrapped up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५०९. धाना धेनुरभवद् वत्सो अस्यास्तिलोऽभवत्।
तां वै यमस्य राज्ये अक्षितामुप जीवति॥ ३२॥

The grains became a milch-cow; the sesame became her calf; upon her, unexhausted, one lives in Yama`s realm.

The mss. are a little at variance as to the accent of *tilo `bhavat;* but the majority give *tilo,* which is accepted in both editions. The comm. reads at the end *jivāti.* The ritual application of this verse and its successor was given with that of 3. 69 above; the comm. says here that with vss. 32-34 grains mingled with sesame are put upon the bones. The first pāda is one syllable short.

४५१०. एतास्ते असौ धेनवः कामदुघा भवन्तु।
एनीः श्येनीः सरूपा विरूपास्तिलवत्सा उप तिष्ठन्तु त्वात्र॥ ३३॥

Be these, O so-and-so, your milch-kine that yield what is desired; variegated, white, of like form, of different form, with sesame as calf, let them wait upon (*upa-sthā*) you there.

One of our mss. (Op.), and three or four of SPP`s authorities, accent *tilavatsās* in **d.** The comm. has *bhavanti* in **d.** The verse (8 + 7: 11 + 11 = 37) is not at all an *upariṣṭādbṛhatī*, but rather an irregular *āstārapañkti.*

४५११. एनीर्धाना हरिणीः श्येनीरस्य कृष्णा धाना रोहिणीर्धेनवस्ते।
तिलवत्सा ऊर्जमस्मै दुहाना विश्वाहा सन्त्वनपस्फुरन्तीः॥ ३४॥

Grains variegated, yellow, white, grains black, red, [be] your milchkine here; with sesame as calf, yielding (*duh*) him refreshment, be they ever unresisting.

The verse is found also in T.A. (in vi. 7. 1), with its first half abbreviated to *enīrdhāna hariṇīr arjunīḥ sntu dhenavaḥ;* and it accents *tila-* in **c** (with our Op. and one or two of SPP`s mss.). Our O. [and apparently also P.I.], with [one or] two of SPP`s mss., also accent *enis.* only a minority of the mss. (including our Bs.p.m. and Op.) have at the end *-ntīḥ,*the rest *-ntī.* Here and in vs. 36, most of the mss. accent *anapasphur-*, and accordingly both edited texts accept it; but the readings ought unquestionably to be emended to *anapasphur-* (which is given here by [T.A., Poona ed.,] our O.R., [and one or two of SPP`s mss.]; in 36, by none); the accentuation in this part of the text is more than usually faulty. The comm. stupidly declares *apasphuraṇa* = *nāśa,* and the participle therefore = [*avinaśvaryaḥ* or] *akṣīṇāḥ.* [As alternative rendering, W.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suggests `not refractory.`] [W`s `here` seems to be meant as (the hardly licit) version of the accentless *asya:* Weber notices the wild incongruity (absent in the T.A. version) between *asya* in **a**, *te* in **b**, and *asmai* in **c.**]

४५१२. वैश्वानरे हविरिदं जुहोमि साहस्रं शतधारमुत्सम्।
स बिभर्ति पितरं पितामहान् प्रपितामहान् बिभर्ति पिन्वमानः॥ ३५॥

In Vaiśvānara I offer this oblation, a thousand-fold, hundred-streamed fountain (*utsa*); it supports (*bhṛ*) [our] father, grandfathers; [our] great-grandfathers it supports, swelling.

That is, with fatness or abundance (*pinv*). The verse is found also at the beginning of T.A. vi. 6; but this rectifies the meter of **b** by reading *sāhasram utsaṁ śatadhāram etam;* and its **c, d** are not less different: *tasminn eṣa pitaram pitāmaham prapitāmaham bibharat pinvamāne.* One of our mss. (Op.) also accents *prapitāmahān.*In T.A. (as noticed above) the verse is next followed by our 4. 28, in the relic-interment ceremony; according to Kauś. (82. 22), it is used on the second day after cremation, with an oblation on the back of a *vānyavatsā** cow, after causing her to be milked on the site of the funeral pile. The comm. [p. 209[18]] calls the cow *anyavatsā* (only by an error of the editor?). [If error, it is in easy one, for the comm`s words as combined are *dahanasthānasaṁnidhāv anyavatsāyāḥ*: but *anyavatsā* occurs in the comm. to AB. vii. 2, mentioned below.] The verse (11 + 9: 11 + 12 = 43) is hardly fit to be reckoned a *triṣṭubh*.

*[Primarily, *vānya, abhivānya, apivānya, nivānya,* as gerundives of *van,* mean `to be won over to *or* wonted to`: *abhivānyavatsa* is `a calf that has to be wonted to `its new or adoptive mother. Such a word as the last, with *bahuvrīhi* accent, means `(a cow) possessing such a calf,` and by inference, `a cow that has lost her own calf` ; so *abhivānyavatsā,* AB, vii. 2, and Hiraṇyakeṣi-sūtra, in Caland`s Pitṛmedha-sūtras, p. 588; *opivānyavatsā,* Kauś. twice?, see below; *nivānyavatsā,* ŚB. xii. 5. 1[4].–These possessives are then abbreviated, and we find *abhivānya* at TB. i. 6. 8[4] and four times in the Pitṛmedhasūtras (see Caland`s Index), and *nivānya* at ŚB. ii. 6. 1[6], both words with the same meaning as *abhivānyavatsā,* but coming to it secondarily; and also *vānya* at TB. ii. 6. 16[2], p. 676 Poona, glossed by *mṛtavatsā dhenuḥ* and ĀpṢS. viii. 15. 17, as equivalent of the not quotable *vānyavatsā.*–After [putting to paper the explanations just given I find them confirmed by Nārāyaṇa, to whom I was brought by Aufrecht`s valuable note upon his excerpt from Sāyaṇ`s comment on AB. vii. 2 (p. 377): Nārāyaṇa, in his comm. on AṢS. iii. 10. 17 says *abhivānyavatsā nāmā `nyavatsena dohanīyā: abhivānyo vatso yasyāḥ sā `bhivānyavatsā: abhivānyo `bhivananīya ity`arthaḥ.*–In Kauś.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82. 22 there can be little doubt (cf. BR. i. 347) that we have to read *apivānīnyavatsām* after *ādahane ca;* and in like manner, at 80. 25, *apivānatsāyās:* with the latter passage is to be compared ŚB. ii. 6. 1[6], which describes the same ceremony; see also Caland, *Todtengebrauche,* p. 151. The use of the milk of a cow whose calf is dead is in keeping with the use of cows that are old, ugly, barren, etc.: cf. ŚB. xii. 5. 1[4] (dead man's *agnihotra*) and Caland, l.c., p. 175, p. 20.]

४५१३. सहस्रधारं शतधारमुत्समक्षितं व्यच्यमानं सलिलस्य पृष्ठे।
ऊर्जं दुहानमनपस्फुरन्तमुपासते पितरः स्वधाभिः॥३६॥

A thousand-streamed, hundred-streamed fountain, unexhausted, expanded upon the back of the sea, yielding refreshment, unresisting, do the Fathers wait on at their will (? *svadhābhis*).

The first half-verse stands in VS. [xiii. 49] TS. [iv. 2. 10[2]] TA. [vi. 6. 1] MS. [ii. 7. 17, p. 102[14]] as the first two pādas of a verse of which our 30 **c, d** above is second half; in all, the first word is *imam* followed in VS. MS. by *sāhasram,* in TS. TA. by *samudram,* before *śatadh-;* all of course omit the evidently intruded *akṣitam**, and end **b** with *madhye,* VS. having before it *sarirasya,* and TS. TA. *bhuvanasya.* Some of the mss. including our O. [?] Op.R.K.) have in **d** the false accent *upasate.* The verse exceeds the proper measure of a *triṣṭubh* by the amount of *akṣitam* in **a.** By Kṣuṣ. (86. 5), it accompanies a sprinkling with water; [Keṣ. says that it is the bones that are so sprinkled; so also the comm., who adds that it is done with a very leaky old dish (*sahasracchidra-pātra*): cf. Caland, l.c., p. 173. The sprinling is part of the *dhuvana* ceremony, l.c., p. 137.] *[The rationale of the intrusion becomes clear, I think, if we compare with our **a, b** the first pāda of iv. 27. 2, *utsam akṣitaṁ viacanti ye sadā.*]

४५१४. इदं कसाम्बु चयनेन चितं तत् संजाता अव पश्यतेत।
मर्त्योऽयममृतत्वमेति तस्मै गृहान् कृणुत यावत्सबन्धु॥३७॥

This funeral pile (? *kasāmbu*) [is] piled with piling; come, you [his] fellows, look down at it; this mortal goes to immortality; make you houses for him according to his kindred.

A number of the mss. (including our P.M.I.) read in **a** *cittam,* as in 14 **a** above. The *pada*-text at end of **b** is *paśyata: a: ita.* Some of the mss. make a blundering insertion of signs of *kampa* in *martyo'yam* in **c.** O. has at the end *-sambudham.* The comm. shows its usual skill in explaining

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kasāmbu; it means *kasāś cā `mbūni ca, kasa* being by abbreviation from *kīkasa,* and = *asthi !* Kauś. (86. 1) has the verse accompany the viewing of the bone-relics [which are now in the trench, says *Keś.*] by the `fellows` of the deceased; the comm. says that either the relatives or all are to look at them as deposited in the hollow, while the manager recites the verse. The meter of the last pāda is redundant, and suggests emendation of the closing word. [The vs., with its *cayanena citam* and *gṛhān* (cf. ŚB. as cited below under vs. 55), seems clearly to refer to a grave-mound; but the ritual use, with its trench, is in flat contradiction with such reference.]

४५१५. इहैवैधि धनसनिरिहचित्त इहक्रतुः।
इहैधि वीर्यवत्तरो वयोधा अपराहतः॥३८॥

Be you just here, winning riches, with thought here, with ability here; be you here, very heroic, vigor-bestowing, not smitten away.

The comm. understands *iha citta iha kratuḥ* as four independent words. According to Kauś. (87. 21), the verse is made to accompany the taking of one of two lighted sticks of wood (see under 1. 56), and setting it up in the dirt (see under 2. 34). That this was its original office may be questioned; perhaps it is rather an invocation of the ancestor for help to his descendants.

४५१६. पुत्रं पौत्रमभितर्पयन्तीरापो मधुमतीरिमाः।
स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयांस्तर्पयन्तु॥३९॥

These waters, rich in honey, satisfying (*abhi-tṛp*) son [and] grandson, yielding to the Fathers *svadhā* [and] *amṛta*–let the heavenly waters gratify both sides.

That is, the Fathers on the one side, and their living descendants on the other. Some of the mss. (including our O.R.) accent *abhi* in **a.** The *abhi* could extremely well be spared, and its omission would make the verse a good *āstārapaṅkti* [with *triṣṭubh* close in **c** and d]. According to Kauś. the next verse is used in the *piṇḍapitṛyajña* while pouring water on the fire (88. 23), after the presentation of the *piṇḍas,* and this one while then rinsing the mouth (88. 24). [As to vs. 40, see p. xcvii, note.]

४५१७. आपो अग्निं प्र हिणुत पितॄँरुपेमं यज्ञं पितरो मे जुषन्ताम्।
आसीनामूर्जमुप ये सचन्ते ते नो रयिं सर्ववीरं नि यच्छान्॥४०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O waters, send forth (*pra-hi*) Agni to the Fathers; this sacrifice of mine let the Fathers enjoy; they who attach themselves to a sitting refreshment, may they confirm to us wealth having all heroes.

A corresponding verse is found in HGS. (in ii. 10. 6), reading thus: *āpo devīḥ prahiṇutā `gnim etaṁ yajñam pitaro no juṣantām: māsī `mām ūrjam uta ye bhajante te no rayiṁ sarvavīrāṁ ni yacchantu;* and the comparison appears to convict our unintelligible third pāda of being a very gross corruption. [Observe that the word preceding *āsīnām* ends in *m,* and cf. the cases assembled under xviii. 2. 3]. The comm. has no difficulty in explaining `a sitting refreshment` as ``a *piṇḍa* set upon the *barhis.*`` Both editions read at the end *yachān*, but all the mss. save one of SPP`s read *yachāt;* the comm. has *-ān.* The Anukr. does not heed that the first pāda is *jagatī.* For the ritual application, see under the preceding verse. [With **a**, cf. 2. 4 **d**, above.]

४५१८. समिन्धते अमर्त्यं हव्यवाहं घृतप्रियम्।

स वेद निहितान् निधीन् पितृन् परावतो गतान्॥४१॥

They kindle the immportal one, oblation-carrying, ghee-loving; he knows the deposited deposits, the Fathers that are gone away to the distances.

The comm., with his usual disregard of the accent, takes *ghṛtapriyam* as from *ghṛta + priya* [*prītikaram ājyaṁ yasya*]. For the ritual use as prescribed by Kauś. 87. 22, see under 2. 34, one of the verses that accompanies it. But the verse is used also, by Kauś. 86. 18, at he end of the ceremony of interment on ``making the devouring (*saṁkasuka*) fire blaze up``; this the comm. does not report in his statement of *viniyoga.* [Caland appears to be right in thinking that the *pratīka samindhate* means *samindhate saṁkasukam,* xii. 2. 11, and not our verse here. See under xii. 2. 11 and note the free use of vss. from xii. 2. in the *sūtras* immediately following 86. 18.]

४५१९. यं ते मन्थं यमोदनं यन्मांसं निपृणामि ते।

ते ते सन्तु स्वधावन्तो मधुमन्तो घृतश्चुतः॥४२॥

What stirabout for you, what rice-dish, what flesh I offer (*ni-pṛ*) to you, be they for you rich in *svadhā,* rich in honey, dripping with ghee.

The second half-verse is identical with 3. 68 **c, d,** above. Nearly all the mss. (of ours, all save Op.) accent *mantham* in a; both editions read

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mantham. The comm. again [see under 2. 30] notes the technical sense of *ni-pṛ: niparaṇaṁ nāmā pitryopavītinā parācīnapāṇinā pitrarthaṁ coditadravyasya prakṣepaḥ*. By Kauś. 84. 6, the verse accompanies an offering of the articles mentioned, in the hut (*vimita*) in the preparation for interment of the relics; the comm. overlooks this. For the ceremony, cf. Caland, *Todtengebrauche,* p. 137.]

४५२०. यास्ते॑ धा॒ना अ॑नुकि॒रामि॑ ति॒लमि॑श्राः स्व॒धाव॑तीः।
तास्ते॑ सन्तू॒द्भ्वीः प्र॒भ्वीस्तास्ते॑ य॒मो राजा॑नु मन्यताम्॥४३॥

What grains I scatter along for you, mixed with sesame, rich in *svadhā,* be they for you abundant, prevailing; them let king Yama approve for you.

This is a repetition of 3. 69, being distinguished as such (and not of 4. 26) by the words *iti purvā,* instead of *ity ekā*, after the *pratīka*in most of the mss. Nevertheless, the two *saṁhitā*-mss. of ours (O.R.) which give it in ful, read *udbhvis* in **c,** the word in 4. 26, instead of *vibhvis,* that in 3. 69; and the comm. also states the repetition to be of 4. 26; and SPP`s text reads accordingly. [For the ritual, see under 3. 69.]

४५२१. इ॒दं पूर्व॒मप॑रं नि॒यानं॒ येना॑ ते॒ पूर्वे॑ पि॒तरः॒ परे॑ताः।
पु॒रो॒ग॒वा ये अ॑भि॒शाचो॑ अस्य॒ ते त्वा॑ वहन्ति सु॒कृता॑मु लो॒कम्॥४४॥

This [is] the former, the after down-track, by which your former Fathers went away; they who are the forerunners, the followers (? *Abhiśāc*) of it, they carry you to the world of the well-doing.

Our reading *abhiśacas* is an emendation, almost every ms. giving *abhiśacas* (our Op. has *abhiosacaḥ,* and also one [or two] of SPP`s authorities); *-śac-* is of course intended, and the comm. gives it. SPP`s text follows the mss. The comm. explains *niyāna* as the wagon (*śakaṭa*) on which the corpse is carried to the funeral pile; and the `forerunners` and `followers` as the oxen that draw it, in front and on all sides: which is doubtless not at all the true sense; he also reads *vahantu* in **d.** The verse is one of the *hariṇīs* [Kauś. 80. 35; 82. 31 note]: are under 1. 61. It lacks (in a) a syllable of being a full *triṣṭubh.* Its second pāda is identical with 1. 54 **b.**

४५२२. सर॑स्वतीं देव॒यन्तो॑ हवन्ते॒ सर॑स्वतीमध्व॒रे ता॒यमा॑ने।
सर॑स्वतीं सु॒कृतो॑ हवन्ते॒ सर॑स्वती दा॒शुषे॒ वार्यं॑ दात्॥४५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

On Sarasvatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the well-doers call; may Sarasvatī give what is desirable to the worshiper.

४५२३. सरस्वतीं पितरो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः।
आसद्यास्मिन् बर्हिषि मादयध्वमनमीवा इष आ धेह्यस्मे॥४६॥

On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this *barhis,* do you revel; assign you to us food free from disease.

४५२४. सरस्वति या सरथं ययाथोक्थैः स्वधाभिर्देवि पितृभिर्मदन्ती।
सहस्रार्घमिडो अत्र भागं रायस्पोषं यजमानाय धेहि॥४७॥

O Sarasvatī, that wentest in company with the songs, with the *svadhās,* O goddess, reveling with the Fathers, assign you to the sacrificer here a portion of refreshment of thousand-fold value, abundance of wealth.

These there verses are a repetition of 1. 41-43 [see notes thereon], quoted by *iti tis-raḥ* in most mss., but written out by our O.R. (both accenting *dakṣiṇa* in 46 b).

४५२५. पृथिवीं त्वा पृथिव्यामा वेशयामि देवो नो धाता प्र तिरात्यायुः।
परापरैता वसुविद् वो अस्त्वधा मृताः पितृषु सं भवन्तु॥४८॥

You, being earth, I make enter into earth; may god Dhātā lengthen out our life-time; let him that goes very far away be a finder of good for you; then may the dead (p.) come to be (*sam-bhū*) among the Fathers.

The first pāda is identical with that of xii. 3. 22, and hence the comm. here makes the blunder of reporting this verse as quoted by Kauś. 61. 30,* whereas it is evidently the other; and he explains the meaning to be that earth is smeared upon the vessel [porridge-pot], which is entirely out of place in this connection, the analogy being with our own phrase ``earth to earth,`` The problematic *parāparaitā* [p. *parā+paraitā*] in **c** is rendered strictly according to its form, as if composed of *parā-parā + etṛ;* the Pet. Lexx. render it as ``one who departs after another or in due order``; but I cannot see how this meaning is arrived at. The comm. reads *parāparetās* (our O. gives *-retas*), and explains it as *dūradeśam parāṅmukham ito gatāḥ.* The comm. also, against *pada*-text and accent, understands *adhā `mṛtās* in **d.** *[Cf. p. 869, 7.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५२६. आ प्र च्यंवेथामप तन्मृंजेथां यद् वांमभिभा अत्रोचुः।
अस्मादेतंमघ्न्यौ तद् वशींयो दातुः पितृष्विहभोंजनौ ममं॥४९॥

Start you (du.) forward hither, wipe off that which the portents (? *abhibha*) have said there of you; from that come you, inviolabel ones, to this which is better, being bestowers here on me, a giver to the Fathers.

This is highly obscure, and the second half-verse, especially, is rendered only mechanically, and even then with substitution of *vasīyas* where nearly all the mss. have *vaṣīyas* or *vaṣīyas* (our M.I.D., and one of SPP`s *vaśāyas,* which our text, quite unsuccessfully, emends to *vaśāya*); SPP. admits *vaṣīyas* in his text; the comm. has *vasīyas.* According to Kauś. (82. 40), the verse is addressed to the two kine (the comm. says, the two that have drawn the hearse): the direction is *iti gāvāv upayacchati;*it is perhaps intended as a purification of them after the ill-omened service which they have performed. In **c** the vocative, *aghnyau,* is an emendation, SPP. reading with the mss. *aghnyau;* but the accentuation of the mss. is here very unauthoritative; the comm. also takes the word as vocative. Nearly all our mss. (all save O.Op.R.) leave *ūcus* in **b without** accent. The comm. is not ashamed to derive *abhibhās* formally form *abhi-bhū,* and to explain it by *abhibhāvakās* or *dūṣakās*; his general explication of the pāda, as intimating a reproach brought against the pair for having been engaged in such business, is doubtless good. The defective meter suggests a corruption of the text. The comm. takes *iha* and *bhojanau* in **d** as two independent words, and renders *bhojanau* by *bhojayitārau or pālayitārau.* Two of SPP`s mss. also accent the words separately. [On his margin Whitney pencilled the memorandum, ``Recast this note.``] [In Ppp., immediately after our xvii. 1. 30, comes this verse. Its appearance in that place is possibly to be interpreted as a hint at the existence in Ppp. of our book xviii., of which, however, there are no other traces in Ppp. save the straggling verses 1. 46 (in ii.), 2. 13 (in xix.), 2. 17 and 3. 56 (in xx.).] [Last addition misplaced: see p. 1016.]

४५२७. एयमंगन् दक्षिणा भद्रतो नों अनेनं दत्ता सुदुघां वयोधाः।
यौवंने जीवानुंपपृञ्चंती जरा पितृभ्यं उपसंपंराणयादिमान्॥५०॥

This sacrificial gift has come excellently to us, given by him, well-milking, vigor-bestowing; old age, coming close to (? *upa-pṛc*) them living in youth, shall lead these away together to the Fathers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

According to Kauś. (82. 41, the next rule to that which quotes the preceding verse), the verse accompanies the giving [or receiving: comm.] of a *dakṣiṇā* or sacrificial gift of at least ten kine [the comm. says one], at the close of the after-cremation ceremonies. But this gives no clew to the meaning of the second half-verse, whose connection with the first remains very obscure. The two editions agree in their text throughout, but *upaprṅcatī* is obviously an inadmissible accentuation, requiring emendation to *upaprṅcati;* and it is against all rule to accent any but the last of two or more prefixes to the same verb: hence *upasamparāṇayāt*–which accent is given by [two or] three of SPP' authorities, and which he therefore had good reason for adopting (it is also given by our O.Op.R., all collated after our publication). [If I unserstand the Collation Book, O.R. accent *upasam parā-*.] There of our *pada*-mss. (Bp.Kp.D., but D. not accented) make the anomalous division *upa+sam: parānayāt;* the other (Op.) has *upa+samparānayāt,* which is the regular and proper form: see Prāt. iv. 2 and note, and iv. 7. In **c**, our Bp. D. (but D. without accent) have the strange reading *yau: vane,* and Op., *yānvaneṣu;* while Bs. [O.K.] also accent *yau vane,* as do two of SPP's mss. (three others *yauvane,* and only two, with our M.T.R.s.m., *yauvane*).

४५२८. इदं पितृभ्यः प्र भरामि बर्हिर्जीवं देवेभ्य उत्तरं स्तृणामि।

तदा रोह पुरुष मेध्यो भवन् प्रति त्वा जानन्तु पितरः परेतम्॥५१॥

This *barhis* I bring forward for the Fathers; a living, higher one I strew for the gods, that do you ascend, O man, becoming sacrificial; let the Fathers acknowledge you who are departed.

A corresponding verse is found in TA. (in vi. 7. 2), which reads in a *bharema,* for **b** *devebhyo jivanta uttaram bharema,* for **c, d** *tattvam ārohaso medhyo bhava* [Poona ed. *bhavam**] *yamena tvaṁ yamya saṁvidānaḥ*: its text is plainly in part corrupt. *Bhavan* in **c** is an emendation, all our mss. save one (Op.), and the majority of SPP's, reading *bhavan,* as if mixing the word up with *bhava,* imperative. The comm. reads in **b** *jīvan.* Neither this verse nor its predecessor is to be called with any reason a *jagatī;* [but 50 **c, d** and 51 **c** have *jagatī* cadences]. This has the same *pratīka,* so far as concerns the first two words, as 1. 46, and it is impossible to tell which of the two verses is quoted by Kauś.; but the comm. declares the first half of this one to be used as *darbha*-grass is strewn upon the wood of the funeral pile, and the second half as the corpse is laid supine upon the grass thus strewn: that is to say, this verse is intended in Kauś. 80. 51; [so also Caland, WZKM. viii. 368]. *[The mss. vary between *bhavaṁ* and *bhava* and the TA. comm. understands *bhava.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५२९. एदं ब॒र्हिर॑सदो॒ मेध्यो॑ऽभूः प्रति॑ त्वा जानन्तु पि॒तरः॒ परे॑तम्।
य॒था॒प॒रु त॒न्वं॑१ सं भ॑रस्व॒ गात्रा॑णि॒ ते॒ ब्रह्म॑णा कल्पयामि॥५२॥

You have sat upon this *barhis,* you have become sacrificial; let the Fathers acknowledge you who are departed; collect your body according to its joints; I arrange by members with *Brahman.*

The reading *yathāparu* in **c** is an emendation, made alike by both editions;* the comm. has it, but all the mss. give *yathāpuru*–which is perhaps not altogether untranslatable: `according to its muchness.` We should expect in **b** rather *jānan* than another *jānantu* (51 d). The verse evidently belongs with its predecessor [used at 80. 51], but is entirely separated from it in ritual use, accompanying, according to Kauś. 85. 25, [the assembling of the bones so as to form a human figure, as explained under 3. 25]; next after it are quoted 2. 24, 26 and 3. 25-37. Pāda **b** has an extra syllable. [With regard to the place of the vs., see p. 870, 1, and p. 870, end.]

*In support of the emendation, SPP. adduces ix. 5. 4, with the *yathāparu* and *paruṣas*. I think that *yathāparu* (as against *yathāpuru*) is strongly supported by the sense (much less so by the mss.) of the two Kauśikan passages which give the ritual for ix. 5. 4 and for this vs. respectively, to wit, 64. 10 and 85. 25. In the latter passage the mss. have *yathāparuḥ saṁcinoti* (one, *-puru*), and Keśava says *yathāparu,* and Bloomfield emends to *yathāparu;* but I am not quite sure that it is necessary, for *yathāparus* may not be bad Sanskrit.]

४५३०. प॒र्णो राजा॑पि॒धानं॑ चरू॒णामू॒र्जो बलं॒ सह॒ ओजो॑ न॒ आग॑न्।
आयु॑र्जी॒विभ्यो॒ विद॑धद् दीर्घायु॒त्वाय॑ श॒तशा॑रदाय॥५३॥

King leaf is the cover of the dishes; the strength of refreshment, the power, vigor, has come to us, dispensing (*vi-dhā*) life-time to the living (pl.), in order to length of life for a hundred autumns.

The comm. reads in **a**, against the *pada*-text and the metrical requirement, the later abbreviated *pidhānam*. It understands by *parṇa* (`leaf`) the tree so called, or the *palāśa*-tree; and this may be correct; this tree, it says, owing to its sacrificial quality, is the overlord of trees. [Cf. the synonyms *brahmapādapa* (in *Hemacandra*) and *yājñika, viprapriyā* (in Rājanighaṇṭu): cf. also *brahma vai palāśaḥ,* ŚB. xiii. 8. 4[1].] It takes *ūrjas* as a nominative, which makes a decidedly easier reading, but is unsupported by Vedic usage elsewhere. Only two or three mss. (including our Op.) read in **c** *vidadhat,* the rest *vidadhat* (and the *pada*-mss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

viodadhat, which is absurd [cf. note to xiii. 3. 17], but rather indicates that the word was correctly viewed as a participle); and SPP. accepts *vidadhat,* p. *viodadhat,* because the comm. supports the majority of the mss. by understanding *vi dadhat.* The true reading, is beyond all reasonable question, *vidadhat,* as our text gives it. The meter seems to be viewed by the Anukr. as 10 + 11: 8 + 11 = 40; it is rather too irregular to merit a name. Its use* in Kauś. (86. 6) follows that of vs. 36 above; it accompanies the laying of middle-foliage (? *madhyamapalāṣās*) down upon the offering dishes: the comm. says, more explicitly, upon the nine dishes spoken of in vss. 16-24, and also upon the perforated plates (*madhya-palāṣpatrair ācchādayet*); Keśava's explanation corresponds closely with this.

*The *palāśa* has ternate leaves, from 8 to 16 inches long: Roxburgh, *Flora Indica,* p. 540, Calc. ed. 1874. By *madhyamā parṇa* or *palāśa* is meant the middle one of any of these ternate groups; the middle one is especially fit for holy use by reason of its likeness to a sacrificial ladle: TB. i. 6. 10[3], *madhyamena parṇena juhoti: srug ghy eṣa:* cf. also Sāyaṇa on TS. i. 8. 6, p. 1167, Poona. I am indebted to Caland's excellent paragraphs on this subject, ZDMG. liii. 212.–The ``nine dishes`` are the last nine of the eleven whose deposition is explained above, under vs. 16. The ``plates`` are the leaky old dishes noticed above under vs. 36.]

४५३१. ऊर्जो भागो य इमं जजानाश्मान्नांनामाधिपत्यं जगाम।
तमंर्चत विश्वमिंत्रा हविर्भिः स नौ यमः प्रंतरं जीवसें धात्॥५४॥

The share of refreshment that generated this man;–the stone attained (*gam*) the overlordship of the foods;–him praise you, all-befriended, with oblations; may that Yama make (*dhā*) us to live further.

The second half-verse is identical with 3. 63 **c, d** above. The translation of the first half is purely mechanical, the sense being wholly obscure. The comm. renders *bhāgas* by *sambhaktā*, and *ūrjas* by *annasyā 'sthismīpasthāpitacarulakṣaṇasya, yamas* being the implied subject; then the 'stone' is the one used to cover the same *annāni* or *caravas.* A couple of our mss. (O.R.) and oneuuu of SPP's read in **b** *aśva 'nnām*; sereral (including our O.Op.R.) have *adhipatyam.* Some of ours (O.R.K.) and three of SPP's leave *jagāma* without an accent, which seems better, and is implied in the translation. One of SPP's gives *bhāgam* in **a.** In Kauś. (86. 7) the verse is used next after 53, and accompanies the covering of the same dishes with stones–or, the comm. adds, with bricks. [Cf. Cland, *Todtengebrauche,* p. 157.] It lacks a syllable in **a.** Our edition leaves *viśvamitrās* in this verse without accent, on the authority of two of our mss. (Bp.M.); all SPP's give *viśvamitrās,* p. *viśva+mitrāḥas* in 3. 63, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

he accepts this in his text. The two verses ought of course to be made to agree, but there is little reason for preferring either nominative or vocative [the comm. takes the doubtful word as voc.]. [If the Viśvāmitras be not meant here and at 3. 63, then Weber's observations reported under 3. 16 lose some of their basis.]

४५३२. यथा॑ य॒माय॑ ह॒र्म्यमव॑प॒न् पञ्च॑ मान॒वाः।
ए॒वा व॑पामि ह॒र्म्यं यथा॑ मे॒ भूर॒योऽसत॥५५॥

As the five clans (*mānava*) scattered (*vap*) a dwelling (*harmya*) for Yama, so do I scatter a dwelling, that there may be many of me (?).

A coresponding verse is found in TA. (in iv. 6. 2); it reads *nārmyam* in a and **c,** and *evam* in c; and for **d** *yatha `sāmā jīvaloke bhurayas,* which, however unmetrical, is at least capable of being translated, while this can hardly be claimed for our **d.** All the mss. read at the end *asatas,* save one of SPP`s, which follows the comm. in giving *asata,* as is read in both editions–in ours, purely as an emendation. The comm. makes no difficulty of taking *asata* as = *syāta,* and explaining ``that you my relatives may be numerous``; but that would be *asatha;* and *asata* has no grammatical standing of any kind, and hence is to be rejected. The comparison with TA. at least shows that the pāda is corrupt. The comm. foolishly divides *evavapāmi* in **c** into *eva āvapāmi.* Three of our *pada*-mss. (not Op.) most absurdly divide *ava-pan* in b; it is strange that SPP. reports nothing of the kind from his authorities. By Kauś. (86. 11) the verse is used next after 2. 50 etc., with the direction *iti saṁśritya* (`on finishing the pile`?); the com. says that with it they are to divide (*kuṭṭay*) leftwise, with sticks or bricks, the part of the cemetery on which the pile stood: in TA. it accompanies the ``placing in the jar [of relics] the drugs called *sarvauṣadhi``* (hence, perhaps, the use of *vap* in the verse, as they are strewn in); [but cf. Caland, *Todtengebrauche,* p. 149].

On *saṁśritya* (?) and *kuṭṭayeyus.*–Kauś. 86. 10 reads: *idam id vā u na* (xviii. 2. 50) *upa sarpa* (3. 49) *asau hā* (4. 66) *iti cinvanti.* Sūtra 11 continues: *yathā yamāya* (4. 55) *iti saṁśritya.* Upon 10, *Keś.* says: *śilābhir* (? *śalākābhir?*) *viṣamābhir iṣṭakābhir vā prasavyaṁ cinvanti śmaśānam.* And the AV. comm., in giving the ritual for 2. 50 (p. 115) and 3. 49 (p. 161) and 4. 66 (p. 233), says: *śmaśānadeśaṁ viṣamasaṁkhyākābhiḥ śalākābhir iṣṭakāhir vā prasavyaṁ cinuyāt,* using the very same words in all three passages, save that he leaves out the second word in the second passage. Then, for 4. 55 (p. 224) he says: *śalākābhir iṣ ṭakābhir vā prasavyaṁ citaṁ śmaśānapradeśaṁ kuṭṭayeyuḥ.*–In all these passages, *śmaśāna* or *śmaśāna-deśa* or *-pradeśa* must mean the mound which they heap (*ci*) over the buried bones ; cf. ŚB. xiii. 8. 1[4] *athā*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`smaiśaṣānaṁ kurvanti, gṛhān vā prajñānaṁ vā (`or a monument`), and Harisvāmin`s comment, p. 1017[15], *śmaśānam prasiddham asthi-saṁrakṣavāstu;* the mound is, as with us, not quite knee-high, ŚB. xiii. 8. 3[12], *adhojānu.*–The meaning of our comm. on 4. 55, accordingly, seems to be: `after the mound has been heaped up (*citam*), they should pat (*kuṭṭay*) it with splints of wood or with bricks, [going around it, as they pat it,] to the left.`–If this be right and if *kuṭṭay* is the comm`s version of the word after *iti* in *sūtra* 11, then I suspect that Bloomfield has not hit the right reading in the printed text. Whitney`s `on finishing the pile` would call for *saṁsthāpya;* but *saṁśnathya* is much nearer to the meaning of *kuṭṭay* and also to the probable intention of Bl`s mss., and I would accordingly read *saṁśnathya* in place of the printed *saṁśritya.* Root *śnath* means `thrust, push,` in their ordinary and in their obscene senses, and here, with *sam,* `to make [the mound) compact or firm by striking or beating or patting,` as a modern gravemaker pats the mound with his spade to give it shape and firmness.]

४५३३. इदं हिर॑ण्यं बिभृहि यत् ते॑ पि॒ताबि॑भः पु॒रा।
स्व॒र्गं य॒तः पि॒तुर्हस्तं॒ निर्मृ॑ड्ढि दक्षि॑णम्॥५६॥

Wear (*bhṛ*) you this gold, which your father wore before; of your father, going to heaven (*svarga*), do you wipe off the right hand.

The majority of mss. read *pitur* in **c**, some *pitur,* and hardly any (of ours, only Op.) *pitur.* Many of ours have *mṛḍhḍhi* in d: see Prāt. i. 94 and note. The comm. strangely gives *pipṛhi* [cf. xiii. 1. 1, note] in a (though *abibhar* in b !). According to Kauś. 80, 46, 47, the first half-verse is used as the manager takes with the right hand some gold worn by the deceased, smears it with ghee, and passes it to the eldest son; the second half-verse, as he makes him wipe off his (of course, the father`s) right hand; the comm. states it thus: ``with the first half he makes the oldest son heat (*ādīpayet*: as if the comm. read in Kauś. *ādīpayati* instead of *ādāp-*) in the fire gold found in the hand of the deceased; with the other half the son should wipe the deceased`s hand.``

४५३४. ये च॑ जी॒वा ये च॑ मृ॒ता ये जा॒ता ये च॑ य॒ज्ञियाः॑।
तेभ्यो॑ घृ॒तस्य॑ कु॒ल्यै॑तु मधु॑धारा व्युन्द॒ती॥५७॥

Both those who are living and those who are dead; those who are born and those who are worshipful–for them let there go a brook of ghee, honey-streamed, overflowing.

We had the second half-verse above as 3. 72 **c, d,** only with *śatadhārā* instead of *madhudhārā*. The mss. are again at variance as to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the accent of *kulyā;* and the majority also accent *madhudhārā,* as if they had *śatadh-* in mind [cf. end of note to 1. 42 above]. *Yajñiya* is a queer antithesis to *jāta,* and the comm. reads instead *jajñiyās,* explaining it as *jajñim utpattiṁ yānti gacchanti*: that is, *jajñi* + root *yā !* The comm. also understands in **d** *madhudhārās,* as object of *vyundatī.* A corresponding verse is found in TA. (in vi. 12): it omits the first *ca* in a; has at end of **b** the almost acceptable reading *jantyās* (it ought to be *jantvās*); offers in **c** the curious corruption *dhārayitum* for *kulyai `tu;* [and accents *madhudhārā* in d]. The schol. add the verse to 56, as used by Kauś. uses it twice with 3. 72: see under that verse; in TA. it has an utterly different application, in the ceremony of turning loose the cow that was led with the corpse to the funeral pile.

४५३५. वृषा मतीनां पवते विचक्षणः सूरो अह्नां प्रतरीतोषसां दिवः।
प्राणः सिन्धूनां कलशाँ अचिक्रदुदिन्द्रस्य हार्दिमाविशन्मनीषया॥५८

There purifies itself the conspicuous bull of the prayers, the sun of days, lengthener out of dawns, of the sky (*div*); the breath of the rivers has made the jars to resound loudly; entering Indra`s heart with skill.

This is a verse out of one of the most formidable hymns of the RV. soma-book (RV. ix. 86. 19), and occurring also twice in SV. (i. 559; ii. 171). In **b,** RV. reads *somo ahnaḥ pratarīto `śaso divaḥ;* in **c,** *krāṇa* and *avīvaśāt*; in **d,** *hardi* and *manīṣibhis;* with this SV. in general agrees, but has, with AV., *ahnām* and *uṣasām* in **b,** and *acikradat* in c; it is peculiar in reading *prāṇa* (p. *pra+āna*) at beginning of c; a corruption, doubtless, which is carried out to greater intelligibility in our *prāṇas.* The AV. corruption, of both sense and meter, in **b,** *pratarītā uṣ-,* supported by the *pada*-reading *pra+tarītāḥ,* is very strange; of our mss., only three (O.R., supported by Op. *-tā: uṣ-*) have the correct *-to `ṣ-;* of SPP`s, according to his account, about half support *-to `ṣ-,* and he accordingly admits that reading into his text; we ought to have done the same by emendation. [For *hardim āviṣān* (p. *ā+viṣan*) *man-,*the comm. reads *hārdima....aviśat....man-,*] What right the verse has here (or vs. 60, coming from the same RV. hymn) does not appear; neither Kauś. nor the comm. uses it in the ritual; but the latter says, as if by way of excuse, that, as the Fathers enjoy the fruit of the soma-sacrifices which they have offered, soma is praised in the ceremonies for the Fathers. He explains the `rivers` in **c** as the *vasatīvarī* waters. [He says, p. 224[23], *vṛṣā matīnām ityādīnāṁ tisṛṇām* (vss. 58, 59, 60) *pitṛmedhā eva kāṇḍokto viniyogo `nusaṁdheyaḥ,* which is not clear to me: should it be *pitṛmedhākāṇḍa evokto*?]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५३६. त्वेषस्तें धूम ऊर्णोतु दिवि षंञ्छुक्र आर्ततः।
सूरो न हि द्युता त्वं कृपा पावक रोचसे॥५९॥

Let your sparkling (? *tveṣa*) smoke cover, being in the sky, extended bright; for you, O purifier, shine like the sun with luster, with beauty (*kṛpa*).

The verse is RV. vi. 2. 6 and SV. i. 83; both read *ṛṇvati* in a; [in **b**, SV. combines *divi saṅ ch-:* cf. *divi ṣaṅ c-* at xvii. 1. 12]. The comm. explains *kṛpā* as = *kṛpayā* or *stutyā.* Vait. (6. 11) uses the verse, with others, in the ceremony of establishing the fires.

४५३७. प्र वा एतीन्दुरिन्द्रस्य निष्कृतिं सखा सख्युर्न प्र मिनाति संगिरः।
मर्य इव योषाः समर्षसे सोमः कलशे शतयामना पथा॥६०॥

Soma (*indu*) verily goes forward to Indra's rendezvous; the comrade does not violate (*pra-mī*) the comrade's agreements; you rush to join, as a male after females–soma, in the jar, by a road of a hundred tracks.

The verse corresponds to RV. ix. 86. 16, which has, however, important variants: in **a**, *pro ayāsīd indur* and *niṣkṛtam*; in **b**, *saṁgiram;* in **c**, *yuvatibhis* and *arṣati;* in **d**, *śatayāmnā;*SV. (i. 557; ii. 502) agrees with RV. except in the last item, having, like our text, *-yāmanā.* [The meter shows that it is to be pronounced *-yāmanā,* whichever way it is written: cf. JAOS. x. 532.] Our *niṣkṛtim* is hardly better than a corruption of the RV. reading; but the comm. understands it as Indra's ``belly`` (*jaṭ haralakṣaṇaṁ sthānam*), and supports his opinion by quoting RV. iii. 35. 6. *Saṁgiras,* in **b**, is understood in the translation as *saṁgiras* (which is read by two or three mss., including our O.), the former being unintelligible; the comm. gives two explanations, both implying the accent *-gir-,* one from *sam-gṛ* `agree,` the other from *sam-gṛ* or *-gil* `swallow down,` thus finding in the verse another ``belly`` (*saṁgiras* = *saṁgiram* = *udaram*). Our text of **c** spoils both the meter and the connection, making the line render very lamely; the comm. reads *yoṣā,* and takes it as an instrumental (like *yuvatibhis*); in **d** he has the RV.SV. reading. The metrical definition of the Anukr. is worthless. [The RV. verse is a good *jagatī,* and so is this, barring **c**, where the corruptions have spoiled meter as well as sense.]

४५३८. अक्षन्नमीमदन्त ह्यवं प्रियाँ अंधूषत।
अस्तौषत स्वभानवो विप्रा यविष्ठा ईमहे॥६१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They have eaten; they have revelled [surely]; they have shaken off (*ava*) those that are dear; having own brightness (*svabhānu*), they have praised; inspired, youngest, we implore.

The verse corresponds to RV. i. 82. 2 a-d, and is found also in other texts: SV. i. 415; VS. iii. 51; TS. in i. 8. 5[2]; MS. in i. 10. 3. All these agree in reading in **c** *priyas* for *priyan,* and, for **d**, *viprā naviṣṭhayā mati;* and they add a fifth pāda, a refrain, having nothing to do with the meaning of the verse. A majority of the AV. mss. (including our M.O.Op.R.K.D.) read *avā `priyan* (p. *ava: apriyan*), and this is perhaps the true Atharvan text (though the accent, in that case, should be *ava `priyān*), and defensible on the ground of sense; our last pāda is nothing but a senseless corruption. In Kauś. (88. 27) the verse is used, next after vss. 81 ff., in the *piṇḍapitṛyajña,* with the direction *ity uttarasicam avadhūya;* the comm. paraphrases this to mean that one is to perform an additional sprinkling (? *uttarapariṣeka*) next after the worship (*upasthāna*) of the *piṇḍas.* For the application of the vese to the Fathers, compare TB. ii. 6. 3[2], *akṣan pitaraḥ: amīmadanta pitaraḥ,* etc.; [also Sāyaṇa`s comm. on TS. i. 8. 5[2], Poona ed., p. 1159]. *[It is to be noted that in the *piṇḍapitṛyajña* of the VS. (ii. 31), *amīmadanta pitaraḥ* etc. comes just before the verses corresponding to our vss. 81-85.] [ŞGS., i. 15, prescribes the RV. verse for use when the bride greases the axle of the wedding-car: is this because of the resemblance of *akṣam* (`axle`) to *akṣan* (root *ghas*)?!] [See p. lxxix.]

४५३९. आ यांत पितरः सोम्यासों गम्भीरैः पथिभिः पितृयाणैंः।
आयुरस्मभ्यं दधंतः प्रजां चं रायश्च पोषैरभि नंः सचध्वम्॥६२॥

Come you, O Fathers, delectable, by profound roads that the Fathers travel, assigning to us lifetime and progeny; and do you attach yourselves to us with abundances of wealth.

The last pāda was found above as ix. 4. 24 **d.** Corresponding verses are found in HGS. ii. 10. 5 and MB. ii. 3. 5. For **a, b,** MB. reads *eta pitaraḥ somyāso gambhīrebhiḥ pathibhiḥ pūrviṇebhiḥ;* and as second half-verse it has our 3. 14 **c, d.** HGS. has *ā yāta pitaraḥ somyā gambhīraḥ* (misprint for *-raiḥ?*) *pathibhiḥ pūrvyaiḥ*, with an altogether different **c, d.** We should prefer *somyāsas* unaccented, both in this verse and in the next, but no ms. so reads. The comm. has in **c** *dadhata,* which he pronounces the same as *dhatta.* In Kauś., in the *pitṛnidhāna* ceremony, the verse accompanies (83. 27) the bringing of the bone-relics, before sunset [into the hut: *Keś.*]; and it is followd (83. 28, 29) by 1. 52 and 2. 29; then, in the *piṇḍapitṛyajña* (87. 28), the three are repeated; the comm. notices only the latter use, stating that with this verse one is to scatter sesame on the *barhis* spread for the purpose of giving the *piṇḍas.* In number of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

syllables, the verse answers to the description of the Anukr. (9 + 10: 11 + 11 = 41). [The MB. reading makes a rectification of the meter at the beginning of **b**.]

४५४०. परां यात पितरः सोम्यासों गम्भीरैः पथिभिः पूर्याणैः।
अधां मासि पुनरा यांत नो गृहान् हविरत्तुं सुप्रजसः सुवीराः॥६३॥

Go away, O Fathers, delectable, by profound roads that go to the stronghold (*pūryaṇa*); then, in a month, come you again to our houses to eat the oblation, with good progeny, with good heroes.

All the *pada*-mss. commit the strange blunder of dividing *ayāta* in **c** into *a: ayāta;* both editions make the necessary correction; the comm. also understands *ā yāta.* In **d**, some of the mss. make great difficulty over *attum,* reading also [*annum,*] *atnum, antum, atnūn,* and the comm. gives as a compound *haviratnūn;* but our O.R.D., and the majority of SPP's authorities, have the correct reading; as does also HGS. in its corresponding verse [ii. 13. 2]. HGS. [spoils the meter of a by modernizing *somyasas* to] *somyās;* reads in **b** *pūrvyais;* [and begins **c** with *atha*]. The first half-verse occurs also in MS. i. 10. 3 and AṢS. ii. 7. 9. MS. makes nearly good meter of it, reading *pare `tana pitaraḥ somyāso gambhīrebhiḥ pathibhiḥ pūrvebhiḥ* (which should evidently be emended to *pūrvyebhis*); AṢS. differs from this only by having at the end *pūrviṇebhis* (with K. and Kap.S., s pointed out by Schroder). Prāt. iii. 83 quotes the word *pūryāṇa.* Kauś. uses the verse in the *piṇḍapitṛyajña* (88. 28), next after vs. 61, in dismissing the Fathers after their feast of *piṇḍas.* The metrical description of the Anukr. is very poor: [it is probably that the verse originally was 11 + 11: 12 + 11; but its **b** is spoiled metrically].

४५४१. यद् वो अग्निरजंहादेकमङ्गं पितृलोकं गमयञ्जातवेदाः।
तद् व एतत् पुनरा प्यांययामि साङ्गाः स्वर्गे पितरो मादयध्वम्॥६४॥

What one limb of you Agni Jātavedas left when making you go to the Father's world, that some for you I fill up again; revel you, O Fathers, in heaven (*svarga*) with [all] your limbs.

HGS. has (in ii. 11. 1) in analoguous but quite different verse yad vaḥ ravyād aṅgam adahal loān ayam praṇayaṅ jātavedāḥ: tad vo `ham punar ā veśayāmy ariṣṭāḥ sarvair aṅgaiḥ sam bhavata pitaraḥ. Most of our mss. (all except O.Op.R.), but, by his account, only one of SPP's, leave ajahāt in a unaccented; on the other hand, all without exception accent in **d** pitaras, which SPP. accordingly admits into his text; but our emendation to pitaras is plainly necessary. What the comm. says is here unnown, because the manuscript shows a considerable lacuna, involving the latter

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

half of the explanation of this verse, with the text of the next and the larger part of its exposition. Kauś. uses the verse (88. 5) in the piṇḍapitṛyajña, next after vss. 74, 78, to accompany an offering of rice-grains with the stirring-stick (sāyavana [that is, sa-āyavana: SPP`s sāṁyavana, p. 233[4], does not seem right]). [As to completeness of limbs in the other world, see my note to 4. 12, above. This verse was translated metrically by Whitney, O. and L.S., i. 57.]

४५४२. अभूद् दूतः प्रहितो जातवेदाः सायं न्यह्न उपवन्द्यो नृभिः।

प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि॥६५॥

Jātavedas have been the messenger sent forth, at evening, at close of day to be honored by men;–you have given to the Fathers; they have eaten after their wont; eat you, O god, the presented oblations.

We had the second half-verse above as 3.42 **c, d.** Part of our mss. (O.Op.R.D.), with, so far as appears, the majority of SPP`s, read in **b** *upavandyas,* and the latter accordingly adopts it in his text; the root *vand* does not appear to be anywhere else combined with *upa.* The line reads like a kind of echo of RV. iv. 54. 1 [TB. iii. 7. 13[4]]. The verse is the last one quoted in the *piṇḍapitṛyajña* by Kauś. (89. 14), to accompany the withdrawal of the ``extended`` fires. [By ``extended`` I suppose W. means the technical *praṇita* (cf. comm., p. 233[6]). The words of Kauś. are *agnim pratyānayati*: the ceremony seems to be the same as that prescribed by ŚB. at ii. 4. 2[24], *punar ulmukam api sṛjati,* and by ŚŚS. at iv. 5. 9, *ulmukam agnau kṛtvā.*]

४५४३. असौ हा इह ते मनः ककुत्सलमिव जामयः।

अभ्येनं भूम ऊर्णुहि॥६६॥

You yonder, ho ! hither your mind ! as sisters (*jāmi*) a *kakutsala,* do you cover him, O earth.

The translation implies the evidently necessary emendation to *asau* in a; both editions give *asau*, because this is read by all the mss.; the comm. understands the word as a vocative; it also reads the interjection as *hā,* while the *pada*-text tives *hāt*. It further glosses *jāmayas* [alternatively] with *bhaginyas,* and reads *kakutsthalam,* explaining it as *pradhānāvayavapradeśam,* and paraphrasing with *putrādīnāṁ śiraḥprabhṛtiny aṅgāni śitāpavātanivāraṇāya.* The Pet. Lexx. conjecture *kakutsala* to be a pet word for a little child. We had the third pāda above

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as 2. 50 **d**, 51 **d**, and 3. 50 **d**. Kauś. uses the verse (86. 10) with 2. 50 and 3. 49 in the ceremony over the bone-relics. The comm. includes with it vs. 67.

४५४४. शुम्भन्तां लोकाः पितृषदनाः पितृषदने त्वा लोक आ सादयामि॥६७॥

Let the worlds where the Fathers sit adorn themselves (*śumbh*); I make you to sit in the world where the Fathers sit.

The first phrase is VS. v. 26 f, which, however, reads *śundhantām;* Āp. vii. 9. 10 has *śundhatām lokaḥ pitṛṣadanaḥ*. [For variants as between *śundh* and *śumbh,* cf. notes to vi. 115. 3; xii. 2. 40; 3. 13, 21, 26; xviii. 3. 56.]

४५४५. येऽस्माकं पितरस्तेषां बर्हिरसि॥६८॥

You are the *barhis* of them that are our Fathers.

The metrical description of the Anukr. implies the reading you *asm-*. In Kauś. (87. 27) the verse is used with 1. 51 etc. (see under 1. 51) in connection with the strewing of *barhis*.

४५४६. उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय।
अधा वयमादित्य व्रते तवानागसो अदितये स्याम॥६९॥

Loosen up the uppermost fetter from us, O varuṇa, [loosen] down the lowest, off the midmost; then may we in your sphere, O Āditya, be guiltless to Aditi.

The verse [which is RV. i. 24. 15, etc.] occurred above as vii. 83. 3 [which see]; among our mss., only O.R. write it out in full. The comm. notices the repetition, yet goes on to give a full explication. In Kauś. (82. 8), it is used in the ceremony of the first day after cremation (next before 3. 56), with the direction *iti jyeṣṭhaḥ*, apparently implying that ``the olderst`` son of the deceased pours water on the attendants; the comm. says that with this verse, immediately after the cremation, all the Brahmanas should take a bath (*snānam kuryuḥ*).

४५४७. प्रास्मत् पाशान् वरुण मुञ्च सर्वान् यैः समामे बध्यते यैर्व्यामे।
अधा जीवेम शरदं शतानि त्वया राजन् गुपिता रक्षमाणाः॥७०॥

Release from us all fetters, O Varuṇa, with which one is bound crosswise, with which lengthwise; so may we live hundreds of autumns, by you, O king, guarded, defended.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The rendering of *samāme* and *vyāme* in **b** is far from certain: cf. iv. 16. 8. The comm. explains: *samāmo nāma vyāmasaṁjñitapradeśāt saṁkucitapramāṇako deśaḥ: saṁnihite pradeṣe dūre pradeṣe ce `ti yāvat.* Two of our mss. (O.R.) and one of SPP`s read *samāne;* and two or three of the latter have *badhyate,* without accent. Nearly all, again, read *śaradam* in **c** (our O.R.p.m. [and one of SPP`s] *-das*), and SPP. admits *śaradam* into his text; our *-dām* is an emendation, and a necessry one, unless we take instead *das,* as in apposition with *śatāni.* The comm. makes no difficulty of reading *-dam,* understanding it, according to one of his convenient rules of interpretation, as a sing. used in place of a plural. Most of our mss., again (except P.O.Op.R.), but only one of SPP`s, accent *rajan.* The comm. points out that *rakṣaṁsṇās* is for *rakṣya-,* which is altogether probable, considering how easily **a** *y* is lost after *ṣ* or *ś.* The first pāda is identical with vii. 83. 4 **a.** All the *pada*-mss. except one of SPP`s read *gupita* instead of *-taḥ.* The comm. directs the verse to be recited for good fortune evening and morning at the end of the *daśarātra* in the *pitṛmedhā.*

४५४८. अ॒ग्नये॑ कव्य॒वाह॑नाय स्व॒धा नमः॑॥७१॥

To Agni, carrier of the *kavyas,* [be] *svadhā* [and] homage.

४५४९. सोमा॑य पि॒तृम॑ते स्व॒धा नमः॑॥७२॥

To Soma with the Fathers [be] *svadhā* [and] homage.

[Verses 71-87 are prose, except vs. 75, with regard to which see p. 869, 5.] These verses [71, 72] are found, in reversed order, in AŚS. ii. 6. 12. In VS. ii. 29 **a, b,** are found both, but with *svahā* in place of *svadhā namaḥ,* and the same in ŚŚS. iv. 4. 1 and GGS. iv. 2. 39, except that in the latter *svāhā* precedes the datives. VS. accents *pitṛmate.* [See also undr vs. 74.] In Kauś. 87. 8, vss. 71-74 are combined in alternation with vss. 78-80 in accompany in the *piṇḍapitṛyajña* the scattering downward of three handfuls of offering; and [are used] again, later (88. 2, 3, 4) in the same ceremony, with oblations. [Verse 71 is employed by Vait. (9. 8) in the *sākamedhā,* and I suspect (see p. 869, 7) that the *sūtra* intends vss. 72 and 73 also to be thus used: cf. also ĀpṢS. viii. 13. 15, 16.]

४५५०. पि॒तृभ्यः॒ सोम॑वद्भ्यः स्व॒धा नमः॑॥७३॥

To the Fathers with Soma, *svadhā* [and] homage.

४५५१. य॒माय॑ पि॒तृम॑ते स्व॒धा नमः॑॥७४॥

To Yama with Fathers, *svadhā* [and] homage.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

For the ritual use of these verses see the preceding note. [Parallels of our vss. 72 and 74 and 71, and in that order, recur at MGS. ii. 9. 13. the *pratīkas* in Knauer's Index, and also under *pitṛbhyas,* p. 152.]

४५५२. एतत् तें प्रततामह स्वधा ये च त्वामनुं॥७५॥

Here is *svadhā* for you, O great-grandfather, and for them that are after (*anu*) you.

४५५३. एतत् तें ततामह स्वधा ये च त्वामनुं॥७६॥

Here is *svadhā* for you, O great-grandfather, and for them that are after you.

४५५४. एतत् ते तत स्वधा॥७७॥

Here is *svadhā* for you, O father.

Passages analogous with these three verses are found in a number of other texts: TS. i. 8. 5[1]; AṢS. ii. 6. 15; Āp. i. 9. 1 (cf. also viii. 16. 6; xiii. 12. 9); ŚŚS. iv. 4. 2; GGS. iv. 2. 35; ŚB. ii. 4. 219 forbids the use of you *ca tvam anu,* and KŚS. iv. 1. 12 is of the same opinion. [Oppoṣite vs. 75, W. notes K. ix. 6.] In 77 all our mss. save one (Op.) read *tatas* instead of *tata;* half of SPP's do the same. In Kauś. 88. 11 the three verses (doubtless: only the *pratīka* of 75 is quoted; the comm. says the three) are used on setting down three combined (*saṁhata*) *piṇḍas* on the *barhis;* and Vait. (22. 22) employs them similarly in the *agniṣṭoma.* Though 75 is easily read as two *anuṣṭubh* pādas, the Anukr. allows it only 15 syllables, refusing to resolve *tu-am* here, as it also refuses in 76. [As to vs. 75, see p. 869, 5.] [Apropos of *tata* and *tāta,* the comm. cites AA. i. 3. 3; and Sāyaṇa, in his comment on that passage, gives two little tales about Prajāpati's early linguistic ventures which remind us somewhat of the beautiful story as told by Herodotus in the beginning of Euterpe.]

४५५५. स्वधा पितृभ्यः पृथिविषद्भ्यः॥७८॥

Svadhā to the Fathers that sit upon the earth.

४५५६. स्वधा पितृभ्यो अन्तरिक्षसद्भ्यः॥७९॥

Svadhā to the Fathers that sit in the atmosphere.

४५५७. स्वधा पितृभ्यो दिविषद्भ्यः॥८०॥

Svadhā to the Fathers that sit in the sky (*div*).

These verses are found also in Āp. i. 9. 6, and in GGs. iv. 3. 10. GGS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has *pṛthivīṣadbhyas* [and *antarīkṣasadbhyas*]; both combine *pitṛbhyo `ntar-;* and our O.R.K., with half of SPP`s authorities, do the same; the Anukr. implies *-bhyo antar-,* but that proves nothing. For the ritual use, see under vss. 71, 72 above. Both Āp. and GGS. prescribe the verses for the case that the names of the Fathers intended are not known.

४५५८. नमों वः पितर ऊर्जे नमों वः पितरो रसाय॥८१॥

Homage, O Fathers, to your refreshment (*urj*); homage, O Father to your sap.

४५५९. नमों वः पितरो भामाय नमों वः पितरो मन्यवें॥८२॥

Homage, O Fathers, to your terror* (*bhāma*); homage, O Father to your fury.

४५६०. नमों वः पितरो यद् घोरं तस्मै नमों वः पितरो यत् क्रूरं तस्मैं॥८३॥

Homage, O Fathers, to that of yours which is terrible; homage, O Fathers to that of yours which is cruel.

४५६१. नमों वः पितरो यच्छिवं तस्मै नमों वः पितरो यत् स्योनं तस्मैं॥८४॥

Homage, O Fathers, to that of yours which is propitious; homage, O Fathers, to that of yours which is pleasant.

४५६२. नमों वः पितरः स्वधा वंः पितरः॥८५॥

Homage to you, O Fathers; *svadhā* to you, O Fathers.

For a wonder, these formulas are written by all mss. without variantion and without error. Corresponding passages are to be found in many other texts: VS. ii. 32; TB. i. 3. 10⁸; b . i. 10. 3; K. ix. 6; ŚSS. iv. 5. 1; AŚS. ii. 7. 7; Āp. i. 10. 2 and xiii. 12. 10; GGS. iv. 3. 18-21; MB. ii. 3. 8-11; none of them agree closely with our text; but the details of accordance and of difference are not worth giving. In Kauś. (88. 26) they accompany in the *piṇḍapitṛyajña* the reverence (*upasthāna*) paid to the Fathers, being then followed by vss. 61 and 63. *[That is, `to your terror-inspiring fury.`]

४५६३. येऽत्रं पितरंः पितरो येऽत्रं यूयं स्थ युष्माँस्तेऽनुं यूयं तेषां श्रेष्ठां भूयास्थ॥८६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They who are there, O Fathers–Fathers there are you–[be] they after you; may we be the best of them.

४५६४. य इह पितरो जीवा इह वयं स्मः।
अस्माँस्तेऽनु वयं तेषां श्रेष्ठा भूयास्म॥८७॥

They who are here, O Fathers–alive are we–[be] they after us; may we be the best of them.

The translation here implies certain emendations of the text: *pitaras* [accentless] in 87 and the first time in 86, and the omission of you after the second *pitaras* in 86: the latter is made also in our text, while SPP. reads, with the mss. *ye`tra pitaraḥ pitaro ye `tra yūyaṁ stha.* As to the accent of the *pitaraḥ pitaro* in 86, the mss. are wildly discordant, presenting every possible variation, and, considering the many accentual blunders which they commit in this part of the text, the details are not worth reporting, nor need we feel any hesitation in amending to what seems to make the best sense. The omission of you is much more serious, but seems demanded by the sense, and by the analogy of 87. Similar passages are found in [TS. iii. 2. 5^{6},] TB. i. 3. 10$^{8-9}$ [like TS.], and ŚŚS. iv. 5. 1 (the latter nearest like our text: *ye`tra pitaraḥ pitaraḥ stha yūyaṁ śreṣṭhā bhūyāstha: ya iha pitaro manuṣyā vayaṁ teṣāṁ teṣāhā bhāyāsma*); compare also b . i. 10. 3 and AŚS. ii. 7. 7.* All our mss. save one (Op.), and most of SPP`s, leave *stha* in 86 unaccented; this non-accentuation, so far as it goes, favors the omission of you. *Bhūyāstha* is a grammatically impossible form, and should be emended to *-sta,* which is read by [TS. and] TB. in the corresponding passage; ŚŚS., as has been seen, gives *-stha.* One of SPP`s mss. has *bhūyāsta.* In 87, most of the mss. insert an *avasāna* after *smaḥ*, and SPP. follows them; it is of course senseless, unless we use one also after *stha* in 86 ; nor does the Anukr. appear to acknowledge it, since it notes no difference of division as between the two verses; but our [printed] text at any rate blunders in not reading either *smo asman* or *smo `sman* since it has omitted the *avasāna*-mark. The metrical definitions of the Anukr. are worthless, as there is no trace of meter in the two passages; they can by violence be read into the number of syllables called for.

[*In the second and third paragraphs below are given these passages from TB., MS., and AŚS. The TS. passage agrees with the TB. passage, save that TS. has *ye`smiṅ loke* for the very bad *ye `smiṅ loke* of TB.]

[We ought, I think, in fact to read with SPP. an *avasāna*-mark after *smaḥ* in vs. 87, not only as being abundantly supported by the both editions, but also as called for by the sense and the general (quadripartite) structure of the verse. And the same applies to the reading of an *avasāna*-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mark after *stha* in vs. 86; it is printed in neither edition, but appears to be well warranted by the authorities of both.]

[The TB. passage, at i. 3. 10^{8-9}, with the *avasānas* as printed in the Poona ed., is: *ya etasmiṅ loke stha* (8) *yuṣmaṅs te `nu/ye `smiṅ loke/maṁ te `nu/ya etasmiṅ loke stha/yūyaṁ teṣāṁ vasiṣṭhā bhūyāsta/ye `smiṅ loke/ahaṁ teṣāṁ teṣāṁ vasiṣṭho bhūyāsam.*–This passage and its analogues have been discussed in two papers by Bohtlingk, *Berichte der sachsischen Gesell.,* sessions of July 8, 1893, and May 2, 1896. In the first, having the TB. passage before him, he proposed to read, in place of the first *stha* , the word *syus,* and to begin the first apodosis with it, and to delete the second *stha.* In the second, having our AV. verses before him, he ascribes the false ending of *bhūyāstha* of 86 to the correct preceding *stha;* and, on the other hand, the false *sma* of 87 to the correct ending of *bhūyāsma.* The false *sma,* however, is–as we have seen–to be printed *smo* or *smaḥ* (cf. *Index,* p. 41 b). Moreover, he suspects that the second *pitaras* of 86 may be a corruption of *paretās* (`mortui istic vos estis`): this would be an easy corruption in *nāgarī*, but I do not feel that *paretās* offers a better antithesis to the *jīvas* of 87 (ṢṢS. *manuṣyās*) than does not word *pitaras* itself; and the latter are distinctly enough other-world beings ; cf. 2. 48 (but also 49), and 1. 50, 54 above, also x. 6. 32.–Apropos of the blunder *bhūyāstha:* reading Dīgha Nikāya on the day of writing the above note, I observed at ix. 7, line 5, the phrase *saṅṅā uppajjanti* etc., `ideas arise,` and then in the very next sentence, *ekā saṅṅā uppajjanti,* `a single idea arise,` with plural verb-ending, albeit the *ekā* makes the breach of common concord most manifest and some mss. indeed read *uppajjati.* For the like error, see xv. 7. 3: cf. also notes xiv. 2. 59; xviii. 3. 47.]

[The MS. passage, p 143^6, is: eṣa yuṣmakam pitaraḥ: imā asmakam: jīva vo jivanta [h] iha santaḥ syāma.–The AŚS., p. 125 end, reads: etā yuṣ mākam pitaraḥ: imā asmākam: jīvā vo jīvanta iha santaḥ syāma. To this, Gārgya, in his vṛtti, adds: itikārādhyāhāreṇa sūtracchedaḥ: santaḥ syāmeti mantraḥ paṭhitavyo vaḥkārāṁ varjayitvā.–The etās and imās seem to refer to svadhās (cf. ŚŚS. as above: yā atra pitaraḥ svadhā, yuṣmākaṁ sā: ya iha pitara edhatur, asmākaṁ saḥ); and the eṣa of MS. appears to require correction to eta p. etaḥ.]

४५६५. आ त्वाग्ने इधीमहि द्युमन्तं देवाजरम्।
यद् घ सा ते पनीयसी समिद् दीदयति द्यवि।
इषं स्तोतृभ्य आ भर॥८८॥

You, O Agni, would we kindle, full of light (*dyumant*), O god, unwasting; as that very wondrous fuel of yours shall shine in the sky (*div*), bring you food for your praisers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is RV. v. 6. 4, and occurs also as SV. 1. 419 and ii. 372, and in TS. iv. 4.4[6] and MS. ii. 13. 7. All these agree together throughout, reading in a *te agna idh* for *tvā `gna idh-,* and in **c** *sya* for *sa.* SPP. reads in **c,** with the comm., *yad gha,* and makes no note upon it, implying that his mss. have the same; ours, however, give *yad dha* (p. *yat: ha*), in accordance with the other texts. All the mss. put an *avasāna* between **d** and e [i.e. after *dyavi*], and the Anukr. supports it, whence SPP. has it in his edition; we left it out as being uncalled for, and wanting in the parallel texts. For the use of the verse in Kauś. with 3. 42, see the note to the latter: cf. p. 871, 3.

४५६६. चन्द्रमा अप्स्व१न्तरा सुपर्णो धावते दिवि।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी॥८९॥

The moon among the waters runs, an eagle in the sky (*divi*); they find not your track, O golden-rummed lightnings: know me as such, O firmaments (*rodasī*).

The verse is RV. i. 105. 1 and also SV. i. 417 [Traita Sāman]; and its first two pādas are VS. xxxviii. 90 **a,** b; it is quoted by *pratīka* in GB. i. 2. 9; [pāda e is refrain all through the RV. hymn, save in the last, the 19th, verse]. Both RV. and SV. read in **d** *vidyutas,* as vocative, and the AV. mss. are divided between that and *vidyutas;* SPP. has the former, which is to be preferred. The comm. repeats the story of Trita and his two brothers, as ``told by the Ṣātyāyanins,`` in almost precisely the same words as those in which it is given in the commentator`s introduction to RV. i. 105. [Oertel gives a summary thereof, and also the corresponding passage, JB. i. 184, text and version, JAOS. xviii.[1] p. 18-20.] [The comm. quotes the verse as applied in a *kahāṣānti* called *vāruṇī* in the Nakṣatra Kalpa, 18.] Why the verse should be found as conclusion of this book of funeral hymns is very obscure. [See p. 1016.]

[Here ends the fourth *anuvāka*, with 1 hymn and 89 verses. The quoted Anukr. says *ekonanavatiś cai `va yameṣu vihitā ṛcaḥ:* cf. pages 814 and 869, 4, note 1.]

॥इत्यष्टादशं काण्डं समाप्तम्॥

[Here also ends the thirty-fourth *prapāṭhaka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

।।एकोनविंशं काण्डम्।।

BOOK XIX

[Supplementary hymns.]

[This nineteenth book forms a supplement to the three grand divisions of the Atharvan collection, and is shown to be a later addition by a considerable variety of cumulative evidence. The evidence concerns in part the contents of the book; in part, the character of its tradition as respects both text and division and extent; and in part, the relation of its text to the ancillary Vedic treatises, the Pada-pāṭha and the Pañcapaṭalikā and the Prātiśākhya, and to the Kauśika and Vaitāna sūtras.]

[**The contents** of book xix. resemble in large measure those of the earlier books, and wear (as W. says: see the General Introduction) the aspect of after-gleanings: cf. hymn 1 with i. 15; h. 18 with iv. 40; h. 34 with ii. 4, and especially 34. 4 with ii. 4. 6; h. 39 with v. 4; h. 44 with iv. 9; h. 57 with vi. 46. Had these hymns of book xix. been parts of the original collection, we should have expected (as W. intimates) to find them in their respective places with those of the earlier books. But more conclusive evidence could hardly be wished than is offered by hymn 23 of book xix., which hymn, under the form of ``Homage parts of the AV.,`` is incidentally also in some sort a table of contents to the preceding eighteen books, and presupposes their existence as a collection, and in an arrangement substantially accordant with that which they show in our text: cf. the introduction to h. 23.]

[**The general character of the tradition** in this book is strikingly inferior to that of the preceding eighteen. Such a statement can be duly verified only by a detailed study of the verses of the book, with reference to their intelligibility as they stand, and to the multiplicity or wildness of the variants presented; but a casual glance at the footnotes on pages 478, 484-5, and 539 of the Bombay edition will give some idea of their multiplicity. Many of them (like *trin nākaṅs* at 27. 4: see W`s note) ``are of the superficial variety of discordant readings which swarm in this book and have no real importance.`` Others are blunders of the grossest sort, as to which there is substantial agreement among the authorities or even complete harmony: such for example is the impossible *yasmai.....yacchati* at 32. 2, where not a single one has the absolutely necessary *yacchati*: cf. W`s note to 45. 5. Especially noteworthy is vs. 4 of h. 40 as illustrating

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere" (so Whitney: the Av. version is so utterly corrupt that he is forced to translate from the RV. version, RV. i. 46. 6). If degrees of corruption and badness are to be distinguished, perhaps we may set down 49. 2 as the worst in book xix., or possibly in books i.-xix.; in the latter case, vi. 22. 3 is surely a close second. The uncertainties of the tradition of this book as to the precise amount of material to be included in it, and as to its division and the numeration of the parts, are rehearsed in the sequel: cf. the reference at p. 898, end of 2.]

[**Relation of the text of book xix. to the ancillary Vedic treatises.**–First, the Padapāṭha appears to be very modern, as it is certainly very blundering and untrustworthy: see SPP's notes on pages 410 and 460 and especially 543, and W's note on hymn 68, and observe, for example, the wild resolution of *varmā sīvyadhvam* and *varma: asi: vioadhvam* at 58. 4. The corruptness of the text made Whitney doubt (in 1862: see his Prāt., p. 581) the existence of a *pada-pāṭha*.–**Second**, book xix. is entirely ignored by the Pañcapaṭalikā or Old Anukr., as is stated also by SPP. in his Critical Notice, vol. i., p. 24.–**Third**, "to the apprehension of the Prātiśākhya the Atharva-Veda comprehended only the first eighteen books of the present collection.": so Whitney, Prāt., p. 581; cf. his Index of passages referred to by the AV. Prāt., p. 600 **c**, and especially his notes to Prāt. ii. 67 **c** and ii. 22.]

[**Relation of book xix. to Kauśika.**–The sūtra-citations do not imply recognition of the text of book xix. as an integral part of the *saṁhitā*.–Bloomfield has made a critical separation of the more original *vidhāna*-matter from the *gṛhya*-matter in the text of Kauśika, and styles the former "Atharva-sūtra" or "Vidhāna-sūtra": see his Introd. to Kauś. p. xxviii., and his essay in *gottingische gelehrte Aneigen,* 1902, p. 489. His Vidhāna-sūtra comprehends the text of Kauś. from the beginning of kaṇḍikā 7 to the end of kaṇḍikā 52, excepting perhaps most of the matter (42. 19 to 43. 20) just preceding the *vaśāṣamana,* and excepting the *vaśā-ṣamana* itself (43. 21 to 45. 19): that is, his Vidhāna-sūtra runs from 7. 1 to 42. 18 and from 46. 1 to 52. 21.*–Now it is in the first place to be noted that no verse whatever is cited in the text of the "Vidhānasūtra" (whether by *pratīka* or by technical designation or in *sakalapāṭha*) which is also to be found in book xix., with the single exception of *praṇa prāṇam.* In the second place, disregarding the verses cited by technical designation (the "*jīvās*-verses": see below) and those which are cited in full and by *pratīka* besides (33. 3; 52. 5; 72. 1: see below), it appears that there are in the entire text of Kauśika only six *pratīkas* which might seem at first blush to imply the recognition of book xix. as part of the Atharvan text by Kauśika. The six *pratīkas* cover some eleven verses. Including with them a seventh *pratīka, devasya tvā,* I give them in tabular form:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. 37 *tvām agne vratapā asi* (xix. 59. 1-3) [Dārila, in full; RV.MS.TS.VS.]
kāmas tad agre
45. 17 *kāmas tad agre* (xix. 52. 1) [RV.TB. TA.]
68. 29 *kāmas tad*
57. 26 *agne samidham āhārṣam* (xix. 64. 1-4) [Daś. Kar., in full; AGS.PGS. ŚGS.HGS.GGS.MB.]
66. 1 *vāṅ ma āsan* (xix. 60. 1) [TS.TA.PGS.]
91.3 *ayuto `ham* (xix. 51. 1) [?]
devasya tvā savitus (xix. 51. 2) [Passim.]
139. 10 *dvyacasaś ca* (xix. 68. 1) [Daś. Kar.; Ath. Paddh.; Keśavī.]

The place of citation in Kauśika is given at the left; the place of occurrence in AV. is given in parentheses; and the texts, other than AV., in which the mantras occurs, are noted at the right in square brackets.] *[This delimitation of the Vidhāna-sūtra differs slightly from Bloomfield`s as given in the places just cited: it has been revised with the help of a friendly note from him.] [The verse *praṇa prāṇam* (xix. 44. 4) is cited at 47. 16, which is a part of Bloomfield`s ``Vidhāna-sūtra,`` and seems to have been over-looked by him at p. xxxi.] [Keśava (on 6. 37) and Dārila (on 45. 17) understand the whole AV. hymn of fiver verses as intended by *kāmas tad.*]

[Citations by pratīka. The three phrases, (1) *devasya tvā savituḥ prasave* and (2) *aśvinor bābubhyām* and (3) *pūṣṇo hastābhyām,* are unvaried as between the AV. text and the citations by Kauś. (in full at 2. 1 and 2. 21 and 137. 18: the citation at 91. 3 is by *pratīka* with *dyuto `ham*) and by Vait. (in full at 3. 9): what follows *hastābhyām* is at Kauś. 2. 1, *agnaye juṣṭaṁ nir vapāmi* (as at TS. i. 1. 4[2]); at 2. 21 and in Vait., it is *prasūtaḥ praśiṣā paristṛṇāmi* (Vait. *pratigṛhṇāmi*); and at 137. 18 it is *a dade* (as at TS. i. 3. 1[1] and very often); while AV. xix. differs from all these in adding *prasūta a rabhe.* The phrases are of such extremely frequent occurrence (see introd. to h. 51) that they may be called a commonplace of the *sūtra*-literature; and, as W. intimates, the *pratīka*-citation by Kauś. is not to be regarded as having any special reference to our book xix.,–much less the citations in full by Kauś. and Vait. The case is a typical and striking one. Of the same type are the hymns *tvam agne vratapa asi* and *agne samidham*, both of which, besides, are given by the scholia in *sakalapāṭha.* For the rest, so far as any necessary connection with book xix. is concerned, *vaṅ mā āsan* and *kamas tad* and *avyacasaś ca* may fairly be regarded as *kalpajā mantrās*. Only for *ayuto `ham* am I unable to point our occurrences elsewhere than in book xix.; but it may be noted that the comm., at p. 499[4], takes *ayuto `ham* and the immediately

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

following *devasya tvā* as one *sūkta* of sacrificial formulas, *yajurmantrātmakaṁ sūktam.*]

[**Citations by technical designation.**–Thrice in the text of Kauś. (at 3. 4; 58. 7; 90. 22), as also once in Vait. (at 1. 19), we meet the prescription *jīvābhir ācamya.* The ``*jīvas*-verses,`` says Dārila (on 3. 4), mean ``four verses beginning with *jīva stha.*`` They are associated, both at Kauś. 3. 4 and at Vait. 1. 18, 19 as well, with other *sūtra*-material, and in particular also with the five *prapads* (which are called in Vait. *prapadanas* and which Dārila characterizes as *kalpaja*): considering this fact, the citation may well be viewed as containing on distinct reference to our book xix., albeit indeed the verses are found there as 69. 1-4; and the entire absence of *sakalapāṭha* both in text and in scholia, if taken in connection with the mode of citation (by a technical name and so without *iti*), does not appear to be inconsistent with this view.]

[**Citations in sakalapāṭha.**–The most conclusive evidence to show that book xix. was not recognized by Kauś. is afforded by the five verses which, although occurring in our xix., are yet cited by Kauś. in full (*sakalapāṭha*): these are 59. 3; 33. 3 and 44. 4; and 52. 5 and 72. 1. As to the first of the five, *a devanām api panthām aganma*, cited at 5. 12, Bloomfield has already remarked in his note that the *sakalapāṭha* shows that it is regarded as coming from some other source than our book xix., and it is in fact not infrequent elsewhere (RV.MS.TS.ŚB.); moreover, it is a part of the same group as *tvam agne vratapā asi*, of which group, as already noted, Dārila (on 6. 37) gives the *sakalapāṭha*. The verses *tvam bhūmim* (cited in full at 2. 1: a later citation, at 137. 32, is naturally by *pratīka*) and *prāṇa prāṇam* (cited in full at 47. 16) have not been found, so far as I know, except at xix. 33. 3 and 44. 4; but of the former Dārila expressly says that it is *kalpaja*. Finally, there remain the cases of *yat kāma* and *yasmāt koṣāt*. These are peculiar in that they are cited at 92. 30 and 139. 25 by *pratīka*, and immediately thereafter (at 92. 31 and 139. 26) in *sakalapāṭha*: cf. Bloomfield's Introduction, p. xxix. The verse *yat kāma* is found at xix. 52. 5, and *yasmāt koṣāt* at the end of the book, and neither elsewhere.]

[**Relation of book xix. to Vaitāna.**–Still less than Kauśika, does Vaitāna imply by its citations a recognition of the text of book xix. as an integral part of the *saṁhitā.*–In all Vaitāna there are only seven sūtras (Garbe gives five) that cite passages occurring in book xix.: they are Vait. 1. 18 and 19, citing the *apratiratha* hymn and the ``*jivas*-verses``; 3. 5 and 19. 12, citing *a devanām;* 3. 9, citing *devasya tvā;* 28. 14, citing *yad agne yāni kani cit;* and 37. 19, citing *sahasrabāhus.* Of these, the *devasya tvā*, the ``*jīvas*-verses,`` and the *a devānām* are cited also by Kauś. and the have already been sufficiently discussed. Of the remaining three: the *puruṣa* hymn (*sahasrabāhus:* xix. 6) appears also in RV.VS.TA.SV.; and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the verse *vad agne yāni kani cit* (xix. 64. 3) is common to RV., and to the Yajus texts, MS.K.Kap.TS.VS.; while the *apratiratha* hymn (*āśuḥ śiśānaḥ:* xix. 13. 2 ff.) is found in RV. and the Yajus texts just named and in SV. also.]

[**Divisions of the book.**–The *prapāṭhaka*-division is not found in this book, having ended with book xviii.; nor does any decad-division appear. The following statements refer to the hymns as printed, divided, and numbered in the Berlin edition. The book numbers 72 hymns, with 456 verses, and is divided into seven *anuvākas*. If the verses numbered 455, a precisely even division would give 65 to each *anuvāka,* and it appears that the division aims in general to make each *anuvāka* as nearly of that length as may be without breaking hymns: but hymn 20 is put into *anuvāka* 2 rather than 3, because it forms a subject-group with hymns 17-19; for a like reason the limit of *anuvāka* 4 is set after hymn 33 and not before it; and that of *anuvāka* 5, after hymn 45 and not before it. A tabular conspectus follows:

Anuvākas	1	2	3	4	5	6	7
Hymns	9	11	6	7	12	9	18
Verses	59	72	65	68	74	63	55

Sum, 456 verses. Several mss. sum up the verses as 457. Uncertainty of verse numeration affects hymns 16, 27, 38, 47, 54, 55, 57, and 67 (see notes to the hymns). The comm. omits hymns 60-63 and reckons 69 and 70 as one hymn (see introd. to h. 60); and some mss. insert RV. i. 99 between our 65 and 66.]

1. With an oblation for confluence

[१ - यज्ञ सूक्त]

[ऋषि- ब्रह्मा। देवता- यज्ञ और चन्द्रमा। छन्द- पथ्याबृहती, ३ पंक्ति।]

४५६७. सं सं स्रवन्तु नद्यः सं वाताः सं पतत्रिणः।
यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि॥ १॥

Together, together let the rivers flow, together the winds, together the birds; increase you this sacrifice, O songs (*gir*); I make offering with an oblation of confluence.

The first half-verse is nearly identical with i. 15. 1 **a**, b; the third pāda, nearly with i. 15. 2 c; the last pāda, with i. 15 1 d; ii. 26. 3 **d**. The translation implies *giras,* voc., in this verse and the next; it is read by the mss. almost without exception, and so by SPP`s text; also in i. 15. 2. Ppp. reads in a *sravanti sindhavaḥ.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५६८. इमं होमा यज्ञमवतेमं संस्रावणा उत।

यज्ञमिमं वर्धयता गिरः संस्राव्येण हविषा जुहोमि॥ २॥

This sacrifice do you aid, O offerings (*homa*); this one, you also that flow together: increase you this sacrifice, O songs; I make offering with an oblation of confluence.

SPP. reads in a *homās,* with all the mss., but our emendation to *homās* is evidently demanded by the sense; the comm. also understands the word as vocative. Ppp. reads *homā yajña pacate idaṁ,* and uses the last half of vs. 3 as refrain, instead of that of vs. 1.

४५६९. रूपंरूपं वयोवयः संरभ्यैनं परि ष्वजे।

यज्ञमिमं चतस्रः प्रदिशो वर्धयन्तु संस्राव्येण हविषा जुहोमि॥ ३॥

Form by form, vigor (*vayas*) by vigor–taking hold together I embrace him: let the four quarters increase this sacrifice; I make offering with an oblation of confluence.

The comm. understands the sacrificer by *enam* in **b.** [In **c,** *catasraḥ* is metrically and otherwise superfluous.]

The metrical definitious given by the Anukr. for this hymn are of no value; the first two are inexact even as regards a mechanical count of syllables.

2. Praise and prayer to the waters

[२ - आपः सूक्त]

[ऋषि- सिन्धुद्वीप। देवता- आपः। छन्द- अनुष्टुप्।]

४५७०. शं त आपो हैमवतीः शमु ते सन्तूत्स्याः।

शं ते सनिष्यदा आपः शमु ते सन्तु वर्ष्याः॥ १॥

Weal to you [be] the waters from the snowy mountains (*haimavata*), and weal be to you those from the fountains; weal to you the running waters, and weal to you be those of the rain.

Our *saniṣyadas* in **c** is an emendation, and called for [see *Skt. Gram.* 1148. 4. k., near the end]; all the mss., and SPP., accent *saniṣyadās*. Many of the mss. accent *te* in **d.** The comm. omits *u* in **b.** The *pada*-mss. make the absurd division *saniosyadāḥ*. Ppp. makes the combinations *śaṁ tā ``po* and *-ṣyadā ``paś ś-*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५७१. शं त आपो धन्वन्या३: शं ते सन्त्वनूप्याः।
शं ते खनित्रिमा आपः शं याः कुम्भेभिराभृताः॥ २॥

Weal to you [be] the waters of the wastes, weal be to you those of the marshes; weal to you the waters of the canals (*khanitrima*), weal those brought with vessels.

Ppp. has again *śaṁ tā ``po dh-;* [also-*trimā ``paś ś-*]. TA. (in vi. 4. 1) has a verse and a half similar to these two, and in part accordant with them (reading corruptly *anukyās*): [Poona ed., p. 420, rightly *anūkyas*]. Our i. 6. 4 above is still more closely analogous.

४५७२. अनभ्रयः खनमाना विप्रा गम्भीरे अपसः।
भिषग्भ्यो भिषक्तरा आपो अच्छा वदामसि॥ ३॥

Digging for themselves without shovels, keen (*vipra*), working in the deep (*gambhīra*), more healing than the healers (*bhiṣaj*),[1] the waters we address.

The mss. and SPP. with them, read in **b** *gambhīre apasaḥ*, which is good enough to be exempt from emendation; the comm. seems to make a compound, *gambhīreapasaḥ*. The mss. and SPP. also have in **d** *achā vad-* (p. *accha: vad-*); it was altered in our text to *acchavad.* (= *acha+avad-*) because the Atharvan everywhere else [except iii. 20. 2] reads the latter and not the former. Ppp. reads and combines *gambhīrepsā bhiṣagbhyo bhiṣaktarā ``po a.*

४५७३. अपामह दिव्यानामपां स्रोतस्यानाम्।
अपामह प्रणेजनेऽश्वा भवथ वाजिनः॥ ४॥

Of the waters indeed from the sky, of the waters from the streams (*srotasya*)–in the forth-washing indeed of the waters, you become vigorous (*vājin*) horses.

The last pāda is very literally rendered; anything else would require some alteration of the text; it is identical with i. 4. 4 **c**. SPP. reads in a *divyānām,* with very nearly all the mss.; the emendation of accent [*divya-* ,as in the Berlin text] is unquestionably to be made. [Error due to *srotasyanām*?]

---

1. भिषजो हि औषधानि अन्यतः समानीय चिकित्सन्ति। अपां तु मध्ये भेषजानि विद्यन्त इति लौकिकेभ्यश्चिकित्सकेभ्योपि शिष्टा वैद्याः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५७४. ता अ॒पः शि॒वा अ॒पोऽय॒क्ष्मं॒क॒रंणी॒र॒पः।
यथै॑व तृ॒प्यते॑ म॒य॒स्तास्त॒ आ द॑त्त भेष॒जीः॥५॥

Weal [be] to you the waters, propitious the waters, effecting freedom from *yakṣmā* the waters; just as joy to one who thirsts, [be] they for you healers of dislocation.

The translation follows our text, which has numerous emendations. At the begining, the mss. and SPP. read *tas* for *śaṁ te* (*ṣāntas* might be better); the latter was intended to fill up both sense and meter (the Anukr. says nothing of a defective *pāda;* but this is of very little account). Then they have thrice *apas* in **a, b,** instead of *apas;* but the comm. has *āpas* both times in **a.** In **c** they all give *tṛpyate;* Ppp. has *athai `va dṛṣyate mayas.* For **d,** SPP. read *tas ta a datta bheṣajiḥ,* with the comm. [who understands the second word as *te* or also as *te*]; the mss. mostly have *ād uta* [p. *āt: uta*), but they vary to *ādutta, ādata,* [*ādatta, ādruta,*] *āhuta,* with various accentuation. The verse is so corrupt throughout that it offers a free field for conjectural emendation. SPP. combines in **b** *apo `yakṣ magm̐kar-,* which is inadmissible, though found in the mss.; we must change to *apo `y-,* if not to *āpo `y-.* Ppp. makes in a its usual combinations, *tā ``paś śivā ``po `y-,* and reads for **d** *tvābhyatva bheṣajīḥ.*

3. Praise to Agni

[३ - जातवेदा सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- अग्नि। छन्द- त्रिष्टुप्, २ भुरिक् त्रिष्टुप्।]

४५७५. दि॒वस्पृ॑थि॒व्याः पर्य॒न्तरि॑क्षाद् व॒न॒स्पति॑भ्यो॒ अध्योष॑धीभ्यः।
यत्र॑यत्र॒ विभृ॑तो जा॒तवे॑दा॒स्तत॑ स्तु॒तो जु॒षमा॑णो न॒ एहि॑॥१॥

Forth from the sky, from the earth, from the atmosphere, out of the forest trees, the herbs–withersoever borne, O Jātavedas, come you, enjoying, thence to us.

The translation implies emendation to *jātavedas,* voc., in **c.** SPP. reads in **d** *tatā stuto j-,* with nearly all the mss.; one or two read *tatas-tato j-;* [this report coincides virtually with the *Index,* p. 124 b: but, if I understand the Collation Book, P. and M., which Whitney here intends, read *tatas tato j-,* which is neither one thing nor the other, but a confusion between the *āmreḍita* and *tatas + stuto;*] and the comm. has *tatas-tataḥ.* The mss. also, almost without exception, give *bibhṛtas* or *bibhratas* in c; here SPP`s text agrees with ours, and with the comm. Ppp. has for **b** *vātā paśubhyo ay oṣadhībhyaḥ,* evidently intending the text which TB. has in a corresponding verse (in i. 2. 1[22]), *vatāt paśubhyo adhy ossdhībhyaḥ.* For

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

c, d TB. has *yatra-yatra jātavedaḥ sambabhuva* [so Calc. ed., text, p. 32, comm., p. 91; but Poona ed. has aright *sambabhutha,* text and comm., p. 83] *tato no agne juṣamāṇa e `hi;* Āp. (in v. 13. 4) agrees with TB. [precisely: reading *sambabhūtha*].

४५७६. यस्ते॑ अ॒प्सु म॑हि॒मा यो वने॑षु य ओष॑धीषु प॒शुष्व॒प्स्व॑१न्तः।

अग्ने॒ सर्वा॑स्त॒न्व॑१ः सं र॑भस्व॒ ताभि॑र्न॒ एहि॑ द्रविणो॒दा अज॑स्रः॥ २॥

What your greatness is in the waters, what in the woods, what in the herbs, in the cattle, within the waters–all your bodies (*tanu*), O Agni, grasp together; with them come to us, a giver of property, unfailing.

Two or you of our mss., [and (six) half] of SPP`s, read *tanvaḥ* in **c,** and some of ours have *bharasva* instead of *rabhasva,* probably as an only accidental variation, though *bharasva* would be a very good reading. A little emendation would rid us of the otiose repetition of *apsu* in the first line. [In **d** we have to pronounce *nai `hi,* with double sandhi (as often in Ppp.]

४५७७. यस्ते॑ दे॒वेषु॑ महि॒मा स्व॒र्गो या ते॑ त॒नूः पि॒तृष्वा॑वि॒वेश॑।

पुष्टि॒र्या ते॑ मनु॒ष्ये॒षु पप्र॒थेऽग्ने॒ तया॑ र॒यिम॒स्मासु॑ धेहि॥ ३॥

What your heavenly (*svarga*) greatness is, among the gods, what body of yours entered into the Fathers, what prosperity of yours was spread among men (*manuṣya*)–therewith, O Agni, assign wealth to us.

The translation implies at end of a *svargas* [so SPP.]; our text has *-ge* on the authority of only a single ms., and against the comm. [*svargaḥ*] and the parallel texts [*suvargaḥ*] as found in TB. (in i. 2. 1^{21-2}) and Āp. (in v. 13. 4). Both these read further, for **b,** *yas ta ātmā paśuṣu praviṣṭaḥ,* and, for **d,** *tayā no agne juṣamāṇa e `hi;* while TB. has in **c** *prathe* for *paprathe* [so Calc. ed., text and comm.: but Poona aright, *paprathe*]. The Anukr. takes no notice of the redundant syllable in **c.**

४५७८. श्रुत्क॑र्णाय क॒वये॒ वेद्या॑य॒ वचो॑भिर्वा॒कैरुप॑ यामि रा॒तिम्।

यतो॑ भ॒यमभ॑यं॒ तन्नो॑ अ॒स्त्ववं॑ दे॒वानां॑ यज॒ हेडो॑ अग्ने॥ ४॥

To him of hering ears, the poet, worthy to be known, I apply for gifts (*rāti*) with words, with speeches; whence [there is] fear,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

be there no fear for us; pacify (*ava-yaj*), O Agni, the wrath (*heḍas*) of the gods.

The verse is found also in Āp. xiv. 17. , but with very different b: *namobhir nākam upa yāmi śaṅsan;* with *tat kṛdhī naḥ* at end of c; and, for **d**, *`gne devānām ava heḍa iyakṣva:* cf. also Āp. v. 5. 8, which is far more different. [In **c**, *asty* is a misprint for *astv.*]

4. To various divinities

[४ - आकूति सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- अग्नि, २ आकूति। छन्द- त्रिष्टुप्, १ पञ्चपदा विराडतिजगती, २ जगती।]

४५७९. यामाहुतिं प्रथमामथर्वा या जाता या हव्यमकृणोज्जातवेदाः।
तां त एतां प्रथमो जोहवीमि ताभिष्टुप्तो वहतु हव्यमग्निरग्नये स्वाहा॥ १॥

What oblation (*āhuti*) Atharvan sacrificed first, with what one Jātavedas made an offering, that same do I first call loudly for you; gratified with that, let Agni carry the offering: hail to Agni.

This version represents neither of the edited texts, nor the mss., nor the comm., but is a pure make-shift. SPP. reads in **a-b** *atharvā ya jāta ya h-*, and a beginning of **d** *tabhi ṣṭupto v-* (p. *tabhiḥ: stuptaḥ;* so all the *pada*-mss. [but Op. and L. have *sruptaḥ*]; what *stuptaḥ* [or *sruptaḥ*, for that matter] should be supposed to be is a complete mystery). The comm. reads in **a-b** *atharvā yā jātāya havyām,* and in **d** *tābhi stutaḥ;*3h3e explains that Atharvan means the *paramātman,* who at the beginning of creation made an oblation to please the gods whom he had created; pāda **b** signifies this: ``what (*yā* being used instead of *yām*) oblation, given by Atharvan, Jātavedas made worthy to be offered for his progeny [the progeny of Atharvan in the role of *paramātman*?]: that is, for the crowd of gods made manifest by him.`` Our *āyeje* in **a** is indefensible, but the translation implies *eje* (*ā-īje*) or something equivalent; in **d** it implies *tayā tṛpto v-;* all the mss. have *-pto,* except one of ours s.m., which favors the comm. *Jahavīmi* possibly comes from root *hu* (so BR.) instead of *hū*. We ought to have in a *akūtim,* as in the following verses, but it is not easy to reconstruct the verse so as to match that emendation.

४५८०. आकूतिं देवीं सुभगां पुरो दधे चित्तस्य माता सुहवा नो अस्तु।
यामाशामेमि केवली सा मे अस्तु विदेयमेनां मनसि प्रविष्टाम्॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Heavenly fortunate design (*akūti*) do I put forward (*puro-dhā*); let the mother of intent (*citta*) be easy of invocation for us; to what expectation I go, be it entirely mine; may I find it entered into [my] mind.

Half the mss. accent in **b** *cittasya;* in **c** and **d**, all have *emi* and [nearly all] *videyam,* which SPP. accordingly admits into his text; our *emi* and *videyam* are necessary emendations: in such a condition of text as is offered in this book, it is useless to be governed by the tradition when it is certainly and palpably wrong. The verse is found also in TB. (in ii. 5. 3²), which reads in a *manasas* for *subhagām,* in **b** [*yajñasya* for *cittasya* and] *me* for *mas,* and for **c, d** *yad icchami manasā sakāmo videyam enad dhrdaye niviṣṭam.* Ppp. read *devyām* in **a,** and *me `stu* in **b** [? or **c**?]. The first pāda is the only *jagatī* element in the verse.

४५८१. आकूत्या नो बृहस्पत आकूत्या न उपा गहि।
अथो भगस्य नो धेह्यथो नः सुहवो भव॥ ३॥

With design to us, O Bṛhaspati, with design come you to us; then assign to us of fortune (*bhaga*); then be easy of invocation for us.

The comm. has in **c** *dehi.* The definition of the verse as an *anuṣṭubh* has apparently dropped out of the Anukr. Ppp. reads in **d** *subhagas.*

४५८२. बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम्।
यस्य देवा देवताः संबभूवुः स सुप्रणीताः कामो अन्वेत्वस्मान्॥ ४॥

Let Bṛhaspati acknowledge my design, the son of Aṅgiras this [my] speech; of whom the gods, the deities, came into being, let that desire (*kama*), well-conducting, go after us.

Kamas in **d** is shown both by meter and by sense to be intrusive; also the omission of *vacam* in **b** would improve the verse in both respects, making it easier to understand *āṅgirasas* as simply epithet of Bṛhaspati. The mss. differ in their accent of *samba-bhūvus;* [of SPP`s authorities, about seven accent *sam-,* and four accent *-vūḥ*]. All read in **d** *supraṇītās,* which SPP. accepts in his text. Ppp. gives *tasya devā devatā saṁbabhūva śiśupraṇītha,* which is too corrupt to give any help. Ppp. also combines in a *mā ``kūtiṁ.* The comm. has *abhy etu* in **d.** The omission of metrical definition by the Anukr. seems due to a lacuna. [If the suspicions resting on *vācam* and *kāmas* are justified, the vs. would scan smoothly as 8 11: 11 + 11.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. Praise and prayer to Indra

[५ - जगद् - राजा सूक्त]

[ऋषि- अथर्वाङ्गिरा। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

४५८३. इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति।

ततो ददाति दाशुषे वसूनि चोदद् राध उपस्तुतश्चिदर्वाक्॥ १॥

Indra [is] king of the moving creation (*jagat*), of human beings (*carṣaṇi*), whatever of various form is upon the earth (*kṣam*); Thence he gives things to his worshiper (*dāśvāṅs*); may he, whenever praised, urge (*cud*) hitherward bestowal (*radhas*).

6. Puruṣa and his sacrifice

[६ - जगद्बीजपुरुष सूक्त]

[ऋषि- नारायण। देवता- पुरुष। छन्द- अनुष्टुप्।]

४५८४. सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात्।

स भूमिं विश्वतो वृत्वात्यतिष्ठद् दशाङ्गुलम्॥ १॥

Thousand-armed is Puruṣa, thousand-eyed, thousand-footed; he, covering the earth entirely, exceeded it by ten fingers` breadth.

[The verse is RV. x. 90. 1; VS. xxxi. 1; SV. i. 618; TA. iii. 12. 1.] All the other texts begin with *sahasraśirṣā* (SV. *-rṣāḥ*); SV.VS. [Kaṭha B.] have in **c** *sarvatas,* and VS. after it *spṛtva;* [von Schroeder reports the Kaṭha B. reading as *smṛtva*: but perhaps the intention of his mss. is rather *spṛtva*]. The comm. gives very long expositions of most of the verses, but casts no light upon them. [Deussen, p. 150, calls the substitution of -*bāhuḥ* for *śīrṣā* a ``rationalizing variant: because, if Puruṣa has 1000 eyes, he ought to have only 500 heads`` ! But even the AV. comm. glosses *sahasrākṣaḥ* by *bahubhir akṣibhir upetaḥ*]

४५८५. त्रिभिः पद्भिर्द्यामरोहत् पादस्येहाभवत् पुनः।

तथा व्य क्रामद् विष्वङशनानशने अनु॥ २॥

With three feet he ascended the sky; a foot of him, again, was here; so he strode out asunder, after eating and non-eating.

[RV. x. 90. 4; VS. xxxi. 4; SV. i. 619; TA. iii. 12. 2.] RV. has a quite different text: *tripād ūrdhva ud ait puruṣaḥ pādo `sye `hā `bhavat punaḥ: tato viṣvaṅ vyakrāmat sāśanānaśane abhi;* VS. agrees with this throughout; [and so does Kaṭha B., except that it has *bhūmim* for *viśvaṅ*];

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TA. differs only by reading in **b** *`ha ``bhavāt* [i.e. *`ha: a: bhavāt*?] (doubtless, however, a misprint); [but *abhavāt* is read by both Calc. and Poona ed`s in the text; while both ed`s have *ābhavat* in the comm.]; SV. differs (and agrees with AV.) by *tathā* in **c** and *aśan-* in **d.** The comm. has in a *ā `rohat,* and in **b** (with RV. etc.) *pado `sya;* two or three of SPP`s authorities agree with the comm. in both points. The *pada*-mss. give in **b** *gadasya;* [but SPP. accepts *pat ; asya* in his *pada*-text]. No *saṁhitā*-ms. has *viśvaṅṅ a-,* and accordingly SPP., against all rule and usage, admits *viśvaṅ a-* in his text; but he accents *aśanānaśane* with us, though almost all the mss. have *aśananaśane.* The comm. gives an absurd array of discordant explanations of this compound: *aśanā* is ``men, animals, etc.,`` and *anaśanā* ``gods, trees, etc.``; then (*adhyātmapakṣe*), the two are ``the immovable and movable creation,`` or else ``the intelligent (*cetana*) and unintelligent creation.``

४५८६. तावन्तो अस्य महिमानस्ततो ज्यायांश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥ ३॥

So many are his greatnesses; and Puruṣa is superior (*jyayān*) to that; a foot of him is all beings (*bhūta*); there feet of him are what is immortal in the sky.

[RV. x. 90. 3; VS. xxxi. 3; SV. i. 621; TA. iii. 12. 1; ChU. iii. 12. 6] RV. reads in **a,** b: *etavān asya mahimā `to jy-;* VS.TA. agree with RV. (but TA. [in the Calc. ed. only] shortens the *ū* of *puruṣaḥ* in b). [SV. makes up its vss. 620 and 621 thus: 620 = RV. 2 **a, b** (our 4 **a,** b) + RV. 3 **c, d** (our 3 **c, d** (our 3 **c,** d); 621 = RV. 3 **a, b** (our 3 **a,** b) + RV. 2 **c, d** (our 4 **c,** d); that is, between the two halves of our vs. 4, it interjects the two halves of our vs.l 3 in inverted order.] SV. has for our **a, b,** *tavān asya mahimā tato jy-* etc.; and, for the *viśvā* of our **c,** it has *sarvā;*[and so has KaṭhaB.]. Ppp. omits *asya* in a and has *pād asya* in **c.** `Foot,` of course, in this and in the next verse,= `quarter`. [ChU. agrees with SV., except that it does not dislocate the two halves of our vs. As to the vs. in ChU., cf. Bohtlingk, *Berichte der sachs. Gesell.,* July 10, 1897, p. 82; in his edition, he emends the vs. to conformity with the RV. readings.]

४५८७.पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्।
उतामृतत्वस्यैश्वरो यदन्येनाभवत् सह॥ ४।

Puruṣa is just this all, what is and what is to be; also [is he] lord (*īśvara*) of immortality, which was together with another.

[RV. x. 90. 2; VS. xxxi. 2; SV. i. 620; TA. iii. 12. 1.] The wholly obscure last pāda is doubtless a mere corruption, all the other texts reading instead *yad annenā `tirohati* (which is itself obscure enough). In

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

c, all of them give *iṣānas;* and in **b**, RV.TA. [and Ppp. and Kaṭha B.] have *bhavyam,* SV. *bhavyam,* SV. *bhāvyam;* this last should be the reading of our text also, as all the mss. have it; [rather: all of W's and seven of SPP's ten authorities;] SPP. accepts it; the comm. has *bhavyam,* and, in **d**, *annena.* Some of the mss. accent *anyena;* [that is, they have the spelling of *anyena* and the accent of *annena*]. [Pāda **b** is nearly = xiii. 1. 54 **d.**]

४५८८. यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन्।
मुखं किमस्य किं बाहू किमूरू पादा उच्येते॥५॥

When they separated (*vi-dhā*) Puruṣa, in how many parts did they distribute (*vi-klp*) him? what was his face? what his (two arms? what are called his (two) things [and] feet?

[RV. x. 90. 11; VS. xxxi. 10; TA. iii. 12. 5.] The mss. vary between *vyadadhus* and *vy adadhus;* the *pada*-mss., between *vi: ad-* and *vi: ad-:* the latter is (without any good reason: cf. my *Skt. Gr.*[2] 1084 a) [and note to xviii. i. 39] the reading of the RV. *pada*-text. [In **b**, Kaṭha B. has *enam* for our *vi.*] In **c, d,** VS. agrees with our text, save that it wantonly defaces the meter by intruding an unnecessary *āsīt* after *asya;* RV.TA. have for *kim* (except the first time) *kāṅ;* and RV. combines *ka ū-* and *padā uc-* [AV. and RV. *pada*-texts, *padau*], while TA. has *kav* and *padāv;* Ppp. has *pādāv ucyate:* cf. Prāt. ii. 22 and note; [also my *Noun-Inflection,* p. 341]. [KaṭhaB.] agrees with VS. in showing the intrusive *āsīt,* and with Ppp. in reading the ungrammatical *ucyate.*]

४५८९. ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्योऽभवत्।
मध्यं तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत॥६॥

The Brāhmaṇa was his face; the Kṣatriya (*rājanya*) became his (two) arms; the Vaiśya [was] his middle;[1] from his (Two) feet was born the Śūdra.

[RV. x. 90. 12; VS. xxxi. 11; TA. iii. 12. 5.] The other three texts read in **b** *rājanyaḥ kṛtah,* and in **c** *ūru* (for *madhyam*).

४५९०. चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।
मुखादिन्द्रश्चाग्निश्च प्राणाद् वायुरजायत॥७॥

The moon [is] born from his mind;[2] from his eye the sun was

---

1. 'स मुखतस्त्रिवृतं निरमिमीत। ब्राह्मणो मनुष्याणाम्' इति। 'उरसो बाहुभ्यां पञ्चदशं निरमिमीत। राजन्यो मनुष्याणाम्' इति। 'मध्यतः सप्तदशं निरमिमीत। वैश्यो मनुष्याणाम्' इति। (तै० सं० ७.१.१.५)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

born; from his mouth both Indra and Agni; from his breath Vāyu was born.

[RV. x. 90. 13; VS. xxxi. 12; TA. iii. 12. 6.] RV.TA. have no variant from our text; VS. reads for the second line *śrotrād vāyūś ca prāṇaś ca mukhād agnir ajāyata.* [Kaṭha B. has for **b** the much better *cakṣuṣor adhi suryaḥ* (avoiding the undesirable *cakṣos*: see *Noun-Inflection,* p. 569 top, p. 410 top); and in **c, d** it agrees with VS., except that it substitutes *nasor* for *śrotrād.*]

४५९१. नाभ्यां आसीदुन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।
पुभ्द्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अंकल्पयन्॥ ८॥

From his navel was the atmosphere; from his head the sky came into being (*sam-vṛt*); from his (two) feet the earth, the quarters from his ear (*śrotra*): so shaped they the worlds.

[RV. x. 90. 14; VS. xxxi. 13; TA. iii. 12. 6] The three other texts agree with ours throughout.

४५९२. विराडग्रे समभवद् विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पुश्चाद् भूमिमथो पुरः॥ ९॥

Virāj in the beginning came into being (*sam-bhū*); out of Virāj, Puruṣa; it, when born, exceeded the earth behind, also in front.

[RV. x. 90. 5; VS. xxxi. 5; SV. i. 622; TA. iii. 12. 2.] RV.TA. read, for **a,** *tasmād virad ajāyata;* SV.VS. [and Kaṭha B. read] the same, save *tatas* for *tasmāt.* Ppp. reads in **b** *pauruṭāt,* and in **d** *purā.* [For *puraḥ* in the Berlin ed., read *puraḥ.*]

४५९३. यत् पुरुषेण हुविषा देवा युज्ञमतन्वत।
वुसन्तो अंस्यासीदाज्यं ग्रीष्म इुध्मः शुरद्धविः॥ १०॥

When, with Puruṣa as oblation, the gods extended the sacrifice spring was its sacrificial butter, summer its fuel, autumn its oblation.

[RV. x. 90. 6; VS. xxxi. 14; TA. iii. 12. 3.] [The first half-verse is our vii. 5. 4 **a, b,** where, however, *devas* follows *yajñam.*] Of the other three texts, the only variant is *vasanto 'sy-* in VS.

2. चन्द्रमा मनो भूत्वा हृदयं प्राविशत् .... (ऐ० आ० २.४.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४५१४. तं य॒ज्ञं प्रा॒वृषा॒ प्रौक्ष॒न् पुरु॑षं जा॒तम॑ग्र॒शः।
तेन॑ दे॒वा अ॑यजन्त सा॒ध्या वस॑वश्च॒ ये॥ ११॥

They sprinkled with the early rain (*prāvrṣ*) that sacrifice, Puruṣ a, born in the beginning; therewith the gods sacrificed, the Perfectibles (*sādhya*) and they that are Vasus.

[RV. x. 90. 7; VS. xxxi. 9; TA. iii. 12. 3.] The other three texts agree in reading in a *barhiṣi* (for *prāvṛṣā*), in **b** *agratas,* in **d** *ṛṣayas* (for *vasavas*). Ppp. has in **d** *sādhyā ca.* One or two of our mss. give *agratas* (like RV. etc.); about half SPP's authorities accent *ayajanta* [as does also TA.].

४५१५. तस्मा॒दश्वा॑ अजायन्त॒ ये च॒ के चो॑भ॒याद॑तः।
गावो॑ ह जज्ञिरे॒ तस्मा॒त् तस्मा॑ज्जा॒ता अ॑जा॒वयः॑॥ १२॥

From that were born horses, and whatever [animals] have teeth in both jaws; kine were born from that; from that [are] born goats and sheep.

[RV. x. 90. 10; VS. xxxi. 8; TA. iii. 12. 5.] The other three texts [but not Kaṭha B.] omit *ca* after you in **b.**

४५१६. तस्मा॑द् य॒ज्ञात् स॑र्व॒हुत॒ ऋच॒: सामा॑नि जज्ञिरे।
छन्दो॑ ह जज्ञिरे॒ तस्मा॒द् यजु॒स्तस्मा॑दजायत॥ १३॥

From that all-sacrificing were born the verses (*rc*), the chants (*saman*); meter [sic !] were born from that; sacrificial formula was born from that.

[RV. x. 90. 9; VS. xxxi. 7; TA. iii. 12. 4.] The other texts have at beginning of **c** *chandāṅsi*, and our edition gives the same; but the mss., except one of ours p.m. and two of SPP's, read instead *chando ha,* and SPP. follows them; this, though an ungrammatical corruption (as shown in the translation), has the best right to figure as Atharvan text. [See p. xcvii.]

४५१७. तस्मा॑द् य॒ज्ञात् स॑र्व॒हुत॒: संभृ॑तं पृषदा॒ज्यम्।
प॒शूँस्तांश्च॑क्रे वाय॒व्या॒नार॒ण्या ग्रा॒म्याश्च ये॥ १४॥

From that all-sacrifice was collected the speckled butter (*pṛṣadājya*); it made those cattle belonging to Vāyu–those that are of the forest and of the village.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That is, the wild and the tame. [The verse is RV. x. 90. 8; VS. xxxi. 6; TA. iii. 12. 4.] RV. alone combines in **c** *paśun ta-;* in **d**, RV. and TA. read *āraṇyan.* SPP. unaccountably accents at end of **b** *pṛṣadājyam,* against the majority of his mss., all of ours, and the usage everywhere else. The mss. vary between *vāyavyan.* Ppp. has in **c** *cakrire;* [and so has Kaṭha B.].

४५९८. सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम्॥ १५॥

Seven were made its enclosing sticks (*paridhi*), thrice seven its pieces of fuel, when the gods, extending the sacrifice, bound Puruṣ a as victim.

[RV. x. 90. 15; VS. xxxi. 15; TA. iii. 12. 3.] The other three texts offer no variant. In connection with the `seven,` the comm. of course thinks of the meters; of the `twenty-one` he gives more than one explanation, sufficient to show that he is merely guessing.

४५९९. मूर्ध्नो देवस्य बृहतो अंशवः सप्त संप्ततीः।
राज्ञः सोमस्याजायन्त जातस्य पुरुषादधि॥ १६॥

Seven times seventy rays (*anśu*) were born from the head of the great god, of king Soma, when born out of Puruṣa.

This verse is found nowhere else. The RV. has also a 16th verse, an appendage to the hymn in a different meter, which was earlier found as RV. i. 164. 50, and is our vii. 5. 1, besides occurring in a number of other texts–in VS. [xxxi. 16] and TA. [iii. 12. 7], in connection with the rest of the Puruṣa-hymn. The comm. refers to the double character of soma, as plant and as moon, and notes that, while the sun`s rays are a thousand, those of the moon are four hundred and ninety.

7. To the lunar asterisms: for blessings

[७-नक्षत्र सूक्त]

[ऋषि- गार्ग्य। देवता- नक्षत्रादि। छन्द- त्रिष्टुप्, ४ भुरिक् त्रिष्टुप्।]]

४६००. चित्राणि साकं दिवि रोचनानि सरीसृपाणि भुवने जवानि।
तुर्मिशं सुमतिमिच्छमानो अहानि गीर्भिः सपर्यामि नाकम्॥ १॥

Seeking favor of the twenty-eight-fold (?) wondrous ones, shining in the sky together, ever-moving, hasting in the creation

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*bhuvana*), I worship (*sapary*) with songs the days, the firmament (*nāka*).

The translation implies our conjectural emendation of *turmiśam* [two of W's mss., *-mich-*] in **c** to *aṣṭāviṅśam* (or *-śa*). [This is supported by the textually unimpeachable *aṣṭāviṅśani* of 8. 2 **a**, and the fact that the series in this hymn is actually of 28 members, as noted in the introduction.] The comm. has *turmiṣām*, and gives for it a double etymology and explanation: either it is *turmi + śā,* or it is *tur + miśā*; in the former case, *turmi* is form root *turv,* and means ``injuring`` (*hiṅsaka*), and *śā* is the root *śā* `sharpen,` hence ``make thin``; in the latter case, *tur* is [a root-stem from] root *turv,* and *miṣā* is by Vedic license for *miṣā*, from root *mis* ``contend`` (*spardhāyām*); in either case, the compound means ``putting down oppressors,`` and is adjective qualifying *sumatim*! All the mss. accent *saparyami,* and SPP., admits it in his text: the accent is defensible, and would be required by Brāhmṇa usage. Our emendation in **c** helps the meter as well as the sense; but no stress can be laid upon the circumstance that the Anukr. appears to regard the verse as a full *triṣṭubh.*

४६०१. सुहवमग्ने कृत्तिका रोहिणी चास्तु भद्रं मृगशिरः शमार्द्रा।
पुनर्वसू सूनृता चारु पुष्यो भानुराश्लेषा अयनं मघा मे॥ २॥

Easy of invocation for me [be] the Kṛttikās and Rohiṇī; be Mṛgaṣiras excellent, [and] Ārdrā healthful (*śam*); be the two Punarvasus pleasantness, Pushya what is agreeable, the Āṣleshās light (*bhānu*), the Maghās progress (*ayana*) for me].

The translation again implies in a the emendation *me* for *agne,* made in our text, for the improvement both of sense and of meter; SPP. reads *agne;* and the comm. points out that Agni is invoked here because he is the deity of Kṛttikās, and that the deities also of the other asterisms are to be regarded as included in their invocations–which is quite ingenious. The mss. in **b** are divided between *śam* and *sam;* in **c**, between *puṣyas* and *puṣ yas;* SPP. gives *puṣyas,* with, as he reports, nearly all his authorities; and this is doubtless the better supported reading. There seems to be no good reason for imagining that *ayana* in **d** contains any hidden reference to the solstice (in later astronomical language, *ayana,* by abbreviation for *ayanānta* `end of a [northern or southern] progress of the sun`) as occurring in Maghās.

४६०२. पुण्यं पूर्वा फल्गुन्यौ चात्र हस्तश्चित्रा शिवा स्वाति सुखो मे अस्तु।
राधे विशाखे सुहवानुराधा ज्येष्ठा सुनक्षत्रमरिष्ट मूलम्॥ ३॥

Be the former Phalgunīs and Hasta here auspicious (*puṇyam*); be Chitrā propitious, and Svāti easy (*sukha*) for me; be the two

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Viśākhās bestowal (*radhas*), Anurādhā easy of invocation, Jyeshṣ hā a good asterism, Mūla uninjured.

There are sundry difficulties in this verse, in part attempted to be removed by emendation in our edition. It is very strange to find in a the former Phalgunīs distinctly mentioned, and the latter (*uttara*) as distinctly left out; it would be easy to put the *dvaya* of 5 **b** in place of *purvā* here;* or one wonders whether *uttara* is not somehow hidden in the awkwardly redundant *atra*. All the mss. (both *saṁh.* and *pada*) agree in the ungrammatical [ending *-ti* of] *svāti,* and SPP. accordingly admits *svāti,* into his text: ours emends to *svātis: svāti* would have been been equally acceptable, and is supported by two of SPP`s śrotriyas [V. and K.] and by the comm. The masc. *sukhas* (p. *su+khaḥ*) can hardly be tolerated; we ought to have *sukham,* or else, with the comm., *sukha.* All the mss. read in **c** *radhe,* as if there were an adjective *radha;* SPP. and the comm. read *radhe,* the latter explaining it an another name for *viśākhe* (not a word defining the expected blessing !): this involves an anachronism, and would be in the highest degree improbable even if it did not: *radho* is a very easy and plausible improvement. Finally, all the mss. have in **d** *ariṣṭa mūlam* [cf. note to xviii. 2. 3], which SPP. adopts, in spite of its utter ungrammaticalness; the comm., with his usual disregard of *pada*-text and acent, appears to understand *ariṣṭamūlam,* a compound.

*[Or rather to put *dvaye?* The comm. renders *purvā* by *prve,* for which *purvā* is a bad reading or a worse solecism. But the positiuon of *ca,* too, is very suspicious.] [I suppose Whitney`s implication is that *rādhā,* as a name for the 14th (or 16th) asterism *viśākhā,* is a later one, based on a misunderstanding of the name of the 15th (or 17th) asterism, *anurādhā,* which word simply means `success`)cf. *anv eṣām arātsme `ti: tad anūrādhāḥ,*TB. i. 5. 2[8]), but was thought of as meaning the one `after (*anu*) or following *rādhā*`]

४६०३. अन्नं पूर्वा रासतां मे अषाढा ऊर्जं देव्युत्तरा आ वहन्तु।
अभिजिन्मे रासतां पुण्यमेव श्रवणः श्रविष्ठाः कुर्वतां सुपुष्टिम्॥४॥

Let the former Aṣāḍhās give me food; let the latter ones bring refreshment; let Abhijit give me what is auspicious; let Ṣravaṇa [and] the Śraviṣṭhās make good prosperity.

Here are more bad readings: in **a,** the mss. give *purvā rāsatām,* and SPP. accepts the reading, as if *rāsatām* could be 3rd du. act., which, in view of all the circumstances, is absurd; our emendation to *-ntām* is unavoidable.* In **b,** the mss. vary between *dyhy utt-* [all of Whitney`s and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

most of SPP`s] and *devy utt-,* and SPP. adopts the latter, because the comm. has it; 3but3 then the comm. makes no difficulty of understanding it as = *devyas;* it is merely, in his opinion, a Vedic substitution of sing. for pl.; and it is to be hoped that no modern scholar would follow him in that. The emendation of our text to *ye hy uttare,* considering that all our mss. (and all but two of SPP`s authorities) have *uttare* (p. *ut+tare*), was a naturally suggested and easy one; but we need instead *yā hy uttarā ā,* feminine words, like the *pūrvās* [the *pada*-mss. and the Anukr. read *pūrvā*] in a; SPP. reads *uttarās,* with the comm. and two of his reciters. The meter of **d** would be better if we had *śroṇas* for *śravaṇas;* but the Anukr. acknowledges the redundancy of the verse.

*SPP. seems rather to view *rāsatām* in a as of the plural number, 3rd person imperative middle, = *dadatu* (the ms. of the comm. has in fact *dadātu,* singular): and plural 3rd it might be (from the *s*-aorist tense-stem *rās,* used as a secondary root: *Gram.* 896), thus conforming in number with *vahantu.* On the other hand, we cannot take *rāsatām* in **c** otherwise than as of the singular number, 3rd person imperative middle of the *a*-conjugation, present-stem *rāsa*: and the identical form in a ought, one would think, to be of the same value. If we take it as singular, and read *aṣāḍhā* as fem. and sing. so as to conform with *pūrvā* (p. *pūrvā*), then pāda **b** is intolerably out of congruity with a in the matters of gender and number. –I offer the following suggestions for what they may be worth. First, in spite of the (unauthoritative) *pada*-reading *utotare,* I would take the *uttara* of the living reciters K.V. as representing a correct metrical utterance of *uttara* (=*utotarā: a*). Secondly, for *vahantu* I would read *vahātu* (cf. *svadātu, nudātu, muṅcātu*): this seems to me better than a possible *vahāti,* and does as little violence to the tradition as the *rāsantām* and *ye hy uttare* suggested above. If our *vahantu* is a corruption, it may well be a faulty assimilation (cf. end of 4 of note on xviii. 4. 87) of *vahātu* to the ending of vs. 5 **d.**–My text then would be as follows: *annam purvā* (p. *-vā*) *rāsatām* (as 3d sing.) *me aṣāḍhorjam* (p. *ḍhā: ūr-*) *devy utara vahātu* (p. *devi: uttarā: ā: vahātu*): `may the Former Āṣāḍhā give me food; may the Latter, the divine one, bring refreshment.`] [It appears from the Collation Book that RW. meant in fact to print *ye hy utta-*: but the Berlin ed. has actually *ye hy utta-,* an accent-mark having perhaps slipped to the left, over *hyu* from over *tta.*]

४६०४. आ मे॑ म॒हच्छ॒तभि॑ष॒ग् वरी॑य॒ आ मे॑ द्व॒या प्रोष्ठ॑पदा सु॒शर्म॑।
आ रे॒वती॑ चाश्व॒युजौ॒ भगं॑ म॒ आ मे॑ र॒यिं भर॑ण्य॒ आ व॑हन्तु॥५॥

Let Śatabhiṣaj [bring] to me what is great widely; let the double Proshṭhapadaās [bring] to me good protection (*suśarman*);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

let Revatī and the two Aśvayuj [bring] fortune to me; let the Bharaṇīs bring to me wealth.

There are no difficulties or variants in this verse.

8. For well-being: to the asterisms etc

[८- नक्षत्र सूक्त]

[ऋषि- गार्ग्य। देवता- १-५, ७ नक्षत्र- समूह, ६ ब्रह्मणस्पति। छन्द- अनुष्टुप्, १ विराट् जगती, २ महाबृहती त्रिष्टुप्, ३ विराट्स्थाना त्रिष्टुप्, ७ द्विपदा निचृत् त्रिष्टुप्।]

४६०५. यानि नक्षत्राणि दिव्यन्तरिक्षे अप्सु भूमौ यानि नगेषु दिक्षु।
प्रकल्पयंश्चन्द्रमा यान्येति सर्वाणि ममैतानि शिवानि सन्तु॥ १॥

What asterisms are in the sky, in the atmosphere, in the waters, on the earth, what ones in the mountains, in the quarters, what ones the moon goes on preparing (*pra-klp*), let all those be propitious to me.

The mss., and so SPP., have the incorrect accent *prakalpayan* in c; it is emended in our text. It is possible, but not natural, to count in the verse 46 syllables, with the Anukr.

४६०६. अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽहोरात्राभ्यामस्तु॥ २॥

Let them of the series of twenty-eight, propitious, helpful, together allot to me acquisition (*yoga*); I go forward to acquisition and possession (*kṣema*); I go forward to possession and acquisition; homage be to day-and-night.

In **b**, the comm. Reads *saha yogam* as a compound, *sahayogam*. He explain, after the usual fashion, *yoga* as *alabdhavastuprāpti* (his ms., *Alabhya-*), and *kṣemā* as *labdha vastuparipālana*, and the translation follows him. The verse (11 + 8: 8 + 8 + 8 = 43) is quite improperly let pass as simply a *triṣṭubh*. [as for the twenty-eight, see introduction to hymn 7.]

४६०७. स्वस्तितं मे सुप्रातः सुसायं सुदिवं सुमृगं सुशकुनं मे अस्तु।
सुहवमग्ने स्वस्त्यमर्त्यं गत्वा पुनरायाभिनन्दन्॥ ३॥

Be it for me well at sunset (?), Well in early morning, well at evening, well by day; be it for me well with beasts, well with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

birds; with easy invocation, o agni, having gone with well-being to a mortal, come you again enjoying.

In a the translation follows our conjectural emendation of *svastitam* (or *svasti tam,* or *svastitam,* as some of the mss. Variously read; the *pada*-texts have *svasti: tam* or *svastitam;* [one ms. And two śrotriyas of spp. And] the comm. Give *svasti tat*) to *svastamita*, which is bold, but not implausible. For *sudivam* the comm. Has the better supported *sudinam.* The mss. [except d. And l., Which read *suśakunam*] and spp. Accent *suśakunam,* which may be coorect. The translation of the second half-verse is only a makeshift; the line appears to be thoroughly corrupt; implied is the reading *svastya martya" gatva;* SPP. reads, with nearly all the mss., *svasty amartyaṁ gatva,* against the proper accent *amartyam.* SPP's *pada*-mss. read at the end *aya: abhionandan* (one has *ayā*); both our mss. are imperfect, one reading simply *a,* the other perhaps *ayā* with the *y* erased; if the word is to be accepted at all, it should apparently be *a: aya.* The repetition of *martya* in our text is doubtless too daring, considering how unsatisfactory a result it yields after all.

४६०८. अनुहवं परिहवं परिवादं परिक्षवम्।

सर्वैर्मे रिक्तकुम्भान् परा तान्त्सवितः सुव॥ ४।

Detraction, evil gossip, reproach, sneezing about (?)–them, O Savitā, drive (*suva*) away for me empty-handed (?), with all.

The translation implies the text of the mss., which is also read by SPP., in the second half-verse: *sarvair me riktakumbhan parā* [most mss. *parā* or *yarā*] *tant savitaḥ suva;* we might after *sarvais* to *sarvatas,* so as to fill out the meter and give a much better sense; the comm. understands it to mean ``allied with all the deities of the asterisms``; *riktakumbha* he simply glosses with *śūnyakalaśa,* adding no further explanation; the Pet. Lexx. conjecture ``perhaps idle talk (lit. emptypottedness)``; the translation implies their going away `with empty vessels`–that is, carrying off no result or advantage. The comm. explains *anuhava* as a calling out [inauspiciously] to a person from behind, and *parihava* as the same from both sides; *parivāda* is ``harsh talk`` (*paruṣabhāṣaṇa*); *parikṣava* is [alternatively] *sarvataḥ kṣutam.* Some of the mss. read *paricchavam* in **b** [cf. note* and vs. 5]. Ppp. has for **b** *parīvādaṁ parikṣayam;* and for **c, d,** *savyaimaviriktakumbhyāṁ parā tāṁ savitus savaḥ.* The comm. appears to read *suvaḥ* at the end, but glosses it with *parākuru,* as if *suva.*

[The AV. comm. begins his remarks on this vs. virtually as follows: If a man sets out on business under a lucky asterism, and some one from behind him calls his name or does something of that sort [probably scolding, sneezing, and coughing are meant], those things are of ill-omen

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as tending to thwart the business in hand; and this verse contains a prayer for warding off the ill effects of those omens. (In this connection, we may note the cries and slaps by which the woodpecker deters the hunter just as he sets out, Jātaka, ii. 153[22], 154[3].)–It almost seems as if our comm. were acquainted with ĀpGS. 9. 2, which prescribes an expiation in case some one sneezes or coughs near one who is setting out on business: *arthaprādhvasya parikṣave parikāsane cāpa upaspṛśyo`ttare yathā-liṅgaṁ japet* (cf. ed. of Winternitz, p. 12 and p. 61). Winternitz. *Hochzeitsrituell,* p. 95 (cf. p. 26), gives the verses that are to be repeated: I give them as he has printed them at MP. i. 13. 5-6: *anuhavam parihavam parīvādam parikṣapam: duḥsvapnam* (should be *-niaṁ*) *duruditaṁ tad dviṣadbhyo diśāmy aham: anuhūtam parikūtaṁ śakunair yad aśākunam: mṛgasya sṛtam akṣṇayā tad* etc. This passage and AV. x. 3. 6 stand in close rapport with our vss. 3-4 here.]

*[As for the readings *parichavam* and *chavam* as against *parikṣavam* and *kṣavam* (4 **b,** 5 **a,** b), the former are avouched by a large minority of SPP`s authorities and they prevail also in the mss. first collated by Whitney: and so Ppp. has *paricchava* for *parikṣava* of our x. 3. 6. The forms with *ch* appear to be allowable Prākritisms, like *uchantu = ukṣantu* at iii. 12. 4: cf. *ṛchara =ṛ́tsara* at x. 9. 23 and my note; and *uccase = ucyase* at xii. 4. 4.–For sneezing as an omen, see Henry C. Warren, On superstitious customs connected with sneezing, JAOS. xiii. = PAOS. May, 1885, p. xvii-xx. He quotes Jātaka, ii., p. 15 ff. etc., and Whitney adds JB. ii. 155.]

४६०९. अपपापं परिक्षवं पुण्यं भक्षीमहि क्षवम्।
शिवा ते पाप नासिकां पुण्यगश्चाभि मेहताम्॥५॥

[Drive] away evil sneezing about; may we enjoy (*bhaj*) propitious (*puṇya*) sneezing; let the evil-nosed jackal and the *puṇyaga* urinate upon [it] for you.

Part of the mss. read in **a, b** *parichavam* and *chavam:* [see note* to vs. 4]. All the mss., and so SPP., have at the beginning *apapāpam;* the comm., with us, *āpa pāpam*. Again, all the mss. and SPP. accent *bhakṣ īmahi.* Ppp. reads *āpa māpa parikṣapaṁ puṇyaṁ bhakṣīmahi kṣapam,* which gives no help. For **c, d,** SPP. reads *śiva te pāpa nasikām puṇyagaś cā `bhi mehatām* (the *pada* being *puṇya+gaḥ: ca: abhi: me: hatām*); the comm., *śivā te pāpanāśikā paṇḍakaś cā `bhi medhātām.* The comm. explains *śivā* as a name for jackal (so adopted int he translation above); *pāpaāśkā* is, of course, destroying evil; *abhi medhātām = protsāhayatu:* the general sense being that, whereas the sight or hearing of a jackal, or the sight of a eunuch, is a bad omen, they are in virtue of the spell of this verse to have a totally opposite influence. How SPP. would render his text

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[of a, in particular?] it is impossible to see. The version given here lays no claim to being of any value. Ppp. reads *śivā te pāpanāśakā* (in this word favouring the comm.) *ṣaṇṇagasyā `bhimehataḥ,* which does not seem to help us. The reading of the line in our edition is not to be praised.

४६१०. इमा या ब्रह्मणस्पते विषूचीर्वात ईरते।
सध्रीचीरिन्द्र ताः कृत्वा मह्यं शिवतमास्कृधि॥६॥

These (fem.), O Brahmaṇaspati, that go dispersing upon the wind–do you, O Indra, making them come together, make them most propitious for me.

The *pada*-mss. give in *vataḥ* instead of *vate,* which latter is evidently the true reading. The comm. also understands *vātas,* which compels him to take *īrate* as = *īrte,* and to translate it as if causative. The comm. understands the quarters (*diśas*) as intended, and points it out as well-known that in a violent wind these are confounded, one of them being taken for another. This is hardly better than silly; byt what is really the subject of the verse is very hard to see. The Anukr. omits any definition of these three *anuṣṭubh* verses; and, what is much more strange, although it describes the hymn as of seven verses, and the mss. and the comm. so number, it combines 6 and 7 together into one verse as 8 + 8: 8 + 8: 11 + 9 = 52. [Ppp. has, for **b**, *viṣūcer vāca īyate,* and at end of **d** *-tamaṣ kṛdhi.*].

४६११. स्वस्ति नो अस्त्वभयं नो अस्तु नमोऽहोरात्राभ्यामस्तु॥७॥

Let well-being be ours; let fearlessness be ours; homage be to day-and-night.

The verse is wanting in Ppp.

9. For appeasement and weal: to various divinities

[९ - शान्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- शान्ति, मन्त्रोक्त। छन्द- अनुष्टुप्, १ विराट् उरोबृहती, ५ पञ्चपदा पथ्यापंक्ति, ९ पञ्चपदा ककुम्मती त्रिष्टुप्, १२ त्र्यवसाना सप्तपदाष्टि, १४ चतुष्पदा सङ्कृति।]

४६१२. शान्ता द्यौः शान्ता पृथिवी शान्तमिदमुर्व१न्तरिक्षम्।
शान्ता उदन्वतीरापः शान्ता नः सन्त्वोषधीः॥१॥

Appeased (*śānta*) be heaven (*dyu*), appeased by earth, appeased by this wide atmosphere, appeased the waters rich in moisture (*udanvant*), appeased be the herbs for us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[With **a, b,** cf. AGS. ii. 4. 14; PGS. iii. 3. 6; MGS. ii. 8. 6 **b.**]

४६१३. शान्तानि पूर्वरूपाणि शान्तं नो अस्तु कृताकृतम्।
शान्तं भूतं च भव्यं च सर्वमेव शमस्तु नः॥ २॥

Appreased be the foretokens, appeased for us be the-done-and-undone, appeased both what is and what is to be: be just everything weal for us.

The comm. explains *pūrvarūpāṇi* first as *kāryāpekṣayā kāraṇāvasthāpannāni vastūni*, and again as ``former births, the fruit of evil deeds.`` Instead of *nas* in **b** it reads *me;* and it points out that `the done` means what is done that should not be done, and `the undone` what was left undone that should have been done–which is far from necessary or certain.

४६१४. इयं या परमेष्ठिनी वाग् देवी ब्रह्मसंशिता।
ययैव ससृजे घोरं तयैव शान्तिरस्तु नः॥ ३॥

This speech that is most exalted, divine, sharpened by *Brahman,* by which is produced (*sṛj*) what is terrible–by that be there appeasement for us.

४६१५. इदं यत् परमेष्ठिनं मनो वां ब्रह्मसंशितम्।
येनैव ससृजे घोरं तेनैव शान्तिरस्तु नः।४॥

Or (?) this mind that is most exalted, sharpened by *Brahman,* by which is produced what is terrible–by that be there appeasement for us.

All the mss. read in **b** *vām* instead of *vā,* and SPP`s text follows them. The comm. makes no mention of either in its exposition of the verse; but its text (so SPP. reports) reads *vā,* as does ours by emendation.

४६१६. इमानि यानि पञ्चेन्द्रियाणि मनःषष्ठानि मे हृदि ब्रह्मणा संशितानि।
यैरेव ससृजे घोरं तैरेव शान्तिरस्तु नः॥५॥

These five senses, with mind as sixth, that are in my heart, sharpened by *Brahman,* by which is produced what is terrible–by them be there appeasement for us.

The mss. read *manaḥ ṣaṣṭhani* (p. *manaḥ ; ṣaṣṭhani*), but SPP., as well as our text, emends to *-ṭhāni,* and this the comm. also understands. In all the verses 3-5, some of the mss. leave *sasṛje* unaccented. This verse (10 + 8 +7: 8 + 8 = 41) is ill defined by the Anukr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६१७. शं नौ मित्रः शं वरुणः शं विष्णुः शं प्रजापतिः।
शं न इन्द्रो बृहस्पतिः शं नौ भवत्वर्यमा॥६॥

Weal for us be Mitra, weal Varuṇa, weal Viṣṇu, weal Prajāpati, weal for us Indra, Bṛhaspati, weal for us be Aryaman.

This verse corresponds nearly to RV. i. 90. 9 and VS. xxxvi. 9; both these, however, put the pādas in the order **a, d, c, b,** and they read for our **b** *śaṁ no viṣṇur urukramaḥ.*

४६१८. शं नौ मित्रः शं वरुणः शं विवस्वाञ्छमन्तकः।
उत्पाताः पार्थिवान्तरिक्षाः शं नौ दिविचरा ग्रहाः॥७॥

Weal for us be Mitra, weal Varuṇa, weal Vivasvān, weal the destroyer (*antaka*), [weal] the portents from earth and from atmosphere, weal for us the planets (?) moving in the sky.

The mss. vary between *utpatās* and *utpātas,* the great majority favoring the former. SPP. reads *parthivā ``ntarikṣās,* giving in *pada*-text - *vā: ānt-,* while the *pada*-mss. read *-vā ; ant-;* but his reding is palpably wrong and impossible, while a very slight emendation would have given *pārthivāntarikṣas*(implying the *pada*-text *pārthiva+āntarikṣaḥ*), which is implied in the translation above. The comm. explains as if he had *pārthivās* and *āntarikṣās* as two separate words; but, according to SPP., his text reads *pārthivāntarikṣās.* Half the *saṁhitā*-mss. or more combine - *ikṣāchaṁ no,* as if the word had ended in *-kṣāt;* and, as these included all known to us down to the time of pringing, our text reflects them. The comm. of course makes no question of explaining *grahās* at the end as ``Mars and the rest``; and perhaps there is no sufficient reason for questioning that interpretation. The Anukr. does not remark the redundancy of a syllable in **7 c.**

४६१९. शं नो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत्।
शं गावो लोहितक्षीराः शं भूमिरव तीर्यतीः॥८॥

Weal for us be the quaking (*vip*) earth, and weal what is meteorsmitten; weal be the red-milked kine, weal the earth when cleaving down.

All the mss. accent *vepyamāna* in **a,** and nearly all (including the *pada*-mss.) end it as a nom. pl. *-mānaḥ;* SPP. emends by dropping the blundering *visarga,* but does not venture to alter the equally blundering accent; of course, it must be made *vepyamānā,* as pres. pass. pple of the causative, unless we emend further to *vepamānā,*as our text reads, and as is decidedly better. The comm. reads *vepyamānā,* and explains it once by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kampamānā and once by *kampyamānā*. [Most] mss., and SPP., read in **b** *ulka nirh-;* [but Whitney's I. and three of SPP's authorities give *ni-* for *nir-*]; the comm. [reads *-ni-* and] understands the two words to form a compound, as it is made to be in our text by simply removing the accent of *-nir-;* one does not see the applicability of the prefix *nis-*. In **c**, some of the mss. read *lohitaḥ,* and some accent *kṣīraḥ;* 'redmilked' would be with equal properiety rendered 'bloody-milked'; and the two things are of course equivalent. In **d**, the comm. has *avadīryatī,* glossing it with *avadīryamāṇā,* and this reading has been greatfully sdopted in the translation. All the mss. give *avatīryatis,* and all the *pada*-mss. divide it *dvatīḥ: yatiḥ;* SPP. emends to *ava tīryatiḥ,*by which nothing at all is gained; we emended to *avatiryatī,* which is at least grammatical, though hardly intelligible; *avadīryatī* is both; [one of SPP's reciters gives *ava dīryati*].

४६२०. नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः।
शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमु नो भवन्तु॥९॥

Be the meteor-smitten asterism weal for us; weal for us the enchantments and weal be the witchcrafts; weal for us the buried spells (*valaga*), weal the meteors; and weal be for us the land-plagues.

Literally, 'the afflictions (*upasarga*) of a region.' All the mss. read in a *ulkabhih-* (p. *ulka: abhioh-*), which SPP. accordingly adopts; the comm. again (as in 8 b) regards it as a compound, which it is unquestionably meant to be, and which our text gives by emendation; the prefix *abhi* suits the situation, as *nir* (8 b) did not. In **c**, SPP. has the better accent *nikhātās,* with a large minority of his mss.; none of ours give it, and we accepted *nikhātas,* since it is not without support elsewhere. Our *valagas* was an emendation for *valgas;* but our two *pada*-mss. [D.s.m.L.] compared later, have *valagaḥ,* as does one of SPP's; the latter, however, adopts *valgas,* against meter and sense, and against the comm. The *pada*-mss. all have *ulka* in **c**, an evident blunder for *-kaḥ,* which SPP. this time ventures to read by emendation: it is extremely difficult to understand his selection of the cases where he is willing to emend. The metrical definition of the verse (really 12 + 11: 11 + 11 = 45) by the Anukr. is as bad as possible.

४६२१. शं नो ग्रहाश्चान्द्रमसाः शमादित्यश्च राहुणा।
शं नो मृत्युर्धूमकेतुः शं रुद्रास्तिग्मतेजसः॥१०॥

Weal for us be the planets belonging to the moon, and weal the sun (*āditya*) with Rāhu; weal for us smike-bannered death, weal the Rudras of keen brightness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The translation follows in **b** the text of the comm. *ādityaā ca rāhuṇā,* as is read also by SPP., who follows the comm. and three or four authorities. Most of the mss. have *-tyaḥ śarāhuṇā* (p. also *śarāhuṇṣ*), but two or three *śaṁ rāhuṇā.* Those that accent *-rāhuṇā* or *rāhuṇā* at all accent it on the final, *-huṇa,* and this accent SPP. has not dared to change, although it is against all rule and practice. In connection with *dhūmaketu* the comm. quotes Kauś. 127 1, where the word is used; it seems to me extremely unlikely that it signifies a comet; [does it not refer rather to the smoke that rises from the pyre?].

४६२२. शं रुद्राः शं वसवः शमादित्याः शमग्नयः।
शं नो महर्षयो देवाः शं देवाः शं बृहस्पतिः॥ ११॥

Weal [for us be] the Rudras, weal the Vasus, weal the Ādityas, weal the fires; weal for us the divine great seers, weal the gods, weal Bṛhaspati.

In **c**, SPP. reads *maharṣayas,* against most of his authorities (although he gives *saptarṣayas* in the two following verses). Some of the mss. leave *devās* in **c** unaccented; and two of SPP`s treat the word in the same manner in **d.** Our emendation in **d** to *devis* is probably too venturesome, although it seems strange to have `the gods` mentioned as a body in connection with the mention of so many of them separately.

४६२३. ब्रह्म प्रजापतिर्धाता लोका वेदाः संप्तऋषयोऽग्नयः।
तैर्मे कृतं स्वस्त्ययनमिन्द्रो मे शर्म यच्छतु ब्रह्मा मे शर्म यच्छतु।
विश्वे मे देवाः शर्म यच्छन्तु सर्वे मे देवाः शर्म यच्छन्तु॥ १२॥

The Brahman, Prajāpati, Dhātā, the worlds, the Vedas, the seven seers, the fires– by them happy progress (*svastyayana*) is made for me: let Indra grant (*yam*) me refuge; let the gods all grant me refuge.

The Anukr., the comm., and a better connection are here followed, by addition to this verse the two pādas which in our editon are printed as 12 **a, b,** in accordance with the numbering of our mss. (8 + 10: 8 + 8 + 8: 10 + 10 = 62, two syllables short of a full *aṣṭi*); SPP. makes the same division. Some of SPP`s mss. read in **b** *devas* instead of *vedas*: the accent *vedas* seems to be modeled on *devas,* for `the Vedas` should be *vedās,* and the word ought doubtless to be so emended; [O.D. actually have *vedās,* and the comm. says the four Vedas as intended]. We should expect at the beginning *brahma.* [With **c**, cf. 16. 1 **b.**]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६२४. यानि कानि चिच्छान्तानि लोके सप्तऋषयो विदुः।
सर्वाणि शं भवन्तु मे शं मे अस्त्वभयं मे अस्तु॥ १३॥

Whatsoever things that are appesed in the world the seven seers know, be they all weal for me; let weal be mine, let fearlessness be mine.

Many of the mss. accent in **b** *loke* and *saptarṣayo.* [In **d** *asty* is a misprint for *astv.*]

४६२५. पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः
शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः
शान्तिः शान्तिः शान्तिभिः।
ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽहं यदिह घोरं यदिह क्रूरं
यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः॥ १४॥

[Be] earth appeasement, atmosphere appeasement, sky appeasement, waters appeasement, herbs appeasement, forest trees appeasement; [be] all the gods appeasement for me, gods all appeasement for me, appeasement with appeasement; by those appeasements all-appeasing do I appease what here is terrible, what here is cruel, what here is evil; [be] that appease, [be] that propitioius; be just everything weal for us.

With a large minority of his authorities, and with the comm., SPP. adds one more *śantiḥ* before *śantibhis* at the end of the first division; in the second division; he follows the mss. slavishly in reading *sarva śāntibhiḥ;* the comm. apparently (it is defective here) agrees with our emendation to *sarvaśāntibhis.* After this word, the mss. all have *śamayāmo'ham,* accenting either *śamayamoham* or *śamayāmoham;* the *pada*-mss. divide it absurdly *śamaya: moham;* the comm. understands it as *śamayāmo `ham,* with substitution of *aham* for *vayam* hy vedic licencse (a mere exchange of plural and singular); SPP. unaccountably gives *śamayāmoham* with the *pada*-text *śam: aymaḥ: aham;* our emendation to *śamayāmy aham* is evidently necessary. Similar passages occur in VS. xxxvi. 17; TA. iv. 42 (28); MS. iv. 9. 27 [p. 138[12]]; but it is not worth while to quote them in detail; TA. (29) contains the compound *sarvaśānti* and MS. has *sarvaśānti.* The ``verse`` is the only one in the whole work that is called a *saṁkṛti* (96 syllables); it counts naturally 94 syllables.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Here ends the first *anuvāka,* with 9 hymns and 59 verses. The comm. (not SPP.) divides the Puruṣa-*sūkta* (our hymn 6) into two hymns, so that our vss. 1-5 make his hymn 6 and our vss. 6-16 make his hymn 7: thus his first *anuvāka* consists of 10 hymns.–There are of course no further quotations from the Old Anukr. or *Pañcapaṭalikā:* cf. p. 896, line 4.]

10. For well-being

[१० - शान्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- त्रिष्टुप्।]

४६२६. शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ॥ १॥

Weal for us be Indra-and-Agni, with their aids; weal for us Indra-and-Varuṇa, on whom offerings are bestowed; weal Indra-and-Soma, for welfare, weal [and] profit (*yos*); weal for us Indra-and-Pūṣan in booty-winning.

This verse is found also in VS. xxvi. 11, which inverts the order of pādas **c** and **d.** The comm. takes *indrāgnī* in **a** as vocative [and says so expressly; but] apparently out of mere carelessness, as he does not make any change in the 3d du. verb *bhavatām.*

४६२७. शं नो भगः शमु नः शंसो अस्तु शं नः पुरंधिः शमु सन्तु रायः।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु॥ २॥

Weal for us be Bhaga, and weal for us Śaṁsa; weal for us Purandhi[1], and weal be wealths; weal for us the tribute (*śaṅsa*) of well-ordered (*suyama*) truth; weal for us be the much-born Aryaman.

About half the mss. read in **c** *suyamas tu* (p. *su+yamastu*). Pādas **b** and **c** have dropped out of Ppp. The comm. takes *śaṅsas* in **a** to be by abbreviation for *narāśaṅsas.*

४६२८. शं नो धाता शमु धर्ता नो अस्तु शं न उरूची भवतु स्वधाभिः।
शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवानि सन्तु॥ ३॥

---

1. पुरंधिः पूर्णा धीयते निधीयते संचार्येत इति। पुरंधिर्बुद्धिः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Weal for us be Dhātā, and weal for us Dhartā; weal for us be the wide-spreading one (*urūci*) with her powers (? *svadhā*); weal the two great firmaments (*rodasī*), weal for us the rock (*adri*); weal for us be the successful invocations of the gods.

The mss. in **b** *urūci, uruci,* and *ūrūci;* the comm. explains it as the earth, *dhartṛ* as Varuṇa, separator (*vidhārayitṛ*) of the good and bad, and *svadhā* as *anna; adri* he simply glosses by *parvata.*

४६२९. शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम्।

शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभि वातु वातः॥४॥

Weal for us be Agni with front of light, weal for us Mitra-and-Varuṇa, weal the two Aśvins; weal for us be the things well done of the well-doers; weal let the lively (*iṣira*) wind blow upon us.

Ppp. has in **b** *-ṇā aśvinā.*

४६३०. शं नो द्यावापृथिवी पूर्वहूतौ शमन्तरिक्षं दृशये नो अस्तु।

शं न ओषधीर्वनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः॥५॥

Weal for us be heaven-and-earth in our early invocation; the atmosphere be weal for us to see; weal for us be the herbs, the trees (*vanin*), weal for us be the conquering lord of the welkin (*rajas*).

The comm. regards Indra as intended in the last pāda.

४६३१. शं न इन्द्रो वसुभिर्देवो अस्तु शमादित्येभिर्वरुणः सुशंसः।

शं नो रुद्रो रुद्रेभिर्जलाषः शं नस्त्वष्टा ग्नाभिरिह शृणोतु॥६॥

Weal for us be god Indra with the Vasus; weal Varuṇa of excellent praise [*su-śaṅsa*] with the Ādityas; weal for us healing (*jalāṣa*) Rudra with the Rudras; to weal for us let Tvaṣṭā listen here with his spouses (*gna*).

The comm. declares *jalāṣa* a *sukhanāman.* All the *pada*-mss. have in **d** *tvaṣṭā: agnabhiḥ!* SPP. emends to *gnabhiḥ;* the comm. of course has *gnābhis* and glosses it with *devapatnībhis.* [As to *suśaṅsa,* cf. note to xviii. 3. 16.]

४६३२. शं नः सोमो भवतु ब्रह्म शं नः शं नो ग्रावाणः शमु सन्तु यज्ञाः।

शं नः स्वरूणां मितयो भवन्तु शं नः प्रस्व१ः शम्वस्तु वेदिः॥७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Weal for us be soma, weal for us the Brahman; weal for us the pressing-stones, and weal be the sacrifices; weal for us be the settings of the sacrificial posts; weal for us the sprouts (*prasu*), and weal be the sacrificial hearth (*vedi*).

The sprouts, namely, of sacrificial grass. The comm. declares *svaru* used in the sense of *yūpa* as the thing possessed for the possessor. [The last pāda has dropped out of Ppp.]

४६३३. शं नः सूर्य उरुचक्षा उदेतु शं नो भवन्तु प्रदिशश्चतस्रः।
शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः॥८॥

With weal for us let the wide-looking sun arise; weal for us be the four directions; weal for us be the firm mountains; weal for us the rivers, and weal be the waters.

The RV. order of words in **b** [cf. introd.] is this: *śaṁ naś catasraḥ pradiśo bhavantu.* [The first pāda has dropped out of Ppp.]

४६३४. शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः।
शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्वस्तु वायुः॥९॥

Weal for us be Aditi with her courses (*vrata*); weal for us be the tuneful (*svarka*) Maruts; weal for us Viṣṇu, and weal be for us Pūṣan; weal for us the place of being (? *bhavitra*), and weal be Vāyu.

The comm. glosses *vratebhis* with *karmabhiḥ sārdham,* and *bhavitram* by *bhuvanam udakam antarikṣaṁ vā.* [Ppp. also reads *bhavitram.*]

४६३५. शं नो देवः सविता त्रायमाणः शं नो भवन्तूषसो विभातीः।
शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शंभुः॥१०॥

Weal for us be the rescuing god Savitā; weal for us be the out-shining dawns; weal for us be Parjanya for out progeny; weal for us be the wealful lord of the field (*kṣetra*).

The comm. quotes a verse to the effect that some regard Rudra, and some Agni, as 'lord of the field'.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11. For well-being

[११ - शान्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- त्रिष्टुप्।]

४६३६. शं नः सत्यस्य पतयो भवन्तु शं नो अर्वन्तः शमु सन्तु गावः।
शं न ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु॥१॥

Weal for us be the lords of truth; weal for us the coursers and weal be the kine; weal for us the Ribhus, well-doers, having good hands; weal for us be the Fathers at our invocations.

This verse and the following one are found in RV. in inverted order (as vss. 12 and 1). The comm. quotes sandy RV. verses illustrating the character of the Ribhus, and is uncertain whether *hava* at the end comes from root *hū* or from *hu*.

४६३७. शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः॥२॥

Weal for us be the gods, the all-gods; weal be Sarasvatī with the prayers (*dhi*); weal the followers (*? abhiśac*) and weal the gift-following (? *rātiśac*); weal for us they of the sky, they of the earth, weal for us they of the waters.

This verse is found, without variant, also in TB. ii. 8. 6^3 and b . iv. 14. 11. The comm. declares *deva viśvadevās* to mean *bahustotrakā indrādayaḥ; abhiśacas, yajñam abhitaḥ samavayanto devāḥ;* and *rātiśacas, dānārthaṁ saṁgacchamānā devāḥ*–these two epithets belonging to the *viśve devāḥ*. Ppp. reads at the end *āpyāḥ*.

४६३८. शं नो अज एकपाद् देवो अस्तु शमहिर्बुध्न्यः शं समुद्रः।
शं नो अपां नपात् पेरुरस्तु शं नः पृश्निर्भवतु देवगोपा॥३॥

Weal for us be the divine (*deva*) one-footed goat (*aja ekapad*), weal the bottom snake (*ahi budhnya*), weal ocean; weal for us be Peru, grandson of the waters (*apaṁ napāt*); weal for us be the spotted one (*pṛṣni*), guarded by the gods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The RV. version reads in **b** *śaṁ no 'hir b-*, and at the end *-gopāḥ* [Muller's 2d quarto ed. and Aufrecht's 2d ed. have *-gopā*: as for the form, see my *Noun-Inflection,* p. 445]; Ppp. agrees with RV. in **b,** and has *-gopāḥ* at the end. The comm. explains *perus* as *pārayitā duḥkhebhyaḥ,* and *pṛṣni* as mother of the Maruts. The omission of *nas* in our **b** makes the meter defective, but the Anukr. takes no notice of it.

४६३९. आदित्या रुद्रा वसवो जुषन्तामिदं ब्रह्म क्रियमाणं नवीयः।
शृण्वन्तु नो दिव्याः पार्थिवासो गोजाता उत ये यज्ञियासः॥४॥

Let the Ādityas, the Rudras, the Vasus enjoy this very new worship (*Brahman*) as it is performed; let there hear us them of the sky, them of the earth, also the kine-born, who are worshipful.

The RV. version [vs. 14] reads at end of **a** *juśanta.* The comm. explains *gojātās* as the Maruts, born of Pṛṣni.

४६४०. ये देवानामृत्विजो यज्ञियासो मनोर्यजत्रा अमृता ऋतज्ञाः।
ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः॥५॥

They who are the worshipful priests (*ṛtvij*) of the gods, to be worshiped to man (*manu*), immortal, right-knowing–let them bestow on us today wide passage (*urugāya*): do you protect us ever with blessings.

RV. reads in **a** *devanāṁ yajñiyā yajñiyānām.* The comm. apparently takes *-gāya* as from *gā* 'sing,' as he glosses *urugāyam* with *prabhūtāṁ kīrtim,* and does not even, as is his wont in such cases, give an alternative explanation implying *gā* 'go'.

४६४१. तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम्।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय॥६॥

Be it so, O Mitra-and-Varuṇa, so O Agni: weal [and] profit for us be this praise (*śasta*); may we reach sounding (*gādha*) and firm standing; homage to the great sky, [our] seat.

The verse is found, without variant, as RV. v. 47. 7. The comm. takes *śastam* in **b** as adjective to *śaṁ yos,* which is perhaps better; also it connects *bṛhate* with *sādanāya,* and understands by this the earth. Ppp. reads in **c** *gātum* for *gādham,* and in **d** *sādhanāya.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. For success and long life

[१२ - सुवीर सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- त्रिष्टुप्।]

४६४२. उषा अप स्वसुस्तमः सं वर्तयति वर्तनिं सुजाततां।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः॥ १॥

The dawn, with nobleness, makes the darkness roll together [and] away on her sister`s track; therewith may we win the prize (*vāja*) set by the gods; may we revel, living a hundred winters, rich in heroes.

The sense of the first half-verse is difficult and doubtful. *Apa* in a is really an emendation [following RV.], all our mss. [save B., which has *aśaḥ*], and very nearly all SPP`s (only one has *apa* [and one, *apa*]) reading instead *apaḥ;* the comm. has *apa.* Half [of SPP`s authorities, and one or two of W`s] give in **b** *suyātatā*. The comm. amuses himself with etymologizing *svasṛ* as *svayam eva sāriṇī*.

13. For success in war: [Apratiratha hymn]

[१३ - एकवीर सूक्त]

[ऋषि- अप्रतिरथ। देवता- इन्द्र। छन्द- त्रिष्टुप्, ३-६, ११ भुरिक् त्रिष्टुप्।]

४६४३. इन्द्रस्य बाहू स्थविरौ वृषाणौ चित्रा इमा वृषभौ पारयिष्णू।
तौ योक्षे प्रथमो योग आगते याभ्यां जितमसुराणां स्वर्यत्॥ १॥

Indra`s two arms [are] stout, virile (*vṛṣan*), these two wondrous successful bulls; them will I first yoke when the conjuncture (*yoga*) arrives–they by which was conquered the heaven (*svar*) that is the Asuras`.

The SV. text (ii. 1219) is considerably different: in **a, b,** *yuvānāv anādhṛṣyau supratīkav asahyau;* in **c,** *tau yuñjīta prathamau;* at the end, *saho mahat. Vṛṣāṇau* (instead of the regular *vṛṣaṇau*) is read also by Ppp., and the meter demands it [cf. *Noun-Inflection,* p. 537, 523]. The combination *citra imā vṛṣ-,* if representing, as sense clearly requires, *citrau: imau: vṛṣ-,* is anomalous in AV., though regular for some of the other Vedic texts (cf. Prāt. ii. 22 note); and the *pada*-text shows a sense of this, by reading *citraḥ:*[1] *ima: vṛṣ-,* SPP. gives as his *pada*-text *citra: ima,*

1. See Nirukta 12.6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which leaves the *saṁhitā* reading unaccounted for; the comm. assumes *citrau* and *imā*. In **c**, all the mss. (whence also SPP.) read *yokṣe,* for which our *yokṣye* is an emendation, plainly demanded by both sense and meter; it is one of the common cases of a *y* lost after *ṣ;* Ppp., too, has *yokṣye* (before it, *ta* for *tau*); the comm. has the senseless *yakṣe.* All the mss., again, read *prathamas* (*-mo yo-*), and the comm. likewise, with, of course, SPP.; our emendation to *-mau* (with SV.) is an improvement, but not a necessity. The comm. foolishly declares *āgate* = *kṣeme,* in order to bring about the ordinary combination of *yoga* and *kṣema,* here quite out of place. He also takes *svar yat,* against accent and *pada*-text, as one word [cf. 15. 4, note], and explains *-yat* as a participle, = *gacchat!* Ppp. reads and combines in **c** *prathamayogā`` gate.*

४६४४. आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम्।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत् साकमिन्द्रः॥ २॥

Swift, sharp, terrible like a bull, greatly smiting, disturber of men (*carṣaṇi*), roaring, unwinking, sole hero, Indra conquered a hundred armies together.

This verse [RV. vs. 1] agrees throughout with the RV. text; SV. and VS. show no variants from RV. through the whole hymn; TS.MS. read here in a *yudhmas*for *bhīmas,* and MS. has also *kṣobhanas*. The mss. also very in this last word between *-ṇas* and *-nas;* SPP. adopts *-ṇas*, as does our text.

४६४५. संक्रन्दनेनानिमिषेण जिष्णुनाऽयोध्येन दुश्च्यवनेन धृष्णुना।
तदिन्द्रेण जयत तत् सहध्वं युधो नर इषुहस्तेन वृष्णा॥ ३॥

With the roaring, unwinking, conquering, invincible, immovable, bold one–with Indra thus conquer, thus overpower the fighters, O men, with the arrow-armed bull (*vṛṣan*).

RV. [vs. 2] begins **b** with *yutkāreṇa,* and all the other texts agree with it. The comm. carelessly reads *yodhyena* instead of *ay-*, explaining it by *yuddhasaṁsaktena;* he takes *yudhas* in **d** as vocative = *yoddhāras;* with *tat* (twice) in **c** he supplies *jetavyam* [and *abhibhavanīyam*].

४६४६. स इषुहस्तैः स निषङ्गिभिर्वशी संस्रष्टा स युध इन्द्रो गणेन।
संसृष्टजित् सोमपा बाहुशर्ध्यु१ग्रधन्वा प्रतिहिताभिरस्ता॥ ४॥

He with the arrow-armed, he with the quiver-hung, [is] controller; he, Indra with his train, brings, together the fighters–[he,] conquering those brought together, soma-drinker,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

defiant with his arms, of formidable bow, shooting with fitted [arrows].

[Vs. 3 in RV.] TS.MS. read in **d** *ūrdhvadhanvā;* and MS. has a very different **b,** *sāṁsṛṣṭāsu yutsv indro gaṇāṣu.* Many of the mss. (as often in such words) read in **b** *saṁsṛṣṭā;* some (as also elsewhere) lengthen the *u* in *kampa* at beginning of d; all have at the end *astāt*–which, however, even SPP. emends to *astā,* with the comm. The *pada*-mss. give in **c** *soma+pa* (RV. *paḥ*). [The comm. notes as an alternative that *yudhas* in **b** (both ed`s, *yudhas*) may be taken as *yudhas,* oxytone and abl. sing. (he cites Pāṇini, vi. 1. 168)–which is a regard for the accent (cf. note to vs. 9) that is unusual with him.] [For *pratihitā* used pregnantly of an arrow, cf. the citations under vi. 65. 1.]

४६४७. बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः।
अभिवीरो अभिषत्वा सहोजिज्जैत्रमिन्द्र रथमा तिष्ठ गोविदन्॥५॥

To be known by his strength, stout, foremost hero, powerful, vigorous (*vājin*), overpowering, formidable, excelling heroes, excelling warriors, conquering with power–mount, O Indra, the victorious kine-winning chariot.

The fourth verse of the RV. hymn is transposed [in the AV. text so as] to follow our vs. 7, and vs. 5 AV. is vs. 5 RV. The other texts [RV. etc.] all read at the end *govit;* and all except MS. have in **c** *sahojas.* SPP. retains in a the *visarga* before *sthav-,* with the majority of the mss.; he also accepts in **c** *abhiṣatvā,* with half the mss., but against all the parallel texts, apparently because the comm. has *ṣ.* Ppp. reads for **d** *jaitrāyai ā ratham ā tiṣṭha kovidam.* [The *govidam* of the Berlin text seems to be an emendation. Nearly all the authorities of W. and of SPP., and SPP`s text as well, and the comm., have *govidan;*but one or two have *govit,* with RV. etc.]

४६४८. इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा॥६॥

Be you excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the race, slaughtering with force.

We had this verse [which is RV. vs. 6] above, as vi. 97. 3; the reversal in the other texis of the order of the two lines, and the other variants, were there noticed. TS. and MS. alter a little the order of verses: RV. 4 is followed in TS. by RV. 6, 5, 7, and in MS. by RV. 7, 5, 6. The Anukr. reckons vss. 3-6 alike as *bhurji,* although 3 is redundant by two syllables. [Ppp. reads *satvānas* for *sakhāyas* in **b.**]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६४९. अभि गोत्राणि सहसा गाहमानोऽदाय उग्रः शतमन्युरिन्द्रः।
दुश्च्यवनः पृतनाषाडयोध्यो३ऽस्माकं सेना अवतु प्रयुत्सु॥७॥

Plunging with power into the cow-stalls, Indra, pitiless, formidable, of hundred-fold fury, immovable, overpowering fighters, invincible–let him favor our armies in the fights.

The stalls, namely, in which the kine are shut up by the Asuras. All the *saṁhitā*-mss. read `*dāya ugraḥ* at beginning of **b**, but all the *pada*-mss. (except one of SPP`s) give *adayaḥ*, and one of ours puts after it the sign that is wont to be used when a word shows an anomalous change in *saṁhitā*. RV. [vs. 7] SV.VS. (also K.Kap.: see Schroder`s note to MS.) read *adyas,* and our text follows their authority; but TS. has *adāyas* (of which the Pet. Lexx. take no notice), and MS. has *ādāyas;* the comm. reads *adāyas,* but explains it by *nirdayas,* as if it were *adayas. Adāyas* is doubtless the established AV. reading. All the other texts have after it *vīras* instead of *ugras.* In **c**, all the others except MS. have *ayudhyas.* Most of the *pada*-mss. accent *ayodhyaḥ,* [and so the *pada*-reading of MS.]. The first pāda is *bhurij* [read *gotra*?].

४६५०. बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः।
प्रभञ्जञ्छत्रून् प्रमृणन्नमित्रानस्माकमेध्यविता तनूनाम्॥८॥

O Bṛhaspati, fly about with your chariot, demon-slaying, forcing away our enemies; breaking up our foes, slaughtering our enemies, be you the helper of ourselves.

Or, `of our bodies (*tanu*).` This verse corresponds to vs. 4 of all the other texts; and they read in concert for **c** *prabhañjant senāḥ pramṛṇo yudha jayann,* and at the end *rathānām.* The *pada*-mss. commit the blunder of reading *mitrān* [or *mitran*] in b; SPP. emends to *amitrān,* which the comm. also gives. A number of SPP`s *saṁhitā*-mss. have (after the fashion of b .) *-mitraṅ* or *-mitraṅ;* [cf. note to 27. 4, below].

४६५१. इन्द्र एषां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्तु मध्ये॥९॥

Indra [be] their leader; let Bṛhaspati, the sacrificial gift, the sacrifice, soma, go in front; in the midst of the smashing conquering armies of the gods let the Maruts go.

[RV. vs. 8.] The next of MS. agrees throughout with ours; the others read *āsām* in **a**, and *agram* (for *madhye*) in **d** [but TS. *agre*]. The comm. does here a thing which is hardly paralleled wlsewhere in his work: he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

points out that some explain *dakṣiṇā* in **b** as meaning "on the south," but that, as the word would in that case have to be accented *dakṣiṇa,* as shown by xviii. 1. 42, it must signify here rather 'sacrificial gift' (*yajñe dīyamānā gorūpā dakṣiṇā*). A like attention to the element of accent elsewhere would notably improve the character of his lucubrations. [Cf. note to vs. 4.]

४६५२. इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम्।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात्॥ १०॥

Of Indra the bull (*vṛṣan*), of king Varuṇa, of the Ādityas, of the Maruts, the spirit (*śardhas*) [is] formidable; the noise of the great-minded, creation-stirring, conquering gods have arisen.

[RV. vs. 9.] All the other texts agree with ours throughout.

४६५३. अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।
अस्माकं वीरा उत्तरे भवन्त्वस्मान् देवासोऽवता हवेषु॥ ११॥

Indra [is] ours when the banners meet [in conflict]; let the arrows that are ours conquer; let our heroes be superior; us, O gods, aid you at the invocations.

All the other texts read in d *asmaṅ u devās;* and MS. has the peculiar ending *bhareṣv a.* The verse is vs. 11 of the RV. hymn, RV. vs. 10 being omitted in the Atharvan (save as it is found in part as iii. 19. 6); RV. vs. 10 is omitted also by MS., which ends its hymn with 11; in TS., RV. vs. 10 is put after 11, and 13 follows, only 12 being omitted; in the Atharvan, RV. vs. 12 occurs as iii. 2. 5, and 13 in part at iii. 19. 7.

14. For safety

[१४ - अभय सूक्त]

[ऋषि- अथर्वा। देवता- द्यावापृथिवी। छन्द- त्रिष्टुप्।]

४६५४. इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम्।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मो अभयं नो अस्तु॥ १॥

Here have I come up to a better stop (*avasāna*); heaven-earth have been propitious to me; let the directions be for me free from rival; we verily hate you not; be there fearlessness for us.

The mss. read in a uchreyas (p. utośc reyaḥ); very possibly the true reading would be *u śreyas*. The pada-mss. fail to divide evasānam (it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

should be *ava+sānam*, and this SPP. reads by emendation). Some mss. read *te* for *me* in b. Some of ours combine at the end no 'stu. Āp. vi. 29. I has a corresponding passage– *idaṁ śreyo 'vasānaṁ yad āgāṁ syone me dyāvāpṛthivī abhūtām– anamīvaḥ pradiśaḥ santu mahyam– gomad....svāhe 'ty avasite juhoti*– cf. also Āp. xiii. 25.3.

15. For safety and success

[१५ - अभय सूक्त]

[ऋषि- अथर्वा। देवता- १-४ इन्द्र, ५-६ मन्त्रोक्त। छन्द- १ पथ्याबृहती, २, ५ चतुष्पदा जगती, ३ विराट् पथ्यापंक्ति, ४, ६ त्रिष्टुप्।]

४६५५. यतं इन्द्र भयांमहे ततों नो अभंयं कृधि।
मघंवञ्छग्धि तव त्वं नं ऊतिभिर्वि द्विषो वि मृधों जहि॥ १॥

What we fear, O Indra, make you fearlessness for us of it; O bounteous one, help *(śak)* that for us by your aids; smite away haters, away scorners.

The verse is RV. viii. 50 (61). 13, without variant; also SV. i. 274; ii. 671, which reads *ūtaye* in c. Most of the mss. give *tvam* instead of *tat* in c, but two of ours (P.M.) have *tan na ū-*, and on the authority of these and of RV.SV. our text gives the same; SPP. reads *tvam*, and so dose the comm., and it is probably to be regarded as the true Atharvan version.

४६५६. इन्द्रं वयमंनूराधं हंवामहेऽनुं राध्यास्म द्विपदा चतुंष्पदा।
मा नः सेना अरंरुषीरुपं गुर्विषूंचीरिन्द्र द्रुहो वि नांशय॥ २॥

Indra the success-giver do we invoke; may we be successful with biped, with quadruped; let not the niggardly armies come upon us; make the haters *(druh)* disperse and disappear.

The translation is defective in making no account of the prefix *anu* (twice), which ought to have an appreciable value, although it is very difficult to see what; the comm. paraphrases *anurādham* by *anukrameṇa pūjanīyam,* and he quotes RV. iv.25.8 in illustration of how various classes in succession invoke Indra. Ppp. preserves the *a* of *anu* in b. SPP. reads in d, with all the mss., *druhas;* there was no good reason for its alteration in our text to *druhas*.

४६५७. इन्द्रंस्त्रातोत वृंत्रहा पंरस्फानो वरेंण्यः।
स रंक्षिता चंरमतः स मंध्यतः स पश्चात् स पुरस्तांन्नो अस्तु॥ ३॥

Indra [is] rescuer and Vṛtra-slayer, our desirable far-and-wide

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

protector(?); be he our defender at the extremities, he in the middle, he behind, he in front.

In b the translation follows the comm., who explains *paraspā(-pāḥ) no v-;* all the mss.(save one or two s.m.)* have *parasphāno v-* (p. *parasphānaḥ,* without division), and this is doubtless the true Atharvan text, through an unintelligible corruption, of which our *gayasphāna* is an only partially successful emendation. *[In fact, W's O. and three of SPP's mss. have *-sphā-,* p.m., and *-spā-,* s.m.; and SPP's reciter K. gave *-sphā-,* which his reciter V. gave *-spā-.*] Ppp. reads *parampāno(paraspā no?).* The *pada*-mss. unintelligenty divide *ca: ramataḥ* in c; some of our mss. have *-mata sa.* The verse (8+8:12+10=38) is prooly described by the Anukr.

४६५८. उरुं नो लोकमनु नेषि विद्वान्त्स्वर्यज्ज्योतिरभयं स्वस्ति।
उग्रा त इन्द्र स्थविरस्य बाहू उप क्षयेम शरणा बृहन्ता॥४॥

Do you, knowing, lead us toward broad space (*loka*), light that is heavenly (*svar*), fearlessness, well-being; may we dwell under the formidable arms of you the stout one, O Indra, [those two] great refuges.

The verse is RV. vi. 47.8, found also in TB. (in ii. 7.133); both these texts read in b *svdrvaj jy-,* at beginning of c *ṛṣvā,* and in d *stheyāma.* The comm. gives *svaryat,* but explains the *-yat* as *-gacchat* (as above, 13. 1) ; Ppp. agrees with RV.TB. [in reading *svdrvaj*]; [Ppp. abbreviates the consonant group *-j jy-* to *-jy-*; and so does TB., ed Clac., reading *suvarva jy-*]. In d the comm. has the better reading *kṣiyema.*

४६५९. अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु॥५॥

May the atmosphere make for us fearlessness; fearlessness both heaven-and-earth here; fearlessness from behind, fearlessness from in front; from above, from below be there fearlessness for us.

The comm. prefers to take the words of direction in c,d in their other admissible sense points of compass, pointing out that *adhara* gets the value 'south' by antithesis to *uttara* 'north'. The verse (11+11:11+12[?]=45) is no short of a *jagatī.*

४६६०. अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरो यः।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥६॥

Fearlessness from friend, fearlessness from enemy, fearlessness from one known, fearlessness [from one] that is away;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

fearlessness for us by night, fearlessness by day; be all places my friend.

At the beginning of b, all the mss. read *abhaye,* but even SPP. emends to *-yam,* having the comm. with him. At the end of the same pāda, all [so also Ppp.] give *puro yaḥ* (p. *puraḥ : yaḥ*), which SPP. retains; the comm. reads *paro yaḥ,* but understand it as if *paro yaḥ,* explaining as *jñātād anyaḥ* or *aparijñātaḥ.* Our emendation to *parokṣāt* is defensible; but the translation implies *paro yaḥ,* as a less alteration. [In d, Ppp. combines *sarvā" cā* and omits *mama.*] ["Save me from my friends:" cf. ii. 28.1 d and note; also RV. iv. 55.5, where the antithesis between *janyam aṅhas* and *mitriyam aṅhas* is most instructive.]

16. For safety and protection

[१६ - अभय सूक्त]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- अनुष्टुप्, २ त्र्यवसाना सप्तपदा बृहतीगर्भा अतिशक्करी।]

४६६१. असपत्नं पुरस्तात् पश्चान्नो अभयं कृतम्।
सविता मा दक्षिणत उत्तरान्मा शचीऽपतिः॥ १॥

Freedom of rivals in front, behind us [is] fearlessness made; Savitā [protect] me on the south, the lord of Śacī me on the north.

The comm. takes *kṛtam* in b as 2d du. impv., =*kurutam,* in spite of the accent, trying to find a dual subject in the two gods mentioned in c,d; and SPP., in obedience to this, even reads *kṛtam,* although twelve of his thirteen authorities (with all of ours) have *kṛtam,* the thirteenth evidently disagreeing with the rest purely by the accidental omission of an accent-mark.* It would not be impossible to take *mā* in c and d as object of *dakṣiṇatas* and *uttarāt.* *[For the use of *kṛtam* (the participle), cf. *tair me kṛtaṁ svastyayanam,* above, 9.12 c.- In his Collection Book, W. refers to RV. *khila,* 3.4, which reads *asapatnam purastān naḥ civaṁ dakṣiṇataḥ kṛdhi : abhayaṁ satatam paccād bhadram uttarato gṛhe.*]

४६६२. दिवो मादित्या रक्षन्तु भूम्या रक्षन्त्वग्नयः।
इन्द्राग्नी रक्षतां मा पुरस्तादश्विनावभितः शर्म यच्छताम्।
तिरश्चीनघ्न्या रक्षतु जातवेदा भूतकृतो मे सर्वतः सन्तु वर्म॥ २॥

From the sky let the Ādityas defend me; from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Acvins yield (*yam*) refuge round about; crosswise let the inviolable [cow],

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

let Jātavedas, defend [me]; let the being-makers be my defence (*varman*) on all sides.

In e the mss. all read *tiraccīnaghnyā,* which the *pada*-text resolves into *tiraccīn: aghnyā,* and this SPP. retains though *tiraccīn* is not a possible word. Our emendation to-*cinā' ghnyā* is a very simple one (implying -*cinā:aghnyā*); the translation is founded on it; but a more radical alteration of the pāda would be acceptable: something like, for intense, *triyak cā' gnī rakṣatu jātavedāḥ;* the *jātavedās* leads naturally to the suspicion that *agnis* is somehow hidden in the *'ghnyā;* the comm. indeed reads *tiraccīn agnī r-*; but he is able to regard *tiraccīn* as a masc. accus., implying *asmān;* or else as by Vedic license for -*cībhyas,* implying *digbhyas* (!); and such assumptions are forbidden us. The *pada*-mss. all read *rakṣantu* in e.

The Anukr. in its metrical definition treats this all as one verse, and the same treatment is implied by the summation at the end of the *anuvāka* (see p. 928); but the comm. and one of our mss. make what follows the second *avasāna* into a separate or third verse; [a like contradiction obtains as between the Anukr. and the comm. in the repeated passage, below, 27.14, 15 (see the note); here, moreover, as noted above the mss. of the Anukr. are at variance as to whether the hymn is to be reckoned as of 2 vss. of or 3]. The addition of *bṛhtaīgarbhā* to the metrical definition is quite uncalled-for; [doubtless because pāda b scans better as 8 syllables then as 9: no less uncalled-for is the addition of *saptapadā,* unless, dividing what follows the second *avasāna* into 3 pādas, we being the seventh with an enclitic].

[I suspect that our text consist of 6 pādas (8+8:11+11:11+11=60, "*aticakvarī*"), call then I vs. or 2, as you will. Pādas c and e and f have good *triṣṭubh* cadeces: c is good *triṣṭubh* if we resolve *indrangnī;* so is e, with W's *tiryak cā 'gnī r-*; the presence of *me* in f is all that spoils f; and the absence of *me* after *yachatām* is all that spoils the cadence of d, if, substituting the grammatical equivalent, we pronounce *acvinā 'bhitaḥ* at the beginning.]

17. For protection: to various gods

[१७ - सुरक्षा सूक्त]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- १ उपजगती, २-४, ८ जगती, ६ भुरिक् जगती, ५, ७,१० अतिजगती, ९ पञ्चपदा विराट् अतिशक्करी।]

४६६३. अग्निर्मा पातु वसुभिः पुरस्तात् तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let Agni with the Vasus[1] protect me on the east: in him I step, in him I take refuge (*śri*), to that stronghold I go foreword; let him defend me, let him guard me; to him I commit myself: hail!

The comm. first understand and explains *krame* and *śraye* as nouns in the locative, qualified by *tasmin!* then he again makes them verbs, quoting from vs. 6 *tāsu krame tāsu śraye,* to support this understanding of them; no one less superficial and blundering could possibly suggest the former explanation, against the accent and the sense.

४६६४. वा॒युर्मा॒न्तरि॑क्षेणै॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न् क्र॒मे॒ तस्मि॑ञ्छ्र॒ये॒ तां पुरं॒ प्रैमि॑।
स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑॥ २॥

Let Vāsu with the atmosphere protect me from that quarter: in him I etc. etc.

४६६५. सोमो॑ मा रु॒द्रैर्दक्षि॑णाया दि॒शः पा॑तु॒ तस्मि॑न् क्र॒मे॒ तस्मि॑ञ्छ्र॒ये॒ तां पुरं॒ प्रैमि॑।
स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑॥ ३॥

Let Soma with the Rudras protect me from the southern quarter: in him I etc. etc.

४६६६. वरुणो मादि॒त्यैरे॒तस्या॑ दि॒शः पा॑तु॒ तस्मि॑न् क्र॒मे॒ तस्मि॑ञ्छ्र॒ये॒ तां पुरं॒ प्रैमि॑।
स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑॥ ४॥

Let Varuṇa with the Ādityas protect me from the quarter: in him I etc. etc.

The comm. quotes ACS. ii. 11. 12 to show that elsewhere also Soma is associated with the Rudras and Varuṇa with the Ādityas.

४६६७. सूर्यो॑ मा॒ द्यावा॑पृथि॒वीभ्यां॑ प्र॒तीच्या॑ दि॒शः पा॑तु॒ तस्मि॑न् क्र॒मे॒ तस्मि॑ञ्छ्र॒ये॒ तां पुरं॒ प्रैमि॑।
स मा॑ रक्षतु॒ स मा॑ गोपायतु॒ तस्मा॑ आ॒त्मानं॒ परि॑ ददे॒ स्वाहा॑॥ ५॥

Let the sun with heaven-and-earth protect me from the western quarters: in him I etc. etc.

---

1. अग्निः प्रथमो वसुभिर्नो अव्यात् (आश्व० २.१)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६६८. आपो मौषधीमतीरेतस्यां दिशः पान्तु तासु क्रमे तासु श्रये तां पुरं प्रैमि।
ता मां रक्षन्तु ता मां गोपायन्तु ताभ्य आत्मानं परि ददे स्वाहा॥६॥

Let the waters with (*-mant*) the herbs protect me from that quater: in them I ...; let them defend ...; to them I etc.etc.

४६६९. विश्वकर्मा मा सप्तऋषिभिरुदीच्या दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मां रक्षतु स मां गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥७॥

Let Viśvakaram with the seven seers protect me from the northern quarter: in him I etc. etc.

४६७०. इन्द्रो मा मरुत्वानेतस्यां दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मां रक्षतु स मां गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥८॥

Let Indra with (*-vant*) the Maruts protect me from that quarter: in him I etc. etc.

The comm. quotes Bhagavad-Gītā x. 6 (rather futilely) to support the association of the seven seers with Vicvakarman as highest self (*paramātman*), and (most superfluously) RV. viii. 85 (96).7 and AB. iii. 20.1 (part) to show that Indra and the Maruts go together.

४६७१. प्रजापतिर्मा प्रजननवान्त्सह प्रतिष्ठाया ध्रुवाया दिशः पातु तस्मिन् क्रमे तस्मिञ्छ्रये तां पुरं प्रैमि।
स मां रक्षतु स मां गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥९॥

Let Prajāpati, possessing generative powers (*prajananavant*), together with firm support (*pratiṣṭhā*), protect me from the fixed quarter: in him I etc. etc.

Many of the mss. give various other accent to *prajananvān;* all reads *pratiṣṭhāyā* (p. *osthāyāḥ*), which SPP. accordingly retain,* although it is a palpable corruption; the comm. makes no difficulty of it, viewing it simply as a case of the substitution of genitive for instrumental; he adds, however, another interpretation, supplying *prajananena* for *saha* to govern, and making *pratiṣṭhāyās* an adjective qualifying *diśas*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

*[W's B. and all of SPP's authorities appear to accent *pratiṣṭhāyā*, p. *pratiosthāyāḥ*, and this is in fact the accentuation and reading in SPP's text, although I do not see what is to be made of it.]

४६७२. बृहस्पतिर्मा विश्वैर्देवैरूर्ध्वाया दिशः पातु तस्मिन् क्रमे तस्मिंञ्छ्रये तां पुरं प्रैमि।
स मा रक्षतु स मा गोपायतु तस्मा आत्मानं परि ददे स्वाहा॥ १०॥

Let Bṛhaspati with all the gods protect me from the upward quarter: in him I etc. etc.

The comm. calls these prose "verses" and those of the next hymn *paryāyas;* and the metrical definitions of the Anukr. are of course worthless, although it is possible to read out something like the numbers of syllables required by that treatise.

18. For protection: to various gods

[१८ - सुरक्षा सूक्त]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- १, ८ साम्नी त्रिष्टुप्, २-४, ६ आर्ची अनुष्टुप्, ५ सम्राट् (स्वराट्) आर्ची अनुष्टुप्, ७, ९, १० प्राजापत्या त्रिष्टुप्।]

४६७३. अग्निं ते वसुवन्तमृच्छन्तु।
ये माघायवः प्राच्या दिशोऽभिदासात्॥ १॥

Let those malignants (*aghāyu*) who shall attack (*abhi-dās*) me from the eastern quarter come upon (*ṛch*) Agni with (*-vant*) the Vasus.

The comm. has the more regular *vasumantam.* All the mss., and the comm., have at the end of all the verse *'bhidāsāt,* which SPP. accordingly retains; our edition makes the absolutely necessary emedation to *-sān.* [Is *-dāsāt* a faulty reminiscence of AV. v. 10?] Most of the *saṁhitā*-mss. also accent *diśo'bhi-*. Some of the mss. leave *te* unaccented. 'With' is represented throughout the hymn by *-vant* or *-mant,* not by the instrument case. As usual, *ṛch* signifies a coming into hostile or detrimental contact or collision. [W. interlines "run against" as alternative for "come upon."]

४६७४. वायुं तेऽन्तरिक्षवन्तमृच्छन्तु।
ये माघायव एतस्या दिशोऽभिदासात्॥ २॥

Let those malignants who shall attack me from that quarter come upon Vāyu with the atmosphere.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६७५. सोमं॑ ते रु॒द्रव॑न्तमृच्छन्तु।
ये मा॑घा॒यवो॒ दक्षि॑णाया दि॒शो॒ ऽभि॒दासा॑त्॥ ३॥

Let those malignants who shall attack me from the southern quarter come upon Soma with the Rudras.

४६७६. वरु॑णं त आ॑दि॒त्यव॑न्तमृच्छन्तु।
ये मा॑घा॒यव॑ ए॒तस्यां॑ दि॒शो॒ ऽभि॒दासा॑त्॥ ४॥

Let those malignants who shall attack me from that quarter come upon Varuṇa with Ādityas.

The Anukr. ought properly to call this verse *bhurij.*

४६७७. सूर्यं॑ ते द्यावा॑पृथि॒वीव॑न्तमृच्छन्तु।
ये मा॑घा॒यव॑: प्र॒तीच्यां॑ दि॒शो॒ ऽभि॒दासा॑त्॥ ५॥

Let those malignants who shall attack me from the western quarter come upon the sun with heaven-and-earth.

[The accent of *dyāvā-* is noted by W., *Skt. Gram.* 94 b.]

४६७८. अ॒पस्त ओष॑धीमतीर्ऋच्छन्तु।
ये मा॑घा॒यव॑ ए॒तस्यां॑ दि॒शो॒ ऽभि॒दासा॑त्॥ ६॥

Let those malignants who shall attack me from that quarter come upon the waters with the herbs.

४६७९. वि॒श्वक॑र्माणं॒ ते स॑प्तऋ॒षिव॑न्तमृच्छन्तु।
ये मा॑घा॒यव॒ उदी॑च्या दि॒शो॒ ऽभि॒दासा॑त्॥ ७॥

Let those malignants who shall attack me from the northern quarter come upon Vicvakarman with the seven seers.

In our text there has dropped out an accent-sign under *va* before *udīcyā.*

४६८०. इन्द्रं॑ ते म॒रुत्व॑न्तमृच्छन्तु।
ये मा॑घा॒यव॑ ए॒तस्यां॑ दि॒शो॒ ऽभि॒दासा॑त्॥ ८॥

Let those malignants who shall attack me from that quarter come upon Indra with the Maruts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६८१. प्रजापतिं ते प्रजननवन्तमृच्छन्तु।
ये मांघायवों ध्रुवायां दिशो ऽभिदासांत्॥ ९॥

Let those malignants who shall attack me from the fixed quarter come upon Prajāpati with generative qualities.

४६८२. बृहस्पतिं ते विश्वदेववन्तमृच्छन्तु।
ये मांघायवं ऊर्ध्वायां दिशो ऽभिदासांत्॥ १०

Let those malignants who shall attack me from the upward quarter come upon Bṛhaspati with all the gods.

Verse 8 is properly *bhurij* (23 syllables). Verse 9 and 10 are each properly of 27 syllables; but by restoring elided initial a here and there (with regard to which the Anukr. appear to acknowledge no rule) the meters as defined can be made out.

19. For protection by various gods.

[१९ - शर्म सूक्त]

[ऋषि- अथर्वा। देवता- चन्द्रमा, (मित्र) और मन्त्रोक्त। छन्द- अनुष्टुब्गर्भा पंक्ति, १, ३, ९ भुरिक् बृहती, १० स्वराट् पंक्ति।]

४६८३. मित्रः पृथिव्योदंक्रामत् तां पुरं प्र णंयामि वः।
तामा विंशत तां प्र विंशत सा वः शर्म च वर्म च यच्छतु॥ १॥

Mitra ascended with the earth; to that stronghold I lead you forward; that enter you into; that enter you; let that yeild (*yam*) you both refuge and defense.

The comm. declares that Mitra here means Agni.

४६८४. वायुरन्तरिक्षेणोदंक्रामत् तां पुरं प्र णंयामि वः।
तामा विंशत तां प्र विंशत सा वः शर्म च वर्म च यच्छतु॥ २॥

Vāyu ascended with the atmosphere: to that stronghold etc. etc.

४६८५. सूर्यो दिवोदंक्रामत् तां पुरं प्र णंयामि वः।
तामा विंशत तां प्र विंशत सा वः शर्म च वर्म च यच्छतु॥ ३॥

The sun ascended with the sky: to that stronghold etc.etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६८६. च॒न्द्रमा॒ नक्ष॑त्रै॒रुद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥४॥

The moon ascended with the asterisms: to that stronghold etc. etc.

४६८७. सोम॒ ओष॑धीभि॒रुद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥५॥

Soma ascended with herbs: to that stronghold etc. etc.

४६८८. य॒ज्ञो दक्षि॑णाभि॒रुद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥६॥

The sacrifice ascended with the sacrificial gifts: to that stronghold etc. etc.

४६८९. स॒मु॒द्रो न॒दीभि॒रुद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥७॥

The ocean ascended with the streams: to that stronghold etc. etc.

४६९०. ब्रह्म॑ ब्रह्मचा॒रिभि॒रुद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥८॥

The Brahman ascended with the Vedic students: to that stronghold etc. etc.

The comm. says that *Brahman* here means the Veda with the *aṅgas*.

४६९१. इन्द्रो॑ वी॒र्ये॑३॒णोद॑क्राम॒त् तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥९॥

Indra ascended with heroism: to that stronghold etc. etc.

४६९२. दे॒वा अ॒मृते॒नोद॑क्राम॒ंस्तां पुरं॒ प्र ण॑यामि वः।
तामा वि॑शत॒ तां प्र वि॑शत॒ सा व॒: शर्म॑ च॒ वर्म॑ च यच्छतु॥१०॥

The gods ascended with the immortal (*amṛta*): to that stronghold etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४६९३. प्रजापतिः प्रजाभिरुदक्रामत् तां पुरं प्र णयामि वः।
तामा विशत तां प्र विशत सा वः शर्म च वर्म च यच्छतु॥ ११॥

Prajāpati ascended with progeny: to that stronghold etc. e tc.

The comm. explains *ud akrāmat* by *yām puraṁ rakṣtum utkrāntavān,* as antecedent of *tām puram* etc. The metrical definitions of the Anukr. are not worth comparing in detail.

20. For protection by various gods

[२० - सुरक्षा सूक्त]

[ऋषि- अथर्वा। देवता- (धाता), मन्त्रोक्त। छन्द- त्रिष्टुप्, २ जगती,
३ पुरस्तात् बृहती, ४ अनुष्टुप्।]

४६९४. अप न्यधुः पौरुषेयं वधं यमिन्द्राग्नी धाता सविता बृहस्पतिः।
सोमो राजा वरुणो अश्विना यमः पूषास्मान् परि पातु मृत्योः॥ १॥

Have set down apart the human deadly weapon Indra-and-Agni, Dhātā, Savitā, Bṛhaspatim, king Soma, Varuṇa, the Acvins, Yama; let Pūṣan protect us round about from death.

It is quite as likely that 'Soma' etc. in the second half-verse should be viewed as coördinate with Pūṣan. The traslation omits *yam* in a; it seems a probable that a is deeply corrupt. [Caland, KZ. xxxiv. 456, citing Avestan usage, takes *pauruṣeyaṁ vadhaṁ yam* as accusative of the crystallized combination *pauruṣeyo vadho yaḥ* which we had at i. 30. 1: see note to xii. 2. 19. But W's suspision is weighty.] All the mss. accent *nyadhus* (the *pada*-mss. having against all the rule and practice, *nyadhuḥ,* instead of *nioadhuḥ* or *ni: adhuḥ*), and SPP. follows them (in p. also); our *nydhus* is an emendation, apparently a necessary one - unless we can construe, with the comm., b-d as together constituting the apodisis: 'what meanof death for men [our enemies] have fixed in secret - from [that] death let Indra-and-Agni etc. etc. protect us.' [Griffith: 'May Soma etc. guard us from Mṛtyu - death caused by men, which Indra etc. appointed.'] The verse is far too irregular (11+12:12+9=44) to be called simply a *triṣṭubh.*

४६९५. यानि चकार भुवनस्य यस्पतिः प्रजापतिर्मातरिश्वा प्रजाभ्यः।
प्रदिशो यानि वसते दिशश्च तानि मे वर्माणि बहुलानि सन्तु॥ २॥

What [defenses] he who is lord of creation, Prajāpati, Mātariśvan, made for his creature (*prajā*), what ones the directions

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and the quarters put on (*vas*) - let those defenses (*varman*) be abundant (*bahula*) for me.

The mss. accent *vasate* [axcept several that have *vasate* is unquestionably called for, even though there are a few cases in RV. of such accent as *vasate* [*Gram.* 613]. The comm. etymologizes *mātaricvan* as *antarikṣe cvasitī 'ti.* [The verse is properly 12+11:11+11: for d has *triṣṭubh* cadence, and there are three possibilities of excising a syllable from its prior half.]

४६९६. यत् ते तनूष्वनंह्यन्त देवा द्युरांजयो देहिनं:।
इन्द्रो यच्चक्रे वर्म तदुस्मान् पांतु विश्वतं:॥ ३॥

What [defense] those gods fastened on themselves, when fighting for overlordship, what defense Indra made for himself, let that protect us on all sides.

Pāda b is although corrupt; the translation implies the reading *ādhirājyāya yodhinaḥ,* which defers a little from the emendation in our text, but which the Pet. Lex. assumes under *ādhirājya.* The mss. give (*devā*) *dyurājayodhehinaḥ,* which is *pada-* text analyzes into (*deva:*) *adhiorāja: yaḥ: dhehi: naḥ* (SPP. reports his *pada*-mss. as giving at the beginning *devā,* apparently by an oversight, as *devā* is no form *). The comm. has (*devāḥ*) *dyurājayo* (implying p. *dyuor-*) *dehinaḥ,* and this SPP. accepts, despite its unsatisfactory character; the comm. explains *dyurājayas* as *divi dyuloke rājamānās,* which is absurd, and adds that, since the wearing of armor implies a body (*deha*), the gods were embodied (*dehinas*), which is silly. The *pada*-mass. (and one of SPP's *saṁhitā*-mss.) strangely read *sarvatas* at the end instead of *vicvatas;* the comm. and both editions accept the latter; [and since W. notes nothing to the contrary, his D. presumably has *vicvataḥ*]. The text, with b as traslated, and with *ca-kṛ-e* in c [making 11+8:8+8], answer excenllently to the definition of Anukr. *[W. means, I take it, no form which is usable in this connection.]

४६९७. वर्मं मे द्यावांपृथिवी वर्माहुर्वर्म सूर्यः।
वर्मं मे विश्वे देवाः क्रन् मा मा प्रापंत् प्रतीचिका॥ ४॥

Defense for me may heaven-and-earth, defense may day, defense may the sun, defense for me may all the gods make; let not the affrontress (*?pratīcikā*) reach me.

Some of the mss. leave *pratīcikā* accentless, and nearly all accent *kran;* both editions have *kran* and *-kā.* The comm. seems to read *agnis* instead of *ahas* in b, and *mo* for *mā* in d. The comm. paraphrases

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pratīcikā as *catrusenā 'jñātapratikūlāñcanā* (*ka* being added to *pratīcī "ajñātārthe"*); the [minor] Pet. Lex. conjectures 'discomfort' (*Ungemach*); the traslation above is of course only tentative. To be compared with the verse is viii. 5. 18 above; found also in ACS. i. 2. 1, which has our a, b (but reading *agnis* with our comm.), and, for third pāda, *varma me brahmaṇaspatir mā mā prāpad ato bhayam.*

[Here ends the second *anuvāka,* with 11 hymns and 72 verse. If we counted hymn 16 as of 3 verse, there would be 73. Some mss. sum up the verse as 72, and thus support the numeration of hymn 16 as given by both editions (see p. 923).]

21. The meters

[२१ - छन्दांसि सूक्त]

[ऋषि- ब्रह्मा। देवता- छन्दांसि। छन्द- एकावसाना द्विपदा साम्नी बृहती।]

४६९८. गा॒य॒त्र्यु॑१ष्णिग॑नु॒ष्टुब् बृ॑ह॒ती प॒ङ्क्तिस्त्रि॒ष्टुब् जग॑त्यै॥ १॥

Gāyatrī, Uṣṇih, Anuṣṭubh, Bṛhatī, Triṭubh and jagatī.

The mss. are at variance as to the use of any *kampa*-sign between the first two words. [The metrical definition (18 syllables) calls for the resolution *gāyatrī uṣ-*.] SPP`s suthorities appear all (except one *pada*-ms., *-tī*) to read at the end *jagatyai;* ours vary between *-tī, -tye, -tyai,* and *-tyau*. The text of the comm. reads *paṅkti*(instead of *-tis*), and, either with reason or on account of his usual disregard of accent, he takes the whole verse as a single compound word in the dative case, explaining it to mean *gāyatryai svāhā, uṣṇihe svāhā*, etc., and declaring it thus to contain seven *mantras;* and SPP. thinks this to be ``doubtless`` the original character of the line; it would be safer to say ``perhaps,`` or ``possibly,`` since the separate accentuation, the nominative form *paṅktis,* and the division by the Anukr. into two pādas (in the *pada*-mss., after *anuṣṭūp*) all speak against it. The mss. accent *triṣṭub jagatyai.*

22. Homage to partas of the Atharava-Veda

[२२- ब्रह्मा सूक्त]

[ऋषि- अङ्गिरा। देवता- मन्त्रोक्त। छन्द- दैवी पंक्ति, १ साम्नी एकावसाना उष्णिक्, ३, १९ प्राजापत्या गायत्री, ४, ७, ११, १७ दैवी जगती, ५, १२-१३ दैवी त्रिष्टुप्, ८-१० आसुरी जगती, १८ आसुरी अनुष्टुप् (एकावसाना), २१ चतुष्पदा त्रिष्टुप्।]

४६९९.आ॒ङ्गि॒र॒सानां॑मा॒द्यैः पञ्चा॑नुवा॒कैः स्वाहा॑॥ १॥

With the first five *anuvākas* of the Āṅgirasas, hail!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is very strange that the instrumental case is used here, instead of the dative, which is used everywhere else through this hymn and the next. [Conversely, note the use of the abl.-dat. form *mādbhyas,* below, 27. 2 c, where we expect the instrumental, as in the other pādas.]

४७००. षुष्ठाय स्वाहा॥ २॥

To the sixth, hail!

४७०१. सुप्तमाष्टमाभ्यां स्वाहा॥ ३॥

To the seventh-and-eighth, hail!

४७०२. नीलनुखेभ्युः स्वाहा॥ ४॥

To the black claws, hail!

४७०३. हुरितेभ्युः स्वाहा॥ ५॥

To the green ones, hail!

Two of our mss. (O.D.) accent with our text *haritebhyas;* SPP. reads *haritebhyas,* with (apparently) all his authorities and nearly all of ours.

४७०४. क्षुद्रेभ्युः स्वाहा॥ ६॥

To the petty ones, hail!

४७०५. पुर्यायिकेभ्युः स्वाहा॥ ७॥

To them of the *paryāyas,* hail!

४७०६. प्रुथमेभ्यः शुङ्खेभ्युः स्वाहा॥ ८॥

To the first conchs, hail!

४७०७. द्वितीयेभ्यः शुङ्खेभ्युः स्वाहा॥ ९॥

To the second conchs, hail!

४७०८. तृतीयेभ्यः शुङ्खेभ्युः स्वाहा॥ १०॥

To the third conchs, hail!

In 9 and 10, SPP. accents, with all the mss., *dvitīyebhyas* and *tṛtīyebhyas*; we have not hesitated to make the necessary emendations to -*tiye*-. [The false accent is perhaps a blundering assimilation to that of *prathamebhyas* : cf. notes to vss. 13 and 14, and especially to xviii. 3. 47.–Two of W's later collated mss., D.L., have rightly -*tiye*-.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७०९. उपोत्तमेभ्यः स्वाहा॥ ११॥

To the next to the last ones, hail!

४७१०. उत्तमेभ्यः स्वाहा॥ १२॥

To the last ones, hail!

४७११. उत्तरेभ्यः स्वाहा॥ १३॥

To the further ones, hail!

SPP. again follows the mss. in accenting *uttarebhyas;* [again a blundering assimilation to the accent of *uttamebhyas,* vs. 12].

४७१२. ऋषिभ्यः स्वाहा॥ १४॥

To the seers, hail!

Here also we emended the accent [to *ṛṣibhyas,* which W's D.L. indeed give]; but SPP. has, with the mss., *rṣibhyas*. [For the rationale of the blunder (due to *śiṣibhyas,* vs. 15), cf. notes to vss. 10 and 13 and note to xviii. 3. 47.]

४७१३. शिखिभ्यः स्वाहा॥ १५॥

To the peaked ones (? *śikhin*), hail!

Here the mss. vary between *śikhibhyas* and *śiśibhyas.*

४७१४. गणेभ्यः स्वाहा॥ १६॥

To the *gaṇas,* hail!

४७१५. महागणेभ्यः स्वाहा॥ १७॥

To the great *gaṇas,* hail!

४७१६. सर्वेभ्योऽङ्गिरोभ्यो विदगणेभ्यः स्वाहा॥ १८॥

To all the *gaṇa*-knowing (??) Aṅgirases, hail!

It is altogether likely that *vidagaṇa* either never meant anything or is a corrupt reading; the translation is given merely in order not to leave the word untranslated.

४७१७. पृथक्सहस्राभ्यां स्वाहा॥ १९॥

To the two thousands severally, hail!

४७१८. ब्रह्मणे स्वाहा॥ २०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To the *Brahman* (?), hail!

SPP. reads *brahmaṇe,* and mentions no disagreement among his authorities; all but one or two of ours have the same, and our text might probably have been better left to read so; but the accentuation of the mss. is wholly unauthoritative, and the distinction here also of no manner of importance. The comm. understands *brahmaṇe.* [I think *brahmaṇe* is to be preferred for the reason given at p. 932, line 7.] The numbers of syllables in the verses agree throughout with those demanded by the definitions of the Anukr.

It is a great disappointment to find that the designations given in this hymn to the various parts or elements of the Atharvan text are just as much a puzzle to the commentator as they are to us, so that he does not even venture to conjecture a meaning for them. He understands the authors rather than the *mantras* to be meant as the recipients of the homage. His whole comment follows : *atra viṅśatikāṇḍātmikāyām asyāṁ śākhāyāṁ vidyamānānuvākasūktagaṇaviśeṣādisaṁjñārūpaiḥ śabdair anuvākādidraṣṭāra etannāmāna ṛṣayaḥ pratipādyante : nīlanakhādi-sūktaviśeṣāṇām prasiddhatvāt tāni viśeṣato na pradarṣitāni :* ***brahmaṇe svāhe*** *`ti brahmaśabdena viṅśatikāṇḍātmakavedavācakena tasya draṣṭā brahmākhya ṛṣiḥ pratipādyate : anyat sarvaṁ nigadavyākhyātam.* It sounds like a bad joke that he calls *nīlanakha* etc. `familiarly known.` That *anuvāka* is used in vs. I in the same sense as in the present division of the text seems very unlikely.

४७१९. ब्रह्मज्येष्ठा संभृता वीर्याणि ब्रह्माग्रे ज्येष्ठं दिवमा ततान।
भूतानां ब्रह्मा प्रथमोत जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः॥२१॥

Heroisms [were] gathered with the *Brahman* as chief; the *Brahman* as chief in the beginning stretched the sky; the Brahman was born as first of creatures; therefore (*tena*) who is fit to contend with the Brahman ?

Or (in d) `with that (*tena*) Brahman.` SPP`s text of the verse agrees with ours save that he accents in d *brahmaṇā* with the mss. read *-ma : uta*); the text of the comm. has in c *prathamo `ta* (p. *-maḥ : uta,* though the *pada*-mss. read *ma : uta*); the text of the comm. has *-mo `ta* here, but -*mo `tha* in the verse repeated as 23. 30; the emendation in our text to *-mo ha* is plainly the easiest way out of the difficulty. The *pada*-mss. divide at the beginning, with remarkable absence of intelligence, *brahma : jyeṣṭha;* half the *saṁhitā*-mss. also accent *jyeṣṭha;* finally, the *pada*-mss., with incredible folly, divide at the end *sparddhi : tuṁkaḥ*! SPP. holds that the verse must have originally had *Brahman* thoughout (four times), and gives in his note a text of it in that form (but with *prathamo `tha* in c); but

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it is far from improbable that *Brahman* was used in the first half verse and *Brahman* in the second, as in our text. Indeed, in a corresponding verse in TB. (ii. 4. 7[10]), *Brahman* [more appropriately, it would seem, if I am right in supposing that vss. 29 and 30 of hymn 23 refer to the Brahma-veda : cf. p. 932, l. 3] is used every time : *brahmajyeṣṭhā* (its commentary takes this as vocative) *vīrya sambhṛtāni brahma `gre jyeṣṭaṁ divam a tatāna : ṛtasya brahma prathamo `ta* (!its comment paraphrases by simply *prathamam*) *jajñe tenā `rhati brahmaṇā spardhituṁ kaḥ*. Our com. gives a second explanation of *brahmajyeṣṭhā* as = *brahmaṇā jyeṣṭena,* the case-ending of the former word being omitted, as well as the *in* part of that of the second!

23. Homage to parts of the Atharva-Veda

[Verses I-29, prose.] [Not found in Paipp.] The application of the hymn, as defined by the comm., was given with the one preceding.

As in the case of the preceding hymn, the comm. to all the verses is given together at the end. Its main parts are given below under the separate verses. It further declares that by the worlds *ekarca to daśarca* are designated the *ṛṣis* named Atharvan, and by those from *ekādaśarca to vinśati* are designated the *ārṣeyas* named Ātharvaṇa; and it quotes as authority the beginning of i. 1. 5 of the Gopatha Brāhmaṇa.

[With regard to this hymn in general, and leaving books xix. and xx. out of account in the statements that follow: in the first place it is clear that the books of the third **grand division** of the AV., books xiii.-xviii. (see p. 708), are intended by verses 23-28 respectively (see under the verses below and see the introductions to the several books).]

[In the **second** place it is clear that the hymns of the books (but not the books themselves severally) of the **first grand division** of AV., books i.-vii. (see p. 388), are intended to be covered by verses 1-15 and 19 and 20 (between 19 and 20 we miss the *dvyṛcebhyaḥ* which the commentator`s text has). In this connection it is significant that vs. 1 begins with homage ``to them of four verses,`` which is the norm of our first book, and not with homage ``to them of one verse``–see the first table on p. 388. Moreover, as appears from the table on p. cxliv. the first grand division contains a hymn or hymns of every number of verses from 4 verses to 18 verses (mostly the books i.-v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.). Again, while there is in the first grand division (and only there) one hymn or more of every number of verses from 4 verses to 18 verses (mostly in books i.-v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.). Again, while there is in the first grand division (and only there) one hymn or more of every number of verses from 1 verse to 18 verses, it is interesting to note that there is, in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the whole AV. (books i.-xviii. or even i.-xix), not one hymn of 19 verses, nor yet one of 20 verses, nor yet one of 20 verses (cf. p. 471 top) : and of this fact account seems to be taken in so far as the form of our verses 16 and 17 differs from that of the 15 preceding.]

[**Thirdly,** the books of the **second grand division** of the AV. (books viii.-xii.) consist of hymns of over 20 verses (p. 471, top). There is, therefore, in all our present hymn, no special reference to this division, unless it be in verse 18, which may accordingly mean `To the division (*kāṇḍa*) of great (*mahant*) [hymns], hail,` and refer to books viii.-xii. It is not impossible that a Hindu might use *kāṇḍa* to signify a `division` comprising several books and tantamount to one of our so-called ``grand divisions`` (see my note to vs. 18). Against my view. I might well object that *dīrgha* would be a more appropriate adjective than *mahant* for the `long` individual hymns of which the division consists; but, per contra, if the difference between *mahadguṇa* and *mahāguṇa* be a valid parallel, the text ought, if it means `great book,` to read *mahākāṇḍāya.* A graver objection to my view, perhaps, is the position of vs. 18, which, if I were or am right, ought to come between verse 20 and verse 23.]

[**Fourthly,** verses 29 and 30 doubtless refer to this **Veda as a whole,** to the Brahmaveda, or to the incantations (*Brahman*) which form its subject-matter. After writing this, I note that Bloomfield in the *Grundriss,* p. 40, note 7, expresses an opinion similar, but much less specific. If I am right, *Brahman* is to be preferred to *Brahmā* in these two verses, as also in vss. 20-21 of the preceding hymn : cf. the TB. vs. cited under 21. 21. On the other hand, I ought not to pass in silence the fact that the Anukr., at the beginning of its treatment of book xix., seems to call books xix. the *brahmakāṇḍa.*]

[**Finally,** therefore, aside from verse 18, just discussed, and assuming that verses 16 and 17 were added (in genuine Hindu fashion) merely for schematic completeness, we have only to note that all the verses of the hymn are reasonably accounted for, save only verses 21 and 22.] [See pages cl, clvii, clix.]

[२३ - अथर्वाण सूक्त]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त अथवा चन्द्रमा। छन्द- दैवी त्रिष्टुप्, १ आसुरी बृहती, ८, १०-१२, १४-१६ प्राजापत्या गायत्री, १७, १९, २१, २४-२५, २९ दैवी पंक्ति, ९, १३, १८, २२, २६, २८ दैवी जगती (एकावसाना), ३० चतुष्पदा त्रिष्टुप्।]

४७२०. आथर्वणानां चतुर्ऋचेभ्यः स्वाहा॥ १॥

To them of four verses of the Ātharvaṇas, hail!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७२१. पुञ्चुर्चेभ्युः स्वाहा॥ २॥

To them of five verses, hail!

४७२२. षुड्टुचेभ्युः स्वाहा॥ ३॥

To them of six verses, hail!

All the *saṁhitā*-mss. read *ṣaḍarc-*, and two of SPP's *pada*-mss. *śaḍa+ṛc-;* both editions *ṣaḍṛc-*,with the comm. and three *pada*-mss. The Gop. Br. has *ṣaḍarc-* in i. 1. 5.

४७२३. सुप्तुर्चेभ्युः स्वाहा॥ ४॥

To them of seven verses, hail!

४७२४. अुष्टुर्चेभ्युः स्वाहा॥ ५॥

To them of eight verses, hail!

४७२५. नुवुर्चेभ्युः स्वाहा॥ ६॥

To them of nine verses, hail!

४७२६. दुशुर्चेभ्युः स्वाहा॥ ७॥

To them of ten verses, hail!

४७२७. एुकादुशुर्चेभ्युः स्वाहा॥ ८॥

To them of eleven verses, hail!

४७२८. द्वादुशुर्चेभ्युः स्वाहा॥ ९॥

To them of twelve verses, hail!

४७२९. त्रयोदुशुर्चेभ्युः स्वाहा॥ १०॥

To them of thirteen verses, hail!

४७३०. चुतुर्दुशुर्चेभ्यु स्वाहा॥ ११॥

To them of fourteen verses, hail!

४७३१. पुञ्चदुशुर्चेभ्युः स्वाहा॥ १२॥

४७३२. षोडुशुर्चेभ्युः स्वाहा॥ १३॥

To them of fifteen verses, hail!

To them of sixteen verses, hail!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७३३. स॒प्त॒द॒श॒र्चेभ्य॒ः स्वाहा॑॥ १४॥

To them of seventeen verses, hail!

४७३४. अ॒ष्टा॒द॒श॒र्चेभ्य॒ः स्वाहा॑॥ १५॥

To them of eighteen verses, hail!

४७३५. ए॒को॒न॒वि॒ंश॒तिः स्वाहा॑॥ १६॥

Nineteen : hail!

४७३६. वि॒ंश॒तिः स्वाहा॑॥ १७॥

Twenty : hail!

In these two verses, some of the mss. read *-śati sv-;* the text of the comm. has *-śatyāt,* which would be an improvement; and two of SPP`s reciters give the same. [But cf. p. 931, 6, end.]

४७३७. म॒ह॒त्का॒ण्डा॒य स्वाहा॑॥ १८॥

To the great book (*mahat-kāṇḍa*), hail!

[All of W`s and of SPP`s mss., and the reciters as well, give *mahat-,* not *mahā-;* but the comm. appears to read *mahā-,* and to say that it means the `entire Veda of twenty books` : *mahākāṇḍāye `ti śabdena vinśatikāṇḍātmakakṛtsnavedavācinā;* and this seems to support my suggestion that a Hindu might use *Kāṇḍa* of a group of kāṇḍas : cf. 5 of introduction, above. Weber suggested at Ind. Stud. iv. 433 that mahatkāṇḍa might mean book xx.; but in a later volume (xiviii. 154), that book v. might be intended.] [See pages clvii-viii.]

४७३८. तृ॒चेभ्य॒ः स्वाहा॑॥ १९॥

To them of three verses, hail !

Between this verse and the next, the commentator's text insrets *dvyṛcebhyaḥ svāhā.*

४७३९. ए॒क॒र्चेभ्य॒ः स्वाहा॑॥ २०॥

To them of one verse, hail !

४७४०. क्षु॒द्रेभ्य॒ः स्वाहा॑॥ २१॥

To the petty ones, hail !

This is repetition of 22. 6 above, and after it the commentator's text adds 22. 7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७४१. एकानृचेभ्यः स्वाहा॥२२॥

To them of a half-verse, hail !

All the mss., and the comm., have here *ekānṛcebhyas* (p. *eka+anṛc-*), and SPP. follows them. Our *ekadvyṛcebhyas* (misprinted *ekadvṛc-*) was meant as an emendation, but is hardly successful. What *ekānṛc-* should mean does not appear; the translation simply follows the comm., for lack of anything better.

४७४२. रोहितेभ्यः स्वाहा॥२३॥

To the ruddy ones (*rohita*), hail !

The mss. [except W's O.D., which have *roh-*], and hence also SPP., accent here *rohitebhyas.* The comm. remarks that in this, and the following verses the books intended are clear. This, of course, means book xiii. [which is desingnated by *rohitais* at Kauś 99. 4].

४७४३. सूर्याभ्यां स्वाहा॥२४॥

To the two Sūryās, hail !

That is, to the two parts (*anuvākas*) of the book beginning with the Sūryā-hymn (xiv.).

४७४४. व्रात्याभ्यां स्वाहा॥२५॥

To the two Vrātyas, hail !

Again the two *anuvākas* of the Vrātya-book (xv.). [Both ed's read *vrātyābhyām,* with all the authorities, save W's D.L., which have *vrātyā-*. The minor Pet. Lex., vi. 189, notes *vrātyā* as an adj. to *vrātya:* hence, rather, 'To the two [*anuvākas*] about the *vrātya,* hail!' See my note, p. 770, 3.]

४७४५. प्राजापत्याभ्यां स्वाहा॥२६॥

To the two of Prajāpati, hail !

The two *anuvākas* of book xvi. are evidently intended, though why they are called *prājāpatya* is difficult to say. [The Major Anukr. calls the whole book *prājāpatya,* as noted p. 792, 4.] The Old Anukr. quoted in the ending says at the end of xvi. 4 *prājāpatyo ha catuṣkaḥ,* [....] *saptakaḥ paraḥ:* i.e. 'the [first] Prajāpati-*anuvāka* has four hymns [or *paryāyas*]; the [*paryāya*] next after [2 and 3: i.e. *paryāya* 4] is one of seven verse.' [For the probable relative position and the significance of these extracts, see p. 792 (5) -793.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७४६. वि॒षा॒स॒ह्यै स्वाहा॑॥ २७॥

To the *viṣāsahi*, hail !

The seventeenth book begins with the word *viṣāsahim;* and this time the comm. takes the trouble to specify that "the seventeenth *kāṇḍa*" is intended. [Cf. p. 805, 1.]

४७४७. म॒ङ्ग॒लि॒केभ्य॒: स्वाहा॑॥ २८॥

To them of good omen (*maṅgalika*), hail !

This, from is position, ought to signify book xviii.; the comm. says nothing about it; his text reads *māñg-*. [That the funeral book is held to be most inauspicious appears from SPP's preface to his ed., vol. i., p. 4, p. 5, and especially p. 2. To call the book auspicious is a euphemism such as is familiar in the case of the dreadful god Śiva.]

One of our mss. (1.) inserts after this verse five others which do not appear to occur elsewhere, as SPP. does not mention them: *nakṣatrakalpāya svāhā. 29. vaitānakalpāya svāhā. 30. śāntikalpāya svāhā. 31. Aṅgirasakalpāya svāhā. 32. sāṁhitāvidhaye svāhā. 33.* Our 29 then, follows in the form *tulibrahmaṇe svāhā,* and our 30 as given in all the mss.: *brahmajyeṣṭhe 'ty ekā.* [The foregoing are the readings of the Collation Book: apart from the accents, they require correction, I suppose, to *āñgiras-* and *saṁhitā-*.]

४७४८. ब्र॒ह्मणे॒ स्वाहा॑॥ २९॥

To the Brahmā, hail !

See above, 22. 20, with which this is identical. This time, two of our mss. [and three of SPP's] have *brāhmaṇe;* the others, and SPP's text, read *brahmāṇe.* [As to the meaning, see introduction, p. 932, 2.]

४७४९. ब्रह्म॑ज्येष्ठा॒ संभृ॑ता वी॒र्या॑णि॒ ब्रह्मा॑ग्रे॒ ज्येष्ठं॒ दिव॒मा त॑तान।

भू॒तानां॑ ब्र॒ह्मा प्र॑थ॒मोत ज॑ज्ञे॒ तेना॑र्हति॒ ब्रह्म॑णा॒ स्पर्धि॑तुं॒ कः॥ ३०॥

Heroism were gathered with the Brahma as chief; the Brahmā as chief in the beginning stretched the sky; the Brahmā was born as first of creatures; therefore who is fit to contend with the Brahmā?

This is a repetition of 22. 21 above; the commentator's text apparently gives it in full, as SPP. notes that (doubtless only by an accident) it reads this time in c *prathamo 'tha.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. For prosperity: with a certain garment

[२४ - राष्ट्रसूक्त]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त अथवा ब्रह्मणस्पति। छन्द- अनुष्टुप्,
४-६, ८ त्रिष्टुप्, ७ त्रिपदार्षी गायत्री]

४७५०. येनं देवं सवितारं परिं देवा अधांरयन्।
तेनेमं ब्रह्मणस्पते परिं राष्ट्राय धत्तन॥ १॥

With what [garment] the gods caused to wrap god Savitā, with that, O Brahmaṇaspati, do you wrap this man in order to royalty.

The translation implies emendation in b of *adhārayan* to *adhāpayan;* this, obviously suggested by the whole sense of the hymn (and proposed in the Pet. Lex.), is supported by the Ppp. text, which reads *devā `diyāpayan.* The comm. reads *-dhār-*, but explains it as if it were *-dhāp- : paritaḥ sarvata ācchādayan.* Many of the mss. have *adhārayan,* unaccented. The comm. quotes TS. vi. 1. 14, to the effect that ``this same garment belongs to all the gods,`` to explain why the verb in the second half-verse is plural.

४७५१. परीममिन्द्रमायुषे महे क्षत्राय धत्तन।
यथैनं जरसे नयां ज्योक् क्षत्रेऽधिं जागरत्॥ २॥

Wrap you this man [as] Indra in order to life-time, to great dominion, that [it] may conduct him to old age; may he long watch over dominion.

All the mss., both here and in the next verse, read at end of c *nayam,* which SPP. therefore accepts, although both form and accent are indefensible; the comm. has both times *naya;* the translation implies our emendation to *nayāt*, the propriety of which can hardly be questioned, especially as it is supported by a corresponding verse three times repeated, with variations, in HGS. i. 4. 8 : *parī `mam indra brahmaṇe mahe śrotrāya* (or *rāṣṭrāya,* or *poṣāya*) *dadhmasi : athai `naṁ jarimā ṇayej jyok śrotre* (or *rāṣṭre,* or *poṣe*) *adhi jāgarat* : of these three forms, the first is intended for a Brahman, the second for a Kṣatriya, the third for a Vaiśya : compare out next verse. The comm., [in 2 a and 3 a, appears to have had before him *indramāyuṣe* and *somamāyuṣe*, whatever his accentuation and *pada*-text may have been : this he understands as *indra mā ``yuṣe* and *soma mā ``yuṣe,* his vocative *indra*] agreeing with HGS. and giving an easier and better text; [his *mā* goes easily as an appositive with *imam,* but the following *enam* is quite out of joint with it].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७५२. परीमं सोममायुषे महे श्रोत्राय धत्तन।
यथैनं जरसे नयां ज्योक् श्रोत्रेधि जागरत्॥ ३॥

Wrap you this man [as] Soma in order to life-time, to great instruction (*śrotra*), that [it] may conduct him to old age; may he long watch over instruction.

It is perhaps only by an accident that vs. 2 is omitted in Ppp.; at any rate, this verse shows what would have been for verse 2 by it : it has *somam,* and *soma,*in a;* and *naya,* with the comm., in c; further, in a it gives *pare `maṁ.* *[Strictly speaking, it has *somamāyuṣe*, with a possibility for the same objectionable division as appears under vs. 2, which see.]

४७५३. परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय राज्ञे परिधातवा उ॥ ४॥

Wrap, set you him for us with splendor; make him one to die of old age; [make] long life-time; Bṛhaspati furnished (*pra-yam*) this garment to king Soma for wrapping himself.

This is a repetition of ii. 13. 2, above. The comm. mentions that the verse has been already explained where it first occurred, but adds : ``the sense, however, is compendiously this,`` and proceeds to give the same exposition over again, word for word (unless, indeed, the editor is responsible for the repetition). For the parallel passages etc., see the note to ii. 13. 2.

७५४. जरां सु गच्छ परि धत्स्व वासो भवा गृष्टीनामभिशस्तिपा उ।
शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व॥ ५॥

Go you safely (*su*) to old age; wrap yourself in the garment; become you protector of the people (?) against imprecation; and live you a hundred numerous autumns;[1] and wrap further about (*upa-sam-vyā*) you abundance of wealth.

[The verse is found in PGS. (i. 4. 12), HGS. (i. 4. 2), and MP. (ii. 2. 7). In a, PGS. omits *su,* while HGS.MP. have *jarāṁ gacchāsi;* in b, all three texts *kṛṣṭīnām* and *Abhiśastipāvā ;* all three and c with *suvarcās ;* and PGS has for d *rayim ca putrān anu saṁvyayasva,* adding *āyuṣmatī `dam paridhatsva vāsaḥ.*] In b, the translation follows Ppp. [and the three texts just cited] in reading *kṛṣṭīnam* `people` instead of the absurd *gṛṣṭ*

1. पुरूचीः बहुकालम् अञ्चन्तीः बहुविधान् पुत्रपौत्रादीनं वा व्याप्नुवतीः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

īnam 'heifers,' which is given by all the mss. and the comm., both here and in the nearly accordant verse ii. 13. 3 : see note to ii. 13. 3 [and cf. Roth, ZDMG. xlviii. 110]. The comm. is driven by the reading *gṛṣ-* into taking *abhiśasti-* from *śas* 'cut' : *abhito viśasanaṁ hiṅsā.* [Our *abhiśastipa u,* at the end of b in vss. 5 and 6, would seem, in view of the -*pavā* of the other texts, to be a faulty assimilation to the end of d in vs. 4, *paridhātava u,* such as may be found elsewhere.]

४७५५. परी॒दं वासो॑ अधिथा॒: स्व॒स्तये॑ऽभूर्वापी॒नाम॑भिशस्ति॒पा उ॑।
शतं॑ च॒ जीव॑ श॒रद॑: पुरू॒चीर्वसू॑नि॒ चारु॒र्वि भ॑जासि॒ जीव॑न्॥६॥

You have wrapped yourself in this garment in order to well-being; you have become protector of your allies (?) against imprecation; and live you a hundred numerous autumns; living, pleasant (*cāru*), you shall share out good things.

The translation implies in b *abhūr āpīnam* [see below], or else an analysis of the ms. reading *vāpīnam* [misprinted *vap-* in foot-note of Berlin ed.] into *u* and *āpīnam* (the *pada*-mss. have *abhūḥ : vāpīnam*). The *vaśanām* of our text, is a conjecture provoked by the *gṛṣṭīnām* of vs. 5; as that is got rid of, this naturally falls away also. The comm. has again *gṛṣṭ īnām,* and this time interprets *abhiśasti-* as a fear on the part of the 'heifers' of losing their skins (*tvagādānabhīti* [cf. note to ii. 13. 3])! The Ppp. text appears to give us no variants. The HGS. has a corresponding verse (in i. 4. 3), reading in a, b *adhi dhāḥ* [one ms. correctly '*dhithāḥ*] *svastaye 'bhūr āpīṇām abhiśastipāvā* : and, for d, *vasūni cāyyo vi bhajā sa jīvan;* the variant to *cārus,* taken in connection with the small appropriateness of *carus,* makes its genuineness suspicious. [MP., at ii. 2. 8, also has *āpīnam* : and it agrees otherwise with HGS., save that it has *dhā* for *dhāḥ, cāryo* for *cāyyo,* and *vi bhajāsi*(agreeing with AV.). Kirste, in his note to HGS., p. 8, mentions as further variants *cāyo* and *cārye.* MB., at i. 1. 6, has c, ending with *suvarcās,* and d, reading *cārye.*]
*[Misprinted *vaśānām.*' [One ms. correctly *āpīnām.*]

४७५६. योगे॑योगे त॒वस्त॑रं॒ वाजे॑वाजे हवामहे।
सखा॑य॒ इन्द्र॑मू॒तये॑॥७॥

We, companions, call to aid Indra the very mighty at every conjuncture, in every contest (?*vāja*)

This verse is, without variant, RV. i. 30. 7; also found in SV. (i. 163; ii. 93), VS. (ix. 14), TS. (in iv. 1. 21), MS, (in ii. 7. 2), [MP. i. 6. 3]. *Sakhāyas,* in c, which might be either nominative or vocative, the comm. prefers to take as nominative.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७५७. हिरण्यवर्णो अजरः सुवीरो जरामृत्युः प्रजया सं विशस्व।
तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः॥८॥

Of golden color, unaging, of excellent heroes, having old age as death, do you enter into union (*sam-viś*) with progeny : this Agni says, and this Soma says, this Bṛhaspati, Savitā, Indra.

The second half-verse we had above as viii. 5. 5 a, b [which see; and pāda c occurred at xvi. 9. 2]; the comm. does not notice the repetition. He explains *saṁ viśa* as used in the sense of *nirviśa* `enjoy`; or else, he says, of *praviśa* = *svagṛham adhitiṣṭha*. Ppp. reads in a *ajayas suv-*.

25. To a horse

[२५- अश्व सूक्त]

[ऋषि- गोपथ। देवता- वाजी। छन्द- अनुष्टुप्।]

४७५८. अश्रान्तस्य त्वा मनसा युनज्मि प्रथमस्य च।
उत्कूलमुद्वहो भवोदुह्य प्रति धावतात्॥ १॥

I harness (*yuj*) you with the mind of one that is unwearied and that is first; be you an up-carrier uphill; having carried up, then run you back.

The real sense of the hymn is very obscure; neither the *viniyoga* nor the comm. casts any light upon it. [SPP. regards the comm. as taking *utkūlamudvaho* as one word;] the comm. reads *bhavas* for *bhava :* and he explains the phrase simply by *atidṛpto bhava*. Instead of *uduhya*, the common. has *duhīya* (= *śatrujayalakṣaṇāni phalāni labheya*). SPP. accents *utkūlam,* with all the mss., our alteration to *utkulam* is not sufficiently motived; the minor Pet. Lex. has *utkūlam,* which is more in accordance with general analogies. Fully half the mss. accent *uduhya.* In our text, *bhava* (in c) is a misprint for *bhava* (an accent-mark fallen out).

26. For long life etc. : with something golden

[२६ - हिरण्यधारण सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि, हिरण्य। छन्द- त्रिष्टुप्, ३ अनुष्टुप्, ४ पथ्यापंक्ति।]

४७५९. अग्नेः प्रजातं परि यद्धिरण्यममृतं दध्रे अधि मर्त्येषु।
य एनद् वेद स इदेनमर्हति जरामृत्युर्भवति यो बिभर्ति॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The gold that, born out of the fire, immortal, maintains itself over mortals–whoso konws it, he verily merits (*arh*) it; one that dies of old age becomes he who wears (*bhṛ*) it.

SPP. accents at the end *bibharti,* with the great majority of the mss. (the same also in 2 d); our preference for *bibharti* was because only this accent is found elsewhere in AV. Most of the mss. accent *enad* in c. The masculine *enam* in c is surprising, as no hint of anything masculine is met with elsewhere in the hymn; the comm. explains it as *anvādiṣṭaṁ hiraṇyarūpam padārtham.* In a corresponding verse (6) found in a *khila* of the RV. (to. x. 128) is read instead *enad* (one ms. *vedam*), which is more likely to be the true text. The same has in b *jajñe* for *dadhre.* The Anukr. takes no notice of the redundant syllable in c.

४७६०. यद्धिरण्यं सूर्येण सुवर्णं प्रजावन्तो मनवः पूर्वं ईषिरे।
तत् त्वां चन्द्रं वर्चसा सं सृजत्यायुष्मान् भवति यो बिभर्ति॥ २॥

The gold, of beauteous color by the sun, that men (*manu*) of old with their progeny sought–that, shining (*candra*), shall unite you with splendor; of long life becomes he who wears it.

Very nearly all the mss. read *iṣire* at end of b; but both editions, and the comm., give *īṣire.* The majority of mss. also accent *pūrve.* SPP. reads at end of c *sṛjati,* with all the authorities (save his P., which has *sṛjāti*)*; both sense and meter so plainly call for *sṛjāti* that we adopted it as an emendation in our text; the comm. reads *sṛjatu.* As to *bibharti* at the end, see note to vs. 1. *[W`s P.M. have *sṛjasvā ``yu-.*]

४७६१. आयुषे त्वा वर्चसे त्वौजसे च बलाय च।
यथा हिरण्यतेजसा विभासासि जनाँ अनु॥ ३॥

For the life-time you, for splendor you, and for force and for strength–that with brilliancy of gold you may shine out among the poeple.

The comm. reads in c *hiraṇyaṁ tej-.* The comm. supplies in a, b *saṁ sṛjatu* to each noun, as if they were in the instrumental case, which is plainly wrong. Probably the `ye` of the first line is different from the `ye` of the second, being addressed to the article of gold itself.

[The comm. (as noted) and the text of the comm. have *hiraṇyaṁ tejasā;* but all the other authorities are agreed as to the accentuation *hiraṇyatejasā*; which, however, is inherently improbable (*Gram.* 1267 b), if, with the *pāda*-text, we take the combination as one compound word. Both mss. and comm. and accent all point the other way, and we have

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

doubtless to assume as *pāda*-reading *hiraṇya : tejasā,* as two words, of which the first is vocative; and, but for our blundering *pada-kāra*, this is just what our *saṁhitā*-reading would naturally be taken to mean. The comm. understands `ye` as referring to the man who wears the gold amulet; but the whole verse gains in concinnity, if we refer `you` (with W.) to the amulet itself, and supply with the first half the verb *badhnāmi* (as i. 35. 1 c; iv. 10. 7 c; xix. 46. 1 c, d), and take the second half also as addressed to the amulet.]

४७६२. यद् वेद राजा वरुणो वेद देवो बृहस्पतिः।
इन्द्रो यद् वृत्रहा वेद तत् त आयुष्यं भुवत् तत् ते वर्चस्यं भुवत्॥४॥

What king Varuṇa knows, [what] divine Bṛhaspti knows, what Indra the Vṛtra-slayer knows,–may that be for you life-giving, may that be for you splendor-giving.

Next after the verse already quoted (under vs. 1) from the RV. *khila,* occurs another corresponding to this, but having for a *yad u devī sarasvatī,* and for d *tan me varcasa āyuṣe,* and lacking a fifth pāda. Ppp. has in b *yad u divo bṛh-,* puts *yad* before *indras* in c, and has for d, and for end of the verse, *tac cittaṁ cittam arhaṇam.*

[Here ends the third *anuvāka*, with 6 hymns and 65 verses.]

27. For protection etc. : with a triple amulet

[२७ - सुरक्षा सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- त्रिवृत् अथवा चन्द्रमा। छन्द- अनुष्टुप्, ३, ९ त्रिष्टुप्, १० विराट्स्थाना त्रिष्टुप्, ११ एकावसाना आर्ची उष्णिक्, १२ एकावसाना आर्ची अनुष्टुप्, १३ एकावसाना साम्नी त्रिष्टुप्, १५ त्र्यवसाना सप्तपदा बृहतीगर्भातिशक्वरी।]

४७६३. गोभिष्ट्वा पात्वृषभो वृषा त्वा पातु वाजिभिः।
वायुष्ट्वा ब्रह्मणा पात्विन्द्रस्त्वा पात्विन्द्रियैः॥१॥

Let the bull (*ṛṣabha*) protect you with the kine; let the viril one (*vṛṣan*) protect you with the vigorous ones (*vājin*); let Vāyu[1] protect you with *Brahman;* let Indra protect you with Indra`s powers (? *indriya*).

The comm. reads in a *vṛṣabhas.* In b, he naturally understands horses as intended, and connects *vājin* with the root *vij* (*vājibhir vejanavadbhiḥ*

---

1. वाताद् यज्ञः प्रयुज्यताम् (तै० ब्रा० ३.७.४.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śīghragatibhir aśvaiḥ). Of *Brahman* he gives three different and equally worthless explanations. To *indriya* he says *indriyāṇy atre `ndrasṛṣṭānī `ndrasṛṣṭānī vā*, which gives us on help. *[But the text of the comm. has *pātv ṛṣabhas.*]

४७६४. सोमस्त्वा पात्वोषधीभिर्नक्षत्रैः पातु सूर्यः।
माध्यस्त्वां चन्द्रो वृत्रहा वातः प्राणेन रक्षतु॥ २॥

Let Soma protect you with the herbs; let the sun protect with the asterisms; [let] the moon, Vṛtra-slayer, [protect] [you] from the months; le the wind defend with breath.

All the mss. reads in a *vṛṣabhas.** In b, he naturally understands horses as intended, and connects *vājin* with the root *vij* (*vājibhir vejanavaadbhiḥ śīghragatibhir aśvaiḥ*). Of Brahman he gives three different and equally worthless explanations. To *indriya* he says *indriyāṇy atre `ndrasṛṣṭānī `ndrajuṣṭānī vā*, which gives us no help. *[But the text of the comm. has *pātv ṛṣabhas.*]

४७६५. तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान्।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ३॥

They call the heavens (*div*) three, the earths three, the atmospheres three, the oceans four, the song of praise (*stoma*) triple, the waters triple : let these triple ones defend you with the triple ones.

In Ppp., b and c have apparently dropped out, and d is made to end with *trivṛtās trivṛttibhiḥ*. The mss. vary between *trivrtā* (which both editions read), *trivrtās*, and *trivṛtāt;* the translation implies *trivṛtās*, which the comm. has, and which is pretty evidently the intent of the verse; [cf. vs. 9 d, below]. The mss. to a great extent read *tṛv-* instead *triv-*, as in other like cases. In a in our text, emend to *tisraḥ*. We need to combine *trivṛtā ``pa ā-* in c to make a good *triṣṭubh.* [I doubt if it is a *triṣṭubh*. To reckon *triṇi* to pāda a is very harsh. I suspect we have to pronounce *pṛthvis* in a, and to read and pronounce *triṇy antarikṣā* in b. Thus the verse scans as 8 + 11 : 11 + 11.]

४७६६. त्रीन्नाकांस्त्रीन् समुद्रांस्त्रीन् ब्रध्नांस्त्रीन् वैष्टपान्।
त्रीन् मातरिश्वनस्त्रीन्त्सूर्यान् गोप्तॄन् कल्पयामि ते॥ ४॥

The three firmaments (*nāka*), the three oceans, the three bright ones (*bradhna*), the three at the summit (? *vaiṣṭapa*), the three Mātariśvans, the three suns, do I arrange (*klp*) as your guardians.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nearly all the mss. read in a *nākaṅs*, and a part also *bradhnaṅs*. The comm. has *badhnān*, and [some of] our mss. also *badh-*, although SPP. strangely appears to find no *badh-* among his authorities. The *pada*-mss. give *nakam* and [some of them] *bradhnan*. Some mss. accent. *mātariṣ-* in c, and read *goptrin* in d. All these are of the superficial variety of discordant readings which swarm in this book, and have no real importance. The comm. explains his *badhnān* thus : *trīn badhnān badhnaḥ sarvasya bandha ādhārabhūta ādityaḥ,* in which he shows himself equal to the occasion after precisely his own fashion. The Anukr. takes no notice of the metrical irregularity 97 + 7 : 9 + 7 = 30). [Roth notes expressly that Ppp. reads *vaiṣṭapān.*] *[Cf. note to 13. 8 above, and to 28. 2; also Muller`s 1st quarto ed. of RV., vol. i., preface, p. xii; and Pischel, *Gram. der Prakrit-sprachen,* 83.]

४७६७. घृतेनं त्वा समुंक्षाम्यग्न आज्येन वर्धयंन्।
अग्नेश्चन्द्रस्य सूर्यस्य मा प्राणं मायिनौ दभन्॥५॥

With ghee do I sprinkle you all over, O Agni, increasing you with sacrificial butter; of fire, of moon, of sun, let not the wily ones damage the breath.

The comm. takes the liberty of filling out c, d so as to mean ``by the favor of the fire etc......your breath, O man that wearest the threefold amulet.`` Some of SPP`s mss. read in a *ukhyāmi* and *ukṣyāmi.*

४७६८. मा वः प्राणं मा वौपानं मा हरौ मायिनौ दभन्।
भ्राजंन्तो विश्ववैदसो देवा दैव्येन धावत॥६॥

Let not the wily ones damage your breath, nor your expiration nor flame (? *haras*), shining, all-possessing, run you, O gods, with what is of the gods.

The translation implies emendation of *devas* in d to *devās;* the comm. understands *devās,* but doubtless only by his customary disregard of the accent. He understands *vas* in a [alternatively] as *plur. majest.* of the king on whom the amulet is bound, and *haras* in b as *śatrubalāpahārakaṁ tejas.* To *daivyena* in d he supplies *rathādinā sādhanena vegena vā.* We are tempted to emend at the end to *dāivyena* ``*dhāvata;* Ppp. reads *māvata* for *dhāvata.*

४७६९. प्राणेनाग्निं सं सृंजति वातः प्राणेन संहितः।
प्राणेनं विश्वतौमुखं सूर्यं देवा अंजनयन्॥७॥

One unites Agni with breath; the wind is combined with breath; with breath the gods generated the sun that faces all ways.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the mss. (save one of SPP's, which has *-jāti*) read *sṛjti* in a, and, as the meter favors it, it might better stand (out text emended to *-anti*). Ppp. gives for a *prāṇenā `gniṁ saṁ dadhata,* and [reads and] combines at the end [*sūryaṁ*] *devā `janayan.*

४७७०. आयुषायुः कृतां जीवायुष्मान् जीव मा मृथाः।
प्राणेनात्मन्वतां जीव मा मृत्योरुदगा वशम्॥ ८॥

Live you with the life-time of the life-time-makers; live as one ling-lived; do not die; live with the breath of the soulful (*ātmanvant*); do not come under the control of death.

Nearly all the mss., read in a *āyuḥkrtām,* and SPP. follows them although the comm. gives *-uṣk-*. In c, both the editions emend to *ātmanvatām,* all the mss. having *ātmatvatām*(p. *ātma+tvatām !*); the comm. appears to imply *-nvatām* in his explanation, though (according to SPP.) his text also has *tvatām*. Nearly all [SPP's authorities] accent after it *jīva;* both editions read *jīva,* [SPP.] on very slender authority. our *upa gās* in d is an emendation, for the *ud agās* of the mss., SPP., and the comm.; the change was demanded by the requirements both of grammar and of the sense; and Ppp. supports it, reading *upa gā v-*.

४७७१. देवानां निहितं निधिं यमिन्द्रोऽन्वविन्दत् पथिभिर्देवयानैः।
आपो हिरण्यं जुगुपुस्त्रिवृद्भिस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः॥ ९॥

The treasured (*ni-dhā*) treasure of the gods that Indra discovered by roads that the gods travel–the gold did the waters guard with triple ones; let those triple ones defend you with the triple ones.

The last pāda is a repetition of 3 d, and has the same readings as there in mss.,* editions, and comm. Instead of *indro `nv-* in a, b the mss. give *indrā `nv-* (p. *indra : anu-*); but this time SPP. also, as well as we, emends to the former reading, which is that of the comm. [*Nidhiṁ devānāṁ yam indraḥ* would be good rhythm.] *[Or nearly so : but *trivrtā* of 3 is here *tṛvatā.*]

४७७२. त्रयस्त्रिंशद् देवतास्त्रीणि च वीर्याणि प्रियायमाणा जुगुपुरप्स्वन्तः।
अस्मिंश्चन्द्रे अधि यद्धिरण्यं तेनायं कृणवद् वीर्याणि॥ १०॥

Thirty-three deities and three heroisms guarded [it] within the waters, holding [it] dear; what gold there is upon this shining one (? *candra*), therewith shall this man do heroisms.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the mss. read in b priyayamaṇā (p. priyaya : maṇā !); but here again SPP. has the courage to follow us in emending to priyāyamāṇās (p. *priya+yamāṇāḥ*), since the comm. so understands it; it is only a question whether in pada-text -māṇā should not rather be read, as agreeing with the nearer of the two nouns; the comm. takes it as fem. (priyam ivā ``carantyaḥ). The Anukr. is curiously confused here; after correctly defining the verse devānāṁ nihitaṁ nidhim as a triṣṭubh, it proceeds to define āpohiraṇyaṁ jugupuḥ as a jagatī, and takes no note of trayastriṅśad devatāḥ as a pratīka. Probably there is a quid pro quo here, by a slip of memory; but one does not see how this highly irregular* verse (13 + 11 : 10 + 11 = 45) should be called simply a jagatī. [With a, cf. 37. 1 c, below.] *[Possibly we have to substitute the older grammatical equivalent in a, *tri ca vīryā* (cf. 3 b); a `sti before adhi would mend c.]

४७७३. ये दे॑वा दि॒व्येका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॑षध्वम्॥ ११॥

You, O gods, that are eleven in the sky, do you, O gods, enjoy this oblation.

४७७४. ये दे॑वा अ॒न्तरि॑क्षु एका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॑षध्वम्॥ १२॥

You, O gods, that are eleven in the atmosphere, do you, O gods, enjoy this oblation.

४७७५. ये दे॑वा: पृथि॒व्यामेका॑दश॒ स्थ ते दे॑वासो ह॒विरि॒दं जु॑षध्वम्॥ १३॥

You, O gods, that are eleven on the earth, do you, O gods, enjoy this oblation.

With these three verses corresponds RV. i. 139. 11 : *ye devāso divy ekādaśa stha pṛthivyām adhy ekādaśa stha : apsukṣito mahinai `kādaśa stha te devāso yajñam imaṁ juṣadhvam*; VS. vii. 19 precisely agree with this; MS. (in i. 3. 13) reads *devās* in a; TS. (in. i. 4. 10) reads *devās* in both a and d [and *apsuśado* in c]. The comm`s text inserts in vs. 11 *divyās* after *devās*.

४७७६. अ॒स॒प॒त्नं पु॒रस्ता॑त् प॒श्चान्नो॒ अभ॑यं कृतम्।
स॒वि॒ता मा॑ दक्षिण॒त उ॑त्त॒रान्मा॒ शची॒पति॑:॥ १४॥

Freedom from rivals in front, behind us [is] fearlessness made; Savitā [protect] me on the south, the lord of Śacī me on the north.

४७७७. दि॒वो मा॑दि॒त्या र॑क्षन्तु भू॒म्या र॑क्षन्त्व॒ग्नय॑:।
इ॒न्द्रा॒ग्नी र॑क्षतां मा पु॒रस्ता॑द॒श्विना॑व॒भित॒: शर्म॑ यच्छताम्।
ति॒र॒श्चीन॒घ्न्या र॑क्षतु जा॒तवे॑दा भू॒तकृ॑तो मे स॒र्वत॑: सन्तु॒ वर्म॑॥ १५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

From the sky let the Ādityas defend me, from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Aśvins yield refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense on all sides.

These two verses are a repetition of 16. 1, 2 above, and in our mss., as usual, are read simply thus : *asapatnam purastād iti ave.* The Anukr. does not repeat its definition of their meter; inasmuch as it reckons the hymn as of fifteen verses, it plainly takes the addition here as of two verses only; the comm., however, again counts three, making of [our 15 a, b] a separate verse*; [cf. notes to 16. 2]. In general, the comm. does not comment for the second time a repeated passage; here, however, he gives a full explanation, as if it were the first appearance of the verses; and in 14 b (perhaps merely b an oversight ?) he reads *me* instead of *nas.* *[The comm. in fact takes our vss. 11-13 as one vs., his 11; our 14 as his 12; our 15 ab as his 13; and our 15 c-f as his 14. Or, he says, we may take our 14 with 15 ab as one *mantra.* He reads *agnis* again in our e as in 16. 2 e.]

28. For various blessings : with an amulet of darbha

[२८ - दर्भमणि सूक्त]

[ऋषि- ब्रह्मा (सपत्नक्षयकाम)। देवता- दर्भमणि। छन्द- अनुष्टुप्।]

४७७८. इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे।
दर्भं सपत्नदम्भनं द्विषतस्तपनं हृदः॥ १॥

I bind for you this amulet, in order to long life, to brilliancy–the *darbha,* damager of rivals, burner (*tapana*) of the heart of the hater.

Nearly all the mss. accent *darbham.* Ppp. reads in b *varcase,* and in c *-jambhanā.*

४७७९. द्विषतस्तापयन् हृदः शत्रूणां तापयन् मनः।
दुर्हार्दः सर्वांस्त्वं दर्भ घर्म इवाभीन्त्संतापयन्॥ २॥

Burner of the heart of the hater, causing to burn the mind of foes, do you, O *darbha,* burn together like heat (*gharma*) against all the evil-hearted.

The mss., and hence SPP., read for *dviśatas tāpayan hṛdaḥ,* as if *hṛdas* could be an accus. sing.; and the comm. has the same, and glosses *hṛdas* with *hṛdayam.* [By some oversight, SPP. says on p. 384, note 3, that the text of the comm. reads *sarvaṅs tvaṁ;* and on p. 385, note 1,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

``Sāyaṇa's text too has *sarvaṁ.*``] The comm. explains as if the [questionable] word were simply *sarvam,* `the evil-hearted one's everything.` In d, the mss. and SPP. read *ivā `bhint saṁtāpayan* (one of ours *abhīt,* another *abhaut*: mere accidental variations), the *pada* text presenting *abhīn: sam∘*; the comm. has the same, and explain thus : *abhīn abhayān saṁtāpayan bhinddhi* [*iti sambandhaḥ* : connecting the phrase with the *bhinddhi* of vss. 3, 4, 5]. Our *abhisaṁtāpaya* is heroic surgery, but very plausible, *abhi`t s-* (i.e. *abhi : it : s-*) sould save a little more of the original, and *it* is elsewhere added to reinforce *abhi :* cf. viii. 4. 21; xi. 1.6; Ppp. has very nearly this reading, namely, *gharme `vā `bhī `t saṁtāpayaṁ.* The comm. glosses *gharmas* first with *ādityas,* then (on authority of TA. v. 1. 5) with *pravargyas.* The Anukr. takes on notice of the redundancies caused in 2 d and 3 a and d and 4 c if *iva* is not abbreviated to *`va;* in at least two of the cases, 2 d and 3 d, Ppp. combines to suit the meter, *gharme `va, indrai `va.* [The first pāda is wanting in Ppp.]

४७८०. घुर्म इ॑वाभितपं॑न् दर्भ द्विषतो नितपं॑न् मणे।
हृदः सपत्ना॑नां भिन्द्धीन्द्र इव विरुजं बलम्॥३॥

Burning against [them] like heat, O *darbha,* burning down the haters, O amulet, split you our rivals to the heart, like Indra breaking apart Vala.

The translation implies emendation in d to *valam,* as made in our edition; SPP. follows the mss. and comm. in accepting *balam,* in spite of its false accent. Nearly all the mss. read *virujam* (p. *vi+rujam*), but the comm. *-jan,* which, of course, is alone admissible; SPP. very strangely compromises by reading *virujaṁ* in *saṁhitā,* but *vi+rujan* in *pada!* In c, SPP. gives, with [five of his authorities], *-daḥ sapatnānām bhinddhi;* even the *pada*-mss. vary between *sa+patnān : a : bh-* and *sa+patnānām : bh-*; the comm. has *-nānām,* and so has Ppp.; the translation above implies *-nān a,** in spite of the separation of *a* from *hṛdas.* [Ppp. gives *indrai `va* in d, as noted under vs. 2.] *[This reading is given by eight of SPP's mss. and one of W's. In *sapatnānām* we may have a case of faulty assimilation from 4 a : SPP's Dc., which is usually carefully corrected, here carries the blunder half way prima manu, giving *sapatnānām* (accents ! so perhaps also W's O.D.L.), and completes it secunda manu, giving *sapatnānām.*]

४७८१. भिन्द्धि द॑र्भ सपत्ना॑नां हृद॑यं द्विषतां म॑णे।
उद्यन् त्वच॑मिव भूम्याः शिर॑ एषां वि पा॑तय॥४॥

Split, O *darbha,* the heart of our rivals, of our haters, O amulet; make their head fly apart, as the rising [sun] does the skin of the earth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. reads and explains *ni pātaya* in d (though the ms. gives *vi p-*). The obsure and perhaps corrupt third pāda is thus explained : *udyann ūrdhvaṁ gacchan bhujādipradeśam adhitiṣṭhan tvam bhūmyās tvacam [iva] tṛṇagulmauṣadhyādyadhiṣṭhānabhūtāṁ yathā takṣaṇena nipātayati gṛhādinirmāṇārthaṁ loke.*

४७८२. भि॒न्द्धि द॑र्भ स॒पत्ना॑न् मे भि॒न्द्धि मे॑ पृतनाय॒तः।
भि॒न्द्धि मे॒ सर्वा॑न् दु॒र्हार्दो॑ भि॒न्द्धि मे॑ द्वि॒ष॒तो म॑णे॥५॥

Split, O *darbha,* my rivals; split those that fight against me; split all my enemies (*durhard*); split my haters, O amulet.

In the following fourteen verses, of this hymn and the one that follows it, only the verb in each pāda is changed. In c, Ppp. blunderingly reads *chindhi,* anticipating the next verse.

४७८३. छि॒न्द्धि द॑र्भ स॒पत्ना॑न् मे छि॒न्द्धि मे॑ पृतनाय॒तः।
छि॒न्द्धि मे॒ सर्वा॑न् दु॒र्हार्दा॑न् छि॒न्द्धि मे॑ द्वि॒ष॒तो म॑णे॥६॥

Sever, O *darbha,* my rivals; sever those etc. etc.

४७८४. वृ॒श्च द॑र्भ स॒पत्ना॑न् मे वृ॒श्च मे॑ पृतनाय॒तः।
वृ॒श्च मे॒ सर्वा॑न् दु॒र्हार्दो॑ वृ॒श्च मे॑ द्वि॒ष॒तो म॑णे॥७॥

Hew down (*vraśc*), O *darbha,* my rivals; hew down those etc. etc.

४७८५. कृ॒न्त द॑र्भ स॒पत्ना॑न् मे कृ॒न्त मे॑ पृतनाय॒तः।
कृ॒न्त मे॒ सर्वा॑न् दु॒र्हार्दा॑ कृ॒न्त मे॑ द्वि॒ष॒तो म॑णे॥८॥

Cut, O *darbha,* my rivals; cut those etc. etc.

In verses 6, 8, 9, 10 of this hymn, also in 29. 2 below, a part of the mss. read *durhardān* instead of *-das* in c; and SPP. strangely follows them in 28. 6, 8.

४७८६. पिं॒श द॑र्भ स॒पत्ना॑न् मे पिं॒श मे॑ पृतनाय॒तः।
पिं॒श मे॒ सर्वा॑न् दु॒र्हार्दः॑ पिं॒श मे॑ द्वि॒ष॒तो म॑णे॥९॥

Carve (?), O *darbha,* my rivals; carve those etc. etc.

The Pet. Lex. (under root *piś*) proposes to emend in this verse *piṅśa* to *piṅṣa*. As, however, we have root *piṣ* below in 29. 6, there seems to be no sufficient reason for substituting it here. One of SPP's mss. reads here *pīṅśa* p.m. [*piṅśa* s.m.].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७८७. विध्यं दर्भ सपत्नान् मे विध्यं मे पृतनायतः।
विध्यं मे सर्वान् दुर्हार्दो विध्यं मे द्विषतो मणे॥ १०॥

Pierce, O *darbha*, my rivals; pierce those etc. etc.

The mss. vary here between *vidhya* and *vidhya*. [Ppp. reads *viddhi*.]

29. Continuation of the foregoing

[२९ - दर्भमणि सूक्त]

[ऋषि- ब्रह्मा। देवता- दर्भमणि। छन्द- अनुष्टुप्।]

४७८८. निक्षं दर्भ सपत्नान् मे निक्षं मे पृतनायतः।
निक्षं मे सर्वान् दुर्हार्दो निक्षं मे द्विषतो मणे॥ १॥

Gore, O *darbha*, my rivals; gore those that fight against me; gore all my enemies; gore my haters, O amulet.

Half the mss. accent in this verse *nikṣa*. The comm. follows the *dhātupāṭha* in interpreting it to mean *cumba* `kiss`! [He intends rather the root *cumb* `harm,` *hiṅsāyām*, not *cumb, vaktrasaṁyoge*.]

४७८९. तृन्द्धि दर्भ सपत्नान् मे तृन्द्धि मे पृतनायतः।
तृन्द्धि मे सर्वान् दुर्हार्दस्तृन्द्धि मे द्विषतो मणे॥ २॥

Bore, O *darbha*, my rivals, bore those etc. etc.

The comm. glosses the verb with *nāśaya*.

४७९०. रुन्द्धि दर्भ सपत्नान् मे रुन्द्धि मे पृतनायतः।
रुन्द्धि मे सर्वान् दुर्हार्दो रुन्द्धि मे द्विषतो मणे॥ ३॥

Obstruct, O *darbha*, my rivals; obstruct those etc. etc.

The comm. glosses the verb (after the *dhātupāṭha*) with *āvṛṇu nirodhaṁ kuru*. The Pet. Lex. [s.v. 3 *ru* `zerschlagen`] suggests reading instead *rudhi* ``according to mss.``; but *rudhi* is found in only one ms., in a, while the same ms. has *rundhi* in b, c, d; *rudhi* is accordingly only a careless misreading. Ppp. has *bhaṅkti*.

४७९१. मृण दर्भ सपत्नान् मे मृण मे पृतनायतः।
मृण मे सर्वान् दुर्हार्दो मृण मे द्विषतो मणे॥ ४॥

Kill, O *darbha*, my rivals; kill those etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४७९२. मन्थं दर्भ सपत्नान् मे मन्थं मे पृतनायतः।
मन्थं मे सर्वान् दुर्हार्दो मन्थं मे द्विषतो मणे॥५॥

Grind, O *darbha,* my rivals; grind those etc. etc.

About half the mss. accent *mantha.* The comm. gives, as if from the *dhātupāṭha, mantha loḍane* (Westergaard and Boht'link *viloḍane*).

४७९३. पिण्ड्ढि दर्भ सपत्नान् मे पिण्ड्ढि मे पृतनायतः।
पिण्ड्ढि मे सर्वान् दुर्हार्दः पिण्ड्ढि मे द्विषतो मणे॥६॥

Crush (*piś*), O *darbha,* my rivals; crush those etc. etc.

Ppp. reads *piṇḍi.*

४७९४. ओषं दर्भ सपत्नान् मे ओषं मे पृतनायतः।
ओषं मे सर्वान् दुर्हार्दु ओषं मे द्विषतो मणे॥७॥

Scorch (*uṣ*), O *darbha,* my rivals; scorch those etc. etc.

The majority of mss. combine in a-b *me oṣa,* and SPP. follows them.

४७९५. दह दर्भ सपत्नान् मे दह मे पृतनायतः।
दह मे सर्वान् दुर्हार्दो दह मे द्विषतो मणे॥८।

Burn, O *darbha,* my rivals; burn those etc. etc.

The decided majority of mss. accent *daha.*

४७९६. जहि दर्भ सपत्नान् मे जहि मे पृतनायतः।
जहि मे सर्वान् दुर्हार्दो जहि मे द्विषतो मणे॥९॥

Slay, O *darbha,* my rivals; slay those etc. etc.

30. For protection etc. : with an amulet of darbha.

[३० - दर्भमणि सूक्त]

[ऋषि- ब्रह्मा। देवता- दर्भमणि। छन्द- अनुष्टुप्।]

४७९७. यत् ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते।
तेनेमं वर्मिणं कृत्वा सपत्नाञ्जहि वीर्यैः॥१॥

What you have that brings death in old age, O *darbha,* that has hundred-fold defense, good defense, therewith having made this man defended (*varmin*), smite you my rivals by your heroisms.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The translation implies *jaramṛtyu śatavarma suvarma te,* which is the text of neither edition, nor of the mss., nor of the comm., but simply what makes best sense with least departure from the mss. The mss. all give -*tyuḥ śataṁ varmasu* [W`s B. *varmasu*] (p. *varma+su*) *varma te;* the comm. has *jarāmṛtyuśatam marmasu* (explaining *jarasām mṛtyūnāṁ ca śataṁ granthiṣu !*). The *te* in b had to be omitted in translating.

४७९८. शतं ते दर्भ वर्माणि सहस्रं वीर्याणि ते।
तमस्मै विश्वे त्वां देवा जरसे भर्तवा अदुः॥२॥

A hundred are your defenses, O *darbha,* a thousand your heroisms; as such, all the gods have given you to this man to wear, in order to [attain] old age.

Ppp. has at the end *dadus*. The comm. (with two of SPP`s mss.) again reads in a *marmāṇi.* The decided majority of mss. have *tvam* at beginning of c; none of ours collated before publication had *tam,* which is doubtless the true text, and is read [by W`s O. and] by SPP. and by the comm.

४७९९. त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम्।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि॥३॥

Thee they call the gods` defense, you, O *darbha,* Brahmaṇaspati; you they call Indra`s defense; you defendest kingdoms.

The majority of mss. leave *devavarma* unaccented. We are tempted to emend to *-pateḥ* in b. Ppp. reads [presumably in c] *tvām indrād devavarmā ``hus.*

४८००. सपत्नक्षयणं दर्भ द्विषतस्तपनं हृदः।
मणिं क्षत्रस्य वर्धनं तनूपानं कृणोमि ते॥४॥

A destroyer of our rivals, O *darbha,* burner of the heart of our hater–an amulet, increaser of dominion, protector of your body, I make for you.

Emendation to *darbham* in a would relieve the anacoluthon of the verse. The comm., to get rid of it, first explains *te* as = *tvā*; but then secondly connects the whole verse into one sentence leaving *darbha* out. [I am not quite clear as to whether he means to leave it out. He says : *atha vā rakṣākāmaḥ puruṣaḥ sambodhyate : he rājan darbhamaṇaṁ sapatnakṣayaṇdisāmarthyopetaṁ te tubhyaṁ kṣatrasya vardhanaṁ tanūpānaṁ ca kṛṇomī `ti sambandhanīyam.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८०१. यत् स॑मु॒द्रो अ॒भ्यक्र॑न्दत् प॒र्जन्यो॑ वि॒द्युता॑ स॒ह।
तत॑ हिर॒ण्ययो॑ बि॒न्दुस्तत॑ द॒र्भो अ॑जायत॥५॥

What the ocean roared (*krand*) against, [and] Parjanya with the lightning, thereform was born the golden drop (*bindu*), therefrom the *darbha*.

Our edition emends in a to *samudre,* which is doubtless an improvement, but not necessary. [The translation follows the mss., and comm., which have *samudro* : Ppp. *damudro `bhya-.*] The com. derives the word (as many times elsewhere) from *sam-ud-dravanti,* and makes it an epithet of *parjanyas,* which he explains as meaning *meghas.* Most of the mss. accent *bindus.* The comm. makes the second *tatas* refer to *bindu,* but gives no opinion as to the meaning of the latter. [Ppp. reads *vindus* in c.] [Cf. Pischel, ZDMG. xxxvi. 135, who thinks the ``drop`` refers to pearl : cf. introduction to iv. 10.]

31. For Various blessings : with an amulet of udumbara

[३१ - औदुम्बरमणि सूक्त]

[ऋषि- सविता (पुष्टिकाम)। देवता- औदुम्बरमणि। छन्द- अनुष्टुप्, ५, १२ त्रिष्टुप्, ६ विराट् प्रस्तार पंक्ति, ११, १३ पञ्चपदा शक्करी, १४ विराट् आस्तार पंक्ति।]

४८०२. औदु॑म्बरेण म॒णिना॒ पुष्टि॑कामाय वे॒धसा॑।
प॒शूनां॒ सर्वे॑षां स्फा॒तिं गो॒ष्ठे मे॑ सवि॒ता क॑रत्॥१॥

With an amulet of *udumbara,* for the pious one desiring prosperity : may Savitā make in my cow-stall fatness (*sphāti*) of all cattle.

The translation implies in b emendation to *vedhase,* which seems hardly avoidable. The comm. gives two explanations of *vedhas : vidhātrā purā prayogaḥ kṛtaḥ;* and *puṣṭyādividhātrā kartrā maṇinā*. Nearly all the mss. accent *paśunām* (one of ours has *-śūnam*), and SPP. passes the anomaly without remark.

४८०३. यो नौ॑ अ॒ग्निर्गार्ह॑पत्यः पशू॒नाम॑धि॒पा अस॑त्।
औदु॑म्बरो॒ वृषा॑ म॒णिः सं मा॑ सृजतु पु॒ष्ट्या॥२॥

Whatever householder`s fire of ours may be overlord of cattle : let the virile (*vṛṣan*) amulet of *udumbara* unite me with prosperity.

The connection of the parts of the verse is obscure. The comm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

makes b apodosis to a, supplying *asti* in a, and taking *asat* optatively–which is extremely implausible. In d the mss. read *sa mā* (p. *saḥ : mā*); the comm. divides *sam ā,* with his usual disregard of accent (*ā* = *sarvataḥ*); our *sam mā* is an obvious and unquestionable emendation, and is also read by Ppp. [See my note to xviii. 2. 3, where this case and similar ones are put together, and cf. vi. 5. 2]. The mss. further vary between *puṣṭyā* and *puṣṭya,* the decided majority having the latter.

४८०४. करीषिणीं फलवतीं स्वधामिरां च नो गृहे।
औदुम्बरस्य तेजसा धाता पुष्टिं दधातु मे॥ ३॥

Rich in manure, rich in fruit, *svadhā* and cheer (*irā*) in our house–prosperity let Dhātā assign to me through the keenness (*tejas*) of the [amulet] of *udumbara.*

A few of the mss. again accent *puṣṭim.* Ppp. reads in a *karīṣiṇaṁ phalāvatīṁ.* The comm. explains *irā* first as = *bhūmi,* and then as = *ilā gauḥ* = *gāvaḥ.*

४८०५. यद् द्विपाच्च चतुष्पाच्च यान्यन्नानि ये रसाः।
गृह्णे३हं त्वेषां भूमानं बिभ्रदौदुम्बरं मणिम्॥ ४॥

Both what [is] two-footed and what four-footed, what foods [there are], what savors (*rasa*)–I seize (*grah*) the abundance of them, wearing the amulet of *udumbara.*

Some of the mss. read *rasā* at end of b. In c, our *teṣām* is an obviously called-for emendation; most mss. read *tve'ṣām* or *tveṣām* (p. *tu : e'ṣām* or *tu : eṣām*); SPP. strangely gives *tveṣām* in *saṁhitā* and *tu : eṣ ām* in *pada,* the two not agreeing together; the comm. either reads *eṣām* simply or overlooks the *tu* in his exposition. Ppp. gives *gṛhṇīyāṁ teṣāṁ bhaumānaṁ.*

४८०६. पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम्।
पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात्॥ ५॥

I have seized all (*pari-*) the prosperity of cattle, of quadrupeds, of bipeds, and what grain [there is]; the milk of cattle, the sap (*rasa*) of herbs, may Bṛhaspati, may Savitā confirm to me.

Nearly all the mss. accent this time *puṣṭim.*

४८०७. अहं पशूनामधिपा असानि मयि पुष्टं पुष्टपतिर्दधातु।
मह्यमौदुम्बरो मणिर्द्रविणानि नि यच्छतु॥ ६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let me be the over-ruler of cattle; let the lord of prosperity (*puṣṭa-*) assign to me prosperity; let the amulet of *udumbara* confirm to me possessions (*draviṇa*).

SPP. leaves *asāni* in a unaccented, though every ms. but one (doubtless an accidental exception) accents it, and defensibly, on the ground of antithesis.

४८०८. उप मौदुम्बरो मणिः प्रजया च धनेन च।
इन्द्रेण जिन्वितो मणिरा मागन्त्सह वर्चसा॥७॥

To me the amulet of *udumbara,* with both progeny and riches : the amulet quickened by Indra has come to me together with splendor.

Either Ppp. lacks 6 d and 7 a-c, or so much of its text is lost in the manuscript. Our *jinvitas* in c was an emendation, all the mss. (SPP`s as well as ours) giving *jinvatas,* and Ppp. likewise; but the comm. has *jinvitas,* and SPP. accordingly adopts it also in his text. Some of the mss. leave *upa* at the abeginning unaccented.

४८०९. देवो मणिः संपत्नहा धनसा धनसातये।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु॥८॥

The heavenly amulet, rival-slaying, riches-winning, in order to the winning of riches : let it confirm [to me] abundance of cattle, of food, [and] fatness of kine.

Nearly all the mss. read in d *sphatir ni;* [disregarding the accent, five of SPP`s authorities show *sphātim*]; SPP`s text aagrees with ours [*sphātim*], the comm. having the same. Ppp. again has *bhaumānaṁ* in c.

४८१०. यथाग्रे त्वं वनस्पते पुष्ट्या सह जज्ञिषे।
एवा धनस्य मे स्फातिमा दधातु सरस्वती॥९॥

As in the beginning you, O forest tree, wast born together with prosperity, so let Sarasvatī assign to me fatness of riches.

Some of the mss. accent *puṣṭyā*, and all [but four] leave *jajñiṣe* unaccented. The majority accent *sphatim* in c. Ppp. reads in d *ā dadāti* [*sarasvatīm*(or *-tī* ?)].

४८११. आ मे धनं सरस्वती पयस्फातिं च धान्यम्।
सिनीवाल्युपा वहादयं चौदुम्बरो मणिः॥१०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Riches, fatness of milk, and grain shall Sarasvatī, shall Sinīvālī, and this amulet of *Udumbara* bring to me.

Both our *pada*-mss. divide in b *payaḥophātim*, but SPP. reports no such reading among his three, and gives correctly *payaḥosph-* (the accent is probably false). Our text emends, perhaps unnecessarily, to *gay-*. In c, the *pada*-mss. make the blundering analysis of *upāvahāt* into *upa : avahāt;* SSP gives, by emendation, *upa : vahāi;* our text emends further to *upāvahāt* (i.e. *upa+āvahāt*); it is uncertain which the comm. favors, but probably the latter : the sole ms. has. [twice *upāvahāt* and once] *upa vahāt* (probably misreading for *upāvahatu*. Ppp. has *upāvahat*; in b, it agrees with the mss. in reading *payasph-*

४८१२. त्वं म॑णी॒नाम॑धि॒पा वृषा॑सि॒ त्वयि॑ पु॒ष्टं पु॑ष्ट॒पति॑र्जजान।
त्वयी॒मे वाजा॒ द्रवि॑णानि॒ सर्वौ॑दु॑म्बर॒: स त्वम॒स्मत्
स॑हस्वा॒रादरा॑ति॒मम॑तिं॒ क्षुधं॑ च॥ ११॥

You are the virile (*vṛṣan*) over-ruler of amulets; in you the lord of prosperity generated prosperity; in you [are] these powers (*vāja*), [are] all possessions; do you here, O [amulet] of *udumbara*, force (*sah*) far away from us the niggard, misery, and hunger.

In a the comm. reads *adhipas*. In b Ppp. gives *puṣṭipatis*. At beginning of c, the comm. has *tvayā me*, which is not bad. In c, the *pada*-mss. have *vājā*. At beginning of d, all the mss. present *audumbaras*, and SPP. does not emend to *-ra* with us, although the comm. has it and the sense demands it. But in e, where all the mss. read *amṛtam*, he ventures to follow the comm. in substituting *amatim*, which is better than our conjecture *avartim* (misprinted *avartim*). [Ppp. has, for e, *ārād arātim abhitikṣayaṁ ca*.] The verse scans naturally as 5 x 11 = 55 : it is easy, but needless, to make up the full count of a *śakvarī*, 56, by resolution.

४८१३. ग्रा॒म॒णीर॑सि ग्राम॒णीरु॒त्थाया॒भिषि॑क्तो॒ऽभि मा॑ सिञ्च॒ वर्च॑सा॥
तेजो॑सि॒ तेजो॒ मयि॑ धार॒याधि॑ र॒यिर॑सि र॒यिं मे॑ धेहि॥ १२॥

Troop-leader are you, arising a troop-leader; being anointed (*abhisic*), do you anoint me with splendor; brilliancy are you, brilliancy maintain you upon me; wealth are you, wealth assign you to me.

The reading of a is probably corrupt; for *utthaya*, which both editions give (with two or three mss.), the mss. in general have *ulthyāya* or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar.

Digitized by Arya Samaj Foundation Chennai and eGangotri

utthyāya or *ucchyāya,* with *a* or *a.* According to SPP., the comm's text has *grāmaṇī chāyā,* and Ppp. strangely gives the same; what he attempts to explain is very doubtful : *ato 'smākam api grāmaṇīr bhava....atha vā mām api śreṣṭhaṁ kuru.* SPP. divides *grāma+niḥ* in his *pada*-text, but without authority from the mss., and against his practice in iii. 5. 7. In b, some of the mss. read *ṣīñca.* On the ground of meter, SPP. suggests that *rayis* in d may be for *adhirayis,* one of the two successive *adhi's* being lost; this would be more acceptable if the word *adhirayi,* or anything closely analogous with it, anywhere occurred. The comm. makes an *adhirayis* (explaining it as *adhigatarayis or prāptadhanas*) by stealing for it the *adhi* of c, with his usual disregard of *pada*-division and accent (neither of which, to be sure, is of much account in this book). [The *Index* calls this vs. prose; but with *adhi* at the end of c and *adhirayis* in d it might scan as 11 + 12 : 11 + 11.]

४८१४. पुष्टिरसि पुष्ट्या मा समङ्ग्धि गृहमेधी गृहपतिं मा कृणु।
औदुम्बरः स त्वमस्मासु धेहि रयिं च नः सर्ववीरं नि यच्छ
रायस्पोषाय प्रति मुञ्चे अहं त्वाम्॥ १३॥

Prosperity are you, with prosperity anoint (*añj*) you me completely; being house-sacrificer, make you me householder; O [amulet] of *udumbara,* do you here put in us and confirm to us wealth having all heroes; I fasten you on in order to abundanace of wealth.

The comm., against the Anukr. and the natural division, adds e to verse 14. Part of the mss. again accent *puṣṭi* in a. Some, including all the *pada*-mss., have *indhi* for *aṅdhi*; Ppp. *agdhi.* SPP. again fails to follow us, the comm., Ppp., and one of our mss., in reading *audumbara* (instead of -*ras*) in c; some of his mss. leave *tvam* without accent. [The non-elision of *a* in *aham* justifies the count as *śakvarī*, but hurts the meter, which is none too good if we scan the vs. as 5 x 11.]

४८१५. अयमौदुम्बरो मणिर्वीरो वीराय बध्यते।
स नः सनिं मधुमतीं कृणोतु रयिं च नः सर्ववीरं नि यच्छात्॥ १४॥

This amulet of *udumbara* is bound, a hero, to a hero; let it make for us a winning rich in honey, and may it confirm to us wealth having all heroes.

Some of the mss. accent *sanim* in c. Ppp. reads *ucyate* for *badhyate* in b.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. For long life etc.: with an amulet of darbha

[३२ - दर्भ सूक्त]

[ऋषि- भृगु (आयुष्काम)। देवता- दर्भ। छन्द- अनुष्टुप्, ८ पुरस्ताद् बृहती, ९ त्रिष्टुप्, १० जगती।]

४८१६. शतकाण्डो दुश्च्यवनः सहस्रपर्ण उत्तिरः।
दुर्भो य उग्र ओषधिस्तं ते बध्नाम्यायुषे॥ १॥

Hundred-jointed, hard to be stirred, thousand-leaved, uplifting (?)–the *darbha* that is a formidable herb, that I bind on you in order to [prolonged] life-time.

Some of the mss., as usual, read *duścav-* in a. Very nearly all read *uttiras* in b (p. *utotiraḥ*), and SPP. follows them; and this the translation implies, since it is acceptable enough [cf., for the formation, *uttudas,* iii. 25. 1, and, for the meaning, *uttiran,* vi. 36, 2], and appears in Ppp. (with *ṛṇam* before it); but the comm. has *uttaras,* as our text by conjectural emendation. Some mss. have *tat* for *tam* in d; the comm., *tena* for *taṁ te.* [Ppp. combines *yogra+ṣadhis* in c, which is susceptible of more than one interpretation.] [The gender of *ugras* would seem to call for some remark.]

४८१७. नास्य केशान् प्र वपन्ति नोरसि ताडमा घ्नते।
यस्मा अच्छिन्नपर्णेन दुर्भेण शर्म यच्छति॥ २॥

His hair they scatter not forth, they smite not blows on their breast [for him], to whom one yields refuge by the *darbha* of uncut leaves.

The expression in a is a good example for the real identity of roots *vap* `strew` and *vap* `shear.` Many of the mss. accent *urasi* in b. All the mss. leave *yachati* in d unaccented, and both editions commit the error of refraining from emendation to *yachati,* which is of course necessary. Ppp. has at end of b *ghnatī*, and combines in c *yasmā `cch-*. Bloomfield translates and comments on the verse in AJP. xi. 339 [or JAOS. xv., p. lv]. The comm. supplies in the first line as subject *mṛtyudūtā rakṣ aḥpiśācādyā vā,* renders *pra vapanti* by *ākarśanti,* and combines *urasitāḍam* into a compound–all very bad.

४८१८. दिवि ते तूलमोषधे पृथिव्यामसि निष्ठितः।
त्वया सहस्रकाण्डेनायुः प्र वर्धयामहे॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the sky is your tuft, O herb; in the earth are you set (*ni-sthā*); with you, that has a thousand joints, do we increase further our life-time.

The translation follows the mss., the comm., SPP., and Ppp., all of which read *tulam* in a. [Cf. ii. 7. 3, which perhaps suggested the wrong emendation of the Berlin text.] In b, the comm. has *viṣṭhitas* [and Ppp. *niṣṭhitā*].

४८१९. ति॒स्रो दि॒वो अत्य॑तृणत् ति॒स्र इ॒माः पृ॑थि॒वीरु॒त।
त्वया॒हं दु॒र्हार्दो॑ जि॒ह्वां नि तृ॑णद्मि॒ वचां॑सि॥४॥

You did bore through the three skies, also these three earths; by you do I bore into my enemy`s (*durhārd*) tongue [and] utterances (*vacas*).

In a, SPP. reads more correctly *divas,* with nearly all the mss. The comm. reads *atṛṇas*; he explains *aty atṛṇas* by *atikramya gatavān asi* or *veṣṭitavān asi,* and *ni tṛṇadmi* by *veṣṭayāmi,* both very unsuitably. The meter clearly calls for *ca* at the end, and Ppp. has it; whether the comm. means to acknowledge it as part of the text is doubtful; his text, according to SPP., does not present it. [None of the other authorities have *ca,* but the Berlin ed. gives *ca* by emendation.] Ppp. reads in b *tisro dyāṁ pṛth.*

४८२०. त्वम॑सि॒ सह॑मानो॒ऽहम॑स्मि॒ सह॑स्वान्।
उ॒भौ सह॑स्वन्तौ भू॒त्वा स॒पत्ना॑न् सहिषीवहि॥५॥

You are overpowering; I am full of power; may we, both of us, becoming full of power, overpower our rivals.

The comm. reads in a *sahamānā;* Ppp. in a-b, *-na aham.* To be compared is iii. 18. 5 (RV. x. 145. 5), which ends grammatically with a dual, *sahāvahai.* Our *sahiṣīvahi* [*Skt. Gram.* 907] was an emendation, but is given also by Ppp.; the mss., SPP., and the comm., have *-mahi.*

४८२१. सह॑स्व नो अ॒भिमा॑तिं॒ सह॑स्व पृतना॒य॒तः।
सह॑स्व॒ सर्वा॑न् दु॒र्हार्दः॑ सु॒हार्दो॑ मे ब॒हून् कृ॑धि॥६॥

Do you overpower our hostile plotter, overpower those that fight us; overpower all enemies (*durhard*); make for me many friends (*suhārd*).

Most of the mss., read in d *bahum;* Ppp. and the comm. and two of SPP`s authorities and one of ours have *bahūn.* Ppp. combines and reads in a, b *no `bhimātihaṁ sahasvā pṛ-.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८२२. दुर्भेणं देवजातेन दिवि ष्टुम्भेन शश्वदित्।
तेनाहं शश्वतो जनाँ असनं सनवानि च॥७॥

With the *darbha,* god-born, constantly sky-propping–with it I have constantly won and shall win men (*jana*).

In a most of the mss. read *devajātena;* SPP. with us. In b, SPP. follows the mss. in giving *divi ṣṭambhena* (p. *divi : stambhena*); our emendation to *diviṣṭambhena* is obviously required, and is assumed by the comm. In c, our *janāṅ* was an emendation for the *janās* of the mss.; but two of SPP`s mss. read *janāṅ,* and it is accepted also in SPP`s text. The comm. supports it by giving *janān;* [and his text has *janān asanam*]. [Ppp. also has *janān,* as noted below.] In d, nearly all the authorities read *asanām* (three of them have *asanānt s-*), but SPP. finds among his, two that agree with the [text of the] comm. in presenting *asanam,* which he adopts, and which is undoubtedly the true text; the aorist is the tense that best suits the connection. [This remark seems to involve the implication that *asanām* might be an imperfect of the *nā*-class; but that can hardly have been Whitney`s intention.] Ppp. reads *janān asanāṁ,* [and, in b, *divaṣṭambhena*].

४८२३. प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय च।
यस्मै च कामयामहे सर्वस्मै च विपश्यते॥८॥

Make me, O *darbha,* dear to Brahman and Kṣatriya, both to Śūdra and to Āryan, an to whomsoever we desire, and to every one that looks abroad.

That is, `every one that has eyes to see.` [Cf. 62. 1, below, and VS. xviii. 48.] A few authorities have the more proper accent *-nyābhyām,* but VS. xxvi. 2 (which has this and the following four words together) likewise accents *-nya-,* as does SPP. Our *śūdrāya* was an emendation, all our mss., [collated at time of publication] having *śūryāya,* as do nearly all SPP`s; but one of our later ones, with two or three of SPP`s, the comm., and Ppp., give *śūdrāya.* All the mss. mis-accent *vipaśyate,* most having *vipaśyate,* other *vi'paśyate* or *vipaśyate;* SPP. this time ventures to follow us in emending to [*vipaśyate*] the true reading. The Anukr. regards *brahmarājanyābhyām* as belonging to the first pāda, and does not heed that the pāda has 13 syllables, one too many for a *purastādbṛhatī.*

४८२४. यो जायमानः पृथिवीमदृंहद् यो अस्तभ्नादुन्तरिक्षं दिवं च।
यं बिभ्रतं ननु पाप्मा विवेद स नोऽयं दुर्भो वरुणो दिवा कः॥९॥

He that, being born, made firm the earth, that propped (*stabh*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the atmosphere and the sky, whose wearer evil has not found out–that *darbha* here [is] our supporter [and] blessing.

Or, `be our supporter.` Here at the end, the translation follows the very acceptable reading of Ppp., *dharuṇo `dhivākaḥ.* All the mss. give *varuṇo* [one, *varuṇo !*] *divakaḥ* (the comm. *divā `kaḥ*), which was plainly corrupt, but which SPP. (justifiably, from his point of view) retains without question. Roth`s emendation, as read in our text, to *varaṇo `dhivākaḥ* hit very near the mark. All the mss. (except, doubtless by accident, on of ours) have in **c** *viveda,* without accent, and this SPP. admits in his text, though emendation (to *viveda,* as made in our edition) is as obviously necessary as in vs. 8. All the mss. [but O. *tanu*], and Ppp., read in c *nanu;* [and so does SPP.;] our emendation to *na `nu* is acceptable, but not necessary. The comm. explains quite prosaically the plant`s `making firm the earth`; its roots keep the ground from being dissolved by water ! The last words he understands thus : *varuṇa* (as coming from *vṛ*) means a keeper off (*nivāraka*) of darkness; and *divā `kaḥ* signifies *prakāśaṁ karotu.* [Ppp. begins be with *so `stabh-.*]

४८२५. सपत्नहा शतकाण्डः सहस्वानोषधीनां प्रथमः सं बभूव।
स नोऽयं दुर्भः परि पातु विश्वतस्तेन साक्षीय पृतनाः पृतन्यतः॥ १०॥

Rival-slaying, hundred-jointed, powerful, came into being the first of plants; let that *darbha* here protect us all about; by it may I overpower fighters, them that fight [against me].

In a-b the mss. read *sahasvanau `śvanā : oṣ-*), but SPP. emends, as we had done, to *-vān oṣadh-,* as is read [by one of his *pada*-mss., p.m.,] by the comm., and also by Ppp. It is a naturally suggested conjecture that at some time *-āno-* as written in the Bengālī fashion may have been misread into *-anau-,* and SPP. puts this forward; the lateness and unscholarly character of the *pada*-text to this book make the assumption of such an error far from implausible; we are surprised only at finding the comm`s text antecedent to it. In d a few of the mss. accent *pṛtanyatas.* The verse is *jagatī* only in its second half. [Pāda c is identical with 33. 1 c.]

33. For various blessings : with an amulet of darbha

[३३ -दर्भ सूक्त]

[ऋषि- भृगु। देवता- मन्त्रोक्त। छन्द- जगती, २, ५ त्रिष्टुप्, ३ आर्षी पंक्ति,
४ आस्तार पंक्ति।]

४८२६. सहस्रार्घः शतकाण्डः पयस्वानपामग्निर्वीरुधां राजसूयम्।
स नोयं दुर्भः परि पातु विश्वतो देवो मणिरायुषा सं सृजाति नः॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of thousand-fold worth, hundred-jointed, rich in milk, fire of the waters, consecration (*rājasūya*)[1] of plants–let this *darbha* here protect us all about; may the divine amulet unite us with [prolonged] life-time.

SPP. accents in a *sahasrārghas,* with the minority of mss.; Ppp. has -*ghyas*. The comm. reads *sahasvān* (for *pay*-), and renders *sahasrārghas* by *bahumūlyas*. Ppp. reads in d *daivas* and *sṛjātu*.* The verse is a *jagatī* only in the second half. [Pāda c is identical with 32. 10 c.] *[Other forms like *sṛjātu* under 7. 4.]

४८२७. घृतादुल्लुप्तो मधुमान् पयस्वान् भूमिदृंहोऽच्युतश्च्यावयिष्णुः।
नुदन्त्सपत्नानधरांश्च कृण्वन् दर्भा रोह महतामिन्द्रियेण॥ २॥

Snatched out of ghee, rich in honey, rich in milk, earth-establishing, unstirred, stirring [other things], thrusting away and putting down rivals–ascend you, O *darbha,* with the energy (*indriya*) of the great ones.

There are no variants in this verse except of a few mss. on one and another point of no consequence. Ppp. has at the end *mahatā mahendriyeṇa*. The verse is a sort of variation of v. 28. 14, above; [and a recurs below, 46. 6 a].

४८२८. त्वं भूमिमत्येष्योजसा त्वं वेद्यां सीदसि चारुरध्वरे।
त्वां पवित्रमृषयोऽभरन्त त्वं पुनीहि दुरितान्यस्मत्॥ ३॥

You go across the earth with force; you sittest beauteous (*caru*) on the sacrificial hearth at the sacrifice; the seers bore you [as] purifier; do you purify us from difficulties.

Literally, `purify (remove, strain out) difficulties from us.' [As to a, Griffith notes appositely that ``the [darbha] grass spreads with great rapidity, re-rooting itself continually.``] In c, the translation follows the text of SPP., who emends *bharantas* of all the mss. [save one] and of our edition to *abharanta* on the authority of the comm. alone. Ppp. reads *bhūmig ady eṣy oj*-. The comm. quotes TB. i. 3. 7[1] to prove that *darbha* is properly called a `purifier' or `strainer.' There is not a bit of *paṅkti*-character in the verse; [with the oridinary resolutions, and that of *bhuumim* besides, it scans easily as 12 + 12 : 11 + 11;] of course it can be scanned down to 40 syllables by neglecting easy and natural resolutions. [The verse is quoted by Kauś. in full at 2. I and by *pratīka* at 137. 32 : cf. p. 261, 3, and see Bloomfield's notes to the passages of Kauś.]

---

1. राजसूयकर्मवत्प्रशस्त इत्यर्थः। यथा राजसूययागः सर्वेषां राज्ञां स्वामिनः सार्वभौमस्य विषयः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८२९. ति॒क्ष्णो राजा॑ विषास॒ही र॑क्षो॒हा वि॒श्वच॑र्षणिः।
ओजो॑ दे॒वाना॒ं बल॑मु॒ग्रमे॒तत् तं ते॑ बध्नामि ज॒रसे॑ स्व॒स्तये॑॥४॥

A keen (*tīkṣṇa*) king, of mighty power, demon-slaying, belonging to all men (*-carṣaṇi*), force of the gods, formidable strength [is] that; I bind it on you in order to old age, to well-being.

Ppp. reads in c *tejas* for *ojas,* and in d *tat* for *tam.*

४८३०. द॒र्भेण॒ त्वं कृ॑णवद् वी॒र्या॒णि द॒र्भं बिभ्र॑दा॒त्मना॒ मा व्य॑थिष्ठाः।
अ॒ति॒ष्ठाया॒ वर्च॒साधा॒न्यान्त्सूर्य॑ इ॒वा भा॑हि प्र॒दिश॒श्चत॑स्रः॥५॥

With the *darbha* you shall do heroic deeds; wearing the *darbha,* do you not stagger by yourself; excelling (*ati-sthā*) over others with splendor, shine you like the sun to the four quarters.

Our *kṛṇavas* is an emendation; all the mss., and SPP., give *kṛṇavat* or *kṛṇavat,* which the comm. also reads [and renders by *kuryās*] (without spending a word of explanation on the grammatical anomaly; it simply falls under his general rule that in the Veda one form may be used in place of another); Ppp. has *kṛṇu.* In c SPP. reads, with the comm. [but the ms. *atha*], *adha* instead of our *adhi* (*varcasa `dhā `nyant s-*); the mss. have *varcasaidhyanyāṁ* (also *-saiṅdhya-, -saidha-, -saiṅdha-, -sīdha-;* and the comm`s text *-saudha-*), in *pada*-text *varcasā : aidhi* (or *eddhi*) : *anyām* (or *anyam*), or (in our *pada*-mss., and one of SPP`s s.m.) *varcasā : edhanyām.* Our emendation affords better sense, and accounts for the *y** that appears in the majority of mss. after *dh.* Ppp. also supports it, reading *atiṣṭhāpo varcase `dhy anyā sūryai `vā bhāhi.* [In b, Ppp. reads *bibhratā ``tmanā.*] [The comm. has *adhiṣṭhāya* in c.] *[But SPP. points out that *dhya* and *dhā* look very much alike in most old mss.]

[Here ends the fourth *anuvāka,* with 7 hymns and 68 verses. If you reckoned 27. 14-15 as 3 verses, the sum would be 69.]

34. With a jaṅgiḍa-amulet : for protection etc.

[३४ - जङ्गिडमणि सूक्त]

[ऋषि- अङ्गिरा। देवता- मन्त्रोक्त अथवा वनस्पति। छन्द- अनुष्टुप्।]

४८३१. ज॒ङ्गि॒डो॒ऽसि जङ्गि॒डो रक्षि॑तासि जङ्गि॒डः।
द्वि॒पाच्चतु॑ष्पाद॒स्माकं॒ सर्वं॑ रक्षतु जङ्गि॒डः॥१॥

Jaṅgiḍa are you, *jaṅgiḍa;* defender are you, *jaṅgiḍa*; what of ours is two-footed, four-footed–let *jaṅgiḍa* defend it all.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our emendation at the beginning to *aṅgirā asi* [suggested by vs. 6?] is to be disapproved and withdrawn; it is not even necessary to change to vocation the *jaṅgiḍas* at the end of a and b (though in translation they may be understood as either nom. or voc.); but the comm. reads *jaṅgiḍa* at end of b; [the text of comm. has *jaṅgiḍo 'si jaṅgiḍo rakṣitā 'si jaṅgiḍa*]. Compare iv. 12. 1; ix. 5. 16; RV. i. 191. 1 for similar repetition, in part of nominatives where we should think it more natural to change in part of vocative. SPP. reads [in a and b], with the all mss., *jaṅgiḍas* three times. Ppp. has at the beginning the corrupt *jaṅgiḍisi,* but in both other instances [in a and b] *-ḍas.* Compare the hymn ii. 4, where alone this plant appears furthur. The comm. amuses himself (and us) with a number of his ludicrous derivations for *jaṅgiḍa-* from roots *jā* or *jan* or *ji* with *gir* 'swallow'; or from *jaṅgam,* intensive.

४८३२. या गृत्स्य॑स्त्रिपञ्चाशीः श॒तं कृ॑त्याकृत॑श्च॒ ये।
सर्वा॑न् विनक्तु तेज॑सोऽर॒साञ्जं॑ङ्गि॒डस्क॑रत्॥ २॥

The witchcrafts that are thrice fifty, and the witchcraft-makers that are a hundred - may the *jaṅgiḍa* make them all of vanished brilliancy (*-tejas*) [and] sapless.

The first pāda is corrupt in the mss., and very doubtful; the translation implies *yaḥ kṛtyāḥ,* which is most naturally suggested by the connection, and takes *tripañcāśīś* as an indefinite large number (like *tisraḥ pañcāśataḥ,* RV. i. 133. 4), and as formed like *triṣapta, triṇva,* etc., in spite of the important objection that none of these make a fem. in *ī,* and that word most naturally means 'fifty-three, composed of fifty-three,' or the like. [W's conjecture, *yāḥ kṛtyāḥ,* nearly coincides with that of Geldner (KZ. xxvii. 218), *yāḥ ca kṛtyāḥ.* Glender's is metrically better; and he takes *trip-* as an indefinitely large number (cardinal), as dose W.] It was this word *tripañcāśa,* applied to the set of dice in RV. [x. 34. 8] (but perhaps meaning 'thrice fifty'), that suggested the not very happy emendation in our edition to *akṣa-kṛtyās.* The mass. read mostly *jāgṛtsyas tr-* (with various accent, most often on *-syas:* p. *jāgṛtsysaḥ: tripañca+ aśīḥ !*), also *jyā-, yyā-,* and (two of SPP.'s) *yāgṛtsyas;* this last the comm. also has, and understands it as *yā(ḥ) gṛtsyas,* explaining the latter as = *gardhanaśīlās* [SPP's *pada-* text acordingly, *yāḥ: gṛtsyaḥ*], and *tripañcāśīś* as *tryadhikapañcāśatsaṁkhyākās,* both as epithets of *kṛtyās* (understood). [With this reading, we can take *gṛtsyas* as nom. pl. fem. to *gṛtsa* and render 'what fifty-three clever *or* sly [witchcraft there are]'; but *gṛtsa,* in such an application and with such sinister meaning, has rather slender support, to wit, VS. xvi. 25, as cited by BR. ii. 778.] Ppp. gives *yā kṛcchrā tripañcāśīś ch-,* which, while it is itself (emended to *yāḥ kṛcchrās*) not wholly unacceptable, also favors our *yāḥ kṛtyās;* there is insufficient reason for the feminine words if *kṛtyās* be not expressed. [I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cannot here attach much value to the evidence of Ppp.: on the one hand, it confuses surd and sonant very often (*kovidam* for *govidam,* xix. 13. 5: cf. xi. 5. 4, note); and, on the other, the relation of its *cch* to *ts* may be somewhat like that discussed under x. 9. 23 (*ṛachara, ṛtsara,* etc.). The mss. are decidedly in favor of *gṛtsyas* as against *kṛtyās;* but Whitney's objection as to the omission of *kṛtyās* seems to me a weighty argument in favor of his conjecture.] Our *vinaṣṭatejasas* in c was an emendation, which, now that the comm. also reads it, may be regarded as sufficiently established; the mass. mostly *vinaktatejasas* (also *vinaktu t-, viniṣṭat-, bhanakti t-, minaktu t-* [etc.]: *pada*-reading, *vinaktu* [as independent word or as compounded with *tejasaḥ*] or also *vinakta·t-*). SPP. strangely contents himself with *vinaktu tejasas,* which certainly he would be unable to translate into anything even simulating sense. Ppp. is corrupt, and brings no help; it has *sarva vyunaktu tej-.* [Did not SPP. understand his reading thus: 'Let the amulet seprate them all from their *tejas* (ablative)'? The instrum. *tejasā,* which good authorities gives, would also be a proper construction with root *vic:* Let the amulet part them all with their efficiency (*tejas*),' i.e. rob the wizards of their power to make their witchcrafts efficacious against us. Whitney's reading and rendering are wholly satisfactory in themselves: but *vinaktu tejasas* or *-sā* seems to me no less so; and it has much stronger support (directly or indirectly) from the mass., and even from Ppp., then has RW's *vinaṣṭatejasas.* - After writing the above, I notice that Bloomfield, p. 672, interprets SPP's reading quite differently: the way in which he construes *vic* does not seem to me admissible.]

४८३३. अ॒र॒सं कृ॒त्रिमं॒ ना॒दम॑रसाः स॒प्त वि॒स्रसः॑।
अपे॒तो ज॑ङ्गि॒डाम॑ति॒मिषु॒मस्ते॑व शातय॥ ३॥

Sapless the artificial noice, sapless the seven that fall apart; away from here, O *jaṅgiḍa,* make fall (*cat*) misery, as an archer (*astṛ*) an arrow.

The first half-verse is perhaps corrupt, as it is certainly unintelligible. The *pada*-text makes in a astonishing division *kṛtrim: anna+adam;* may of the *saṁhitā*-mss. read *kṛtṛm-.* All the mss. accent *visrasas,* and SPP. with them; our text emends to *visrasas.* The minor Pet. Lex. suggest that the *sapta visruhas* of RV. vi. 7. 6 may be meant: ingenious, but not comforting, as no one has any idea what the latter signifies. The comm's guess is this: *mūrdhaniṣṭheṣu ... saptasu cchidreṣv abhicarato 'tpāditāḥ sapta ṇisyandāḥ.* In a, b, the reading of Ppp. is *rasaṁ kṛtrimaṁ nādam arasas s-.* In c the mass. have much unimportant variation of accent. At the end, Ppp. gives *sādhayā.* The translation gives to *śātaya* the meaning ascribed to it by the Hindu grammarians, since it suit the connection; the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

comm. renders the word by *tanūkuru,* of which it is hard to see the reason or sense.

४८३४. कृत्यादूषंण एवायमथों अरातिदूषंणः ।
अथो सहंस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत्॥४॥

A spoiler of witchcraft verily is this, likewise a spoiler of niggardry; likewise may the power *jaṅgiḍa* lengthen out our life-times.

The majority of mss. leave *ayam* in a unaccented; and they divide pretty evenly between *tāriṣat* and *tārṣat* at the end; [cf. under iv. 10. 6]. Ppp. reads *kṛtyādūṣaṇa vāyam atho 'rāt-*. With the verse compare ii. 4. 6, which is nearly the same.

४८३५. स जंङ्गिडस्यं महिमा परिं णः पातु विश्वतंः।
विष्कंन्धं येनं सासह संस्कंन्धमोज ओजंसा॥५॥

Let that greatness of the *jaṅgiḍa* protect us all about, wherewith [it] overpowered the *viṣkandha* with force, [being] a counteracting force (?).

Saṁskandha occurs nowhere else, and is in the translation assumed to be a word made as the opposite and contrary of *viṣkandha;* it may, of course, be only a variation of the latter, another evil of the same sort, as understood by the Pet. Lexx. and the comm. (*yena rogeṇa skandhaḥ saṁnataḥ saṁlagno bhavati sa rogaḥ saṁsandhaḥ*). The majority of mss. read in c *sāsaha* (p. *sasaha* [with various accent]); but *sāsahe* (as in our text) is in accordance with the nealy invariable use of the root in AV. as middle, [and is read by one of SPP's mss.]. Ppp. reads *sāsahā,* and combines in d *ojo 'jasā.* The comm. reads and explain in c *viṣkandham ojasā saha* (favoring *sāsaha*).

४८३६. त्रिष्ट्वा देवा अंजनयन् निष्ठितं भूम्यामधिं।
तमु त्वाङ्गिंरा इतिं ब्राह्मणाः पूर्व्या विंदुः॥६॥

Thrice the gods generated you that are setted (*ni-sthā*) upon the earth; and Brāhmaṇas of old know you thus as Aṅgiras by name.

All the mss. read at the beginning *tṛṣṭvā* (p. the same); but even SPP. emends to *triṣ ṭvā,* as we had done; the comm. has latter. Ppp. gives *niṣṭvā.* The comm. reads *tiṣṭhantam* in b instead of *niṣṭhitam.* Some of the mss. are discordant as to the accent of *aṅgirās* in c.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८३७. न त्वा पूर्वा ओषधयो न त्वां तरन्ति या नवाः।
विबाध उग्रो जङ्गिडः परिपाणः सुमङ्गलः॥७॥

Not the former herbs surpass you, not you the recent; a formidable dispeller [is] the *jaṅgiḍa,* a protector round about, of good omen.

Some SPP's mss. read *navā* at end of b. The comm. has *jaṅgiḍa* in c; [in both text and comment of the comm., the *ḍa*-sound is, naturally enough, spelled with a *la*]. Our *pada*-mss. read in d *paripānaḥ*, without division.

४८३८. अथोपदान भगवो जङ्गिडामितवीर्य।
पुरा तं उग्रा ग्रसत उपेन्द्रो वीर्यं ददौ॥८॥

So then when you did come into being, O *jaṅgiḍa,*[O you] of unmeasured heroism, Indra of old, O formidable one, [in the beginning (*agratas*)], gave to you heroism.

The translation follows our text, which, however, is more thoroughly altered from that of the mss. than in any instance thus far; and, of course, in a manner open to question. At the beginning, all the *saṁhitā*-mss. give *athopadānabhagavo* [one, *bha-*], which the *pada*-mss. divide thus: *atho iti: padā: na: bhagavaḥ* [one, *-vaḥ*]; but the comm. understands it as *atho 'padāna bh-,* and SPP. follows him (p. *atha: upadāna: bh-*); the comm. explains *upadāna* by *upādīyate svīkriyate kṛtyānirharaṇādivyāpāreṣu* - which is uttery implausible. Ppp. gives no help, giving *aśvayopadāni bh-*. For c, the mss. read *purā ta ugrā grasata* (*up-*), p. *purā: te: ugrā: grasate: upa:* etc.; and SPP. emends only by changing *ugrā* to *ugrāḥ* [in p.], as the comm. understands. The latter explains it to mean : "Indra, perceiving that formidable creature will devour (*purā grasate = bhakṣayiṣ yanti!*) you, O *jaṅgiḍa,* gave" etc. Ppp. has a text for c-d that would make good sense: *purā ta ugrāya sato 'pendro* (i.e., by the usual double combination, *sate: upa*) 'to you, being before formidable, Indra added further heroic quality.'

४८३९. उग्र इत् तें वनस्पत इन्द्र ओज्मानमा दधौ।
अमीवाः सर्वाश्चातयञ्जहि रक्षांस्योषधे॥९॥

To you, O forest tree, the formidable Indra imparted (*ā-dhā*) formidableness; expelling all diseases (*amīvā*), do you smite the demons, O herb.

With the first half-verse compare iv. 19. 8 d. For this verse there are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

no variants of any consequence, and the two editions agree throughout with one another and with the comm. Ppp. reads in a-b *vanaspataya indo 'j-*, and, for c, *amīvās sarvā rakṣāṅsi.*

४८४०. आशरीकं विशरीकं बलासं पृष्ट्यामयम्।
तक्मानं विश्वशारदमरसां जङ्गिडस्करत्॥ १०॥

The crusher, the bruster, the *balāsa*, the side-ache, the *takman* of every autumn, may the *jaṅgiḍa* make sapless.

The two names in a are found nowhere else; the comm. regards them as names of specific diseases, the one meaning 'wholly injurious', the other 'especially injurious.' The root *śṛ* has not been found with *ā* as prefix [except, as noted by OB. vi. 209, at GB. i. 2. 18]. The words might of course also be epithets. The only variants concern the accent of *pṛṣṭyā-mayam;* the majority of mss. agree with the editions; some have *pṛṣṭyā-mayam.* Ppp. reads at the beginning *āśarīraṁ,* and in d *arasaṁ.*

35. The same

[३५ - जङ्गिड सूक्त]

[ऋषि- अङ्गिरा। देवता- मन्त्रोक्त अथवा वनस्पति। छन्द- अनुष्टुप्, ३ पथ्यापंक्ति, ४ निचृत् त्रिष्टुप्।]

४८४१. इन्द्रस्य नाम गृह्णन्त ऋषयो जङ्गिडं ददुः।
देवा यं चक्रुर्भेषजमग्रे विष्कन्धदूषणम्॥ १॥

Taking (*grah*) the name of Indra, the seers gave the *jaṅgiḍa,* which the gods in the beginning made a remady, spoiler of the *viṣkandha.*

The comm. (apparently by an oversight) explains at the end *viṣka-ndhabheṣajam,* while his text, accdording to SPP., agree with ours.

४८४२. स नो रक्षतु जङ्गिडो धनपालो धनेव।
देवा यं चक्रुर्ब्राह्मणाः परिपाणमरातिहम्॥ २॥

Let the *jaṅgiḍa* defend us, as a protector of riches his riches; which [*jaṅgiḍa*] the gods, the Brahman, made a protector round about, slayer of niggards.

The *pada*-mss. read at end of b *dhana+iva;* [SPP. emends to *dhanā+iva,* which the translation implies;] Ppp. gives *dhanai 'va.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८४३. दुर्हार्द्: संघोरं चक्षुः पापकृत्वानमागमम्।
तांस्त्वं सहस्रचक्षो प्रतीबोधेन नाशय परिपाणोऽसि जङ्गिडः॥ ३॥

The enemy of terrible aspect (*-cakṣus*), the evil-doer thar has come - them to you, O thousand-eyed one, make to vanish by your watchfulness (*?paratībodha*); you are *jaṅgiḍa* that protects round about.

The translation implies in a emendation to *duṛhardaṁ ghorācakṣu-ṣam,* which is venturesome, but something has to be done to make sense. SPP. reads, with [most of] the mss. and the comm., *durhārdaḥ saṁghoraṁ* (= *atyantakrūram,* comm.) *cakṣus;* the comm. [joins *cakṣuṣ* with] *nāśaya*. Ppp. gives no help; its text (*dūhārda saṁghora cakṣuṁ*) apparently is meant for the same with ours. In b is implied, instead of the *ā 'gamam* of the mss. and both editions, *āgatam,* which may be confidently accepted on the authority of both Ppp. and the comm. [But *ādabhan* is read by W's O., by two of SPP. mss., and by a third,* s.m.] Our text emends at the end to *jaṅgiḍa;* as all the authorities, including Ppp, gives *-ḍaḥ*, this is retained in the translation. In d the comm. appears to have *pratib-*, but it is very probably an oversight of the ms. The Anukr. takes no notice of the deficiency of a syllable in c. *[The carefully corrected Dc.]

४८४४. परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात् परि मा वीरुभ्द्यः।
परि मा भूतात् परि मोत भव्याद् दिशोदिशो जङ्गिडः पात्वस्मान्॥ ४॥

Me from the sky, me from the earth, from the atmosphere, me from the plants, me from what is, and me from what is to be - from every direction let the *jaṅgiḍa* protect us about.

The majority of mss. accent in c *mo 'ta bhavyāt.* One of the mss. of the Anukr. calls the verse a *jagatī;* for this there is no ground, but also a little for calling it *nicṛt* as a *triṣṭubh.*

४८४५. य ऋष्णवौ देवकृता य उतो ववृतेन्यः।
सर्वांस्तान् विश्वभैषजोऽरसां जङ्गिडस्करत्॥ ५॥

What [witchcraft-] workers are made by the gods, and also what from motrals - also those may the all-healing *jaṅgida* make sapless.

The translation follows our text, which deviates widely from that of the mss. in a, b. All these have, without exception, *yaḥ kṛṣṇavo;* all

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

further *devakṛtā* (p. *deva+kṛtāḥ*), but with differences of accent; [of SPP's authorities, 6 give correctly *-va-*, and 8 give *-tāḥ;*] then they vary in b between *ya* and *ya* (all the *pada*-mss. *yaḥ*); all have *uto* (p. *uto iti*); [but W's B. seems to read *yato;*] finally, they vary between *vabhṛtenyaḥ* (the majority), *-tenyaḥ, -thenyaḥ, -tyenyaḥ* (the *pada*-mss., *vebhṛtnyaḥ*, or *-tenyaḥ*). SPP's text has *ya* (p. *ye*) *ṛṣṇavo devakṛtā* (p. *-tāḥ*) *ya* (p. *yaḥ*) *uto vavṛte 'nyaḥ* (p. *vavṛte: anayaḥ:* but this would give for *saṁhitā*-text *vavṛte 'nyaḥ*), which, apart from the added accents, is the text of the comm., as SPP. reports; the comm., however, assumes in his explanation *ye . . . anye* in b instead of *yaḥ . . . anyāḥ,* and declares *vavṛte = vavṛtire.* Ppp., finally, gives *ye ṛṣṇavo devakṛtā yo co bibhṛthebhyā.* The case evidently a rather desperat one. The word *ṛṣṇavas,* found in both Ppp. and comm., occurs nowhere else; the comm. gives for it one of his usual artificial and wholly worthless explanations, *gantāro hiṁsakāḥ puruṣāḥ;* b he makes to mean "also what other oppressors (*bādhakās*) go about."

36. With a Śatavāra-amulet: for protection etc.

[३६ - शतवारमणि सूक्त]

[ऋषि- ब्रह्मा। देवता- शतवार। छन्द- अनुष्टुप्।]

४८४६. शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः॥ १॥

The *śatavāra* has by its keenness (*tejas*) made to vanish the *yakṣmas,* the demons, mounting together with splendor, an amulet that expels the ill-named.

Our *maṇis* in d was an emendation, all the mss. having *maṇim;* SPP. also has *-is,* on the authority of the comm.; Ppp. reads *-ṇiṁ* and *-śātanam.* What *śatavāra* really means is very questionable; the Pet. Lexx. conjecture "consisting of a hundred hairs," which does not seem probable; the comm. says "having a hundred roots, or awns"; and he further adds, on the authority of vs. 6, where the accordance with *vāraya-* is played upon, "warding off a hundred diseases"; moreover, there is no reason apparent why it should not signify 'bringing a hundred choice things' (cf. *viśvavāra*). The comm. declares 'ill-named' to denote a skin-disease. ["Mounthing": i.e. bring raised up to the neck of the person on whom it is "bound" - so Griffith.]

४८४७. शृङ्गाभ्यां रक्षो नुदते मूलेन यातुधान्यः।
मध्येन यक्ष्मं बाधते नैनं पाप्माति तत्रति॥ २॥

With its two horns it thrusts away the demon, with its root the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sorceresses; with its middle it drives off (*bādh*) the *yakṣma;* no evil overpassed it.

All the mss., the comm., and Ppp., read the end *tatrati*, which we emended to *tarati,* as the other seems an inconceivable 3d sing.; the comm. glosses it with *atikrāmati*, and explains the form by *śluḥ śaś ce 'ti vikaraṇadvayam.* The comm. explains the 'two horn' as "the two parts of its apex, set on like horns." The mention of a "root" is, of course, an indication (though not a certain one) that a plant is intended.

४८४८. ये यक्ष्मासो अर्भका महान्तो ये च शब्दिनः।
सर्वान् दुर्णामहा मणिः शतवारो अनीनशत्॥ ३॥

The *yakṣmas* that are petty, and they that are great, noisy - all of them the *śatavāra* amulet, slayer of the ill-named, has made vanish.

Ppp. reads in b *śapathinas.* The Anukr. takes no notice of the deficiency of a syllable in a.

४८४९. शतं वीरानजनयच्छतं यक्ष्मानपावपत्।
दुर्णाम्नः सर्वान् हत्वाव रक्षांसि धूनुते॥ ४॥

A hundred heroes it generated; a hundred *yakṣmas* it scattered away; having slain all the ill-named ones, it shakes down the demons.

The mss. (both s. and p.) vary in a between *vīrās* and vīrān, the decided majority of SPP's giving the latter; of ours, none save one or two of those collated since publication; SPP. reads *vīrān aj-*. Ppp. has *śataṁ vīrāṇi janayac ch-,* which, with emendation to *vīryāṇi janayañ,* is perhaps the true reading. About half, indeed, of the mss. read *-nayan,* which also makes a possible text (*śataṁ vīrā ajanayan*).

४८५०. हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः।
दुर्णाम्नः सर्वांस्तृड्ढ्वाव रक्षांस्यक्रमीत्॥ ५॥

A golden-horned bull [is] this amulet of *śatavāra;* having shattered (*tṛh*) all the ill-named ones, it has trodden down the demons.

A few of the authorities [some confusing the primary with the *vṛddhi*-derivative] read in b *śatávāras* or *śātavārás* or *śātávāras*. In c, all the mss. [save perhaps W's B.] read *tṛḍḍhvā,* which SPP. mistakenly emends to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

tṛḍḍhvā (as if one were to emend the *ḍhvā* of *rūḍhvā* and *līḍhvā* to -*ḍḍhvā*). Ppp. is corrupt, giving *durṇās tris sarvās triḍhvā apa rakṣāṅsy apa kramīm.* The second half of vs. 4, and the first half of vs. 5 are wanting in Ppp.

४८५१. श॒तम॒हं दु॒र्णाम्नी॑नां गन्धर्वाप्स॒रसां॑ श॒तम्।
शतं॑ शश्व॒न्वती॑नां श॒तवा॑रेण वारये॥ ६॥

With the *śatavāra* I ward off (*vāraya*-) a hundred of the ill-named ones (f.), a hundred of the Gandharvas-and-Apsarasas, and a hundred of the doglike ones (f.).

Some of the mss. accent in b *gandharvāpsarasām.* All [save W's B.] have in c *śataṁ śaśvanvatīnām* (varying to *śaścatv*-: p. *śaśvanovatīnām*); our *śataṁ ca śvanva*- is an emendation, and, as it seems, an easy and necessary one, supported by Ppp., which reads *śataṁ ca śunvatīnāṁ* [Griffith renders by 'dog-mated nymphs,' referring it to the Apsarasas, and citing most appositly xi. 9. 15 and iv. 37. 11]. The comm. reads with the mss., and furnishes one of his characteristic absurd explanations: the word comes from *śaśvat* 'constantly,'with *n* substituted for *d* in the combination, and means *muhurmuhuḥ pīḍārtham āgantryo grahāpasmārādyā vyādhayaḥ!* He declares the fem. *durṇāmnī* to be used in a [with refrence to] *vyādhi,* forgetting that *vyādhi* is masculine. [For the play in d, cf. my note to xviii. 3. 29.]

37. With an amulet: for various blessings

[३७ - बलप्राप्ति सूक्त]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- त्रिष्टुप्, २ आस्तार पंक्ति,
३ त्रिपदा महाबृहती, ४ पुर उष्णिक्।]

४८५२. इ॒दं वर्चो॑ अ॒ग्निना॑ द॒त्तमाग॒न् भर्गो॒ यश॒: सह॒ ओजो॒ वयो॒ बलं॑म्।
त्रय॑स्त्रिंश॒द् यानि॑ च वी॒र्या॑णि॒ तान्य॒ग्निः प्र द॑दातु मे॥ १॥

This splendor has come, given by Agni, brightness (*bharga*), glory, power, force, vigor (*vayas*), strength; and the heroism that are thirty three - those let Agni give forth to me.

Most of the mss. accent *balam* at the end of b. The first half-verse corresponds to a first half-verse in TB. (ii. 5. 71), MS. (ii. 3. 4), and ACS. (vi. 12. 2); all these read at end of a *ā 'gāt,* and ACS. has *rādhas* instead of *varcas;* then, in b, TB. and ACS. give *yaśo bhargaḥ saha ojo balaṁ ca,* MS. *mahi rādhaḥ saha ojo balaṁ yat,* all making a good *triṣṭubh*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pāda; the verse is too irregular to be called simply a *triṣṭubh.* [With c, cf. 27. 10 a, above.]

४८५३. वर्च॒ आ धे॑हि मे त॒न्वां॒३ सह॒ ओजो॒ वयो॒ बल॑म्।
इ॒न्द्रि॒याय॑ त्वा॒ कर्म॑णे वी॒र्या॒य॒ प्रति॑ गृह्णामि श॒तशा॑रदाय॥ २॥

Splendor set you in my body (*tanu*), power, force, vigor, strength; To Indra-like action, To heroism, To [life] of a hundred autumns, do I accept you.

The majority of mss. again accent (*balam*). In a, SPP. has the better reading *tanvam*, with the comm. and single ms. (accident ?). [The transition-from ought probably to be oxytone, *tanvam* : see my *Noun-Inflection*, p. 412, near top.] [With our second half-verse of. the second half of the verse just cited from TB.MS.AṢS.: apart from two or three misprints, it reads *dīrghāyutvaya śatśāradāya prati gṛhṇāmi* (MS. *gṛbhṇāmi :* AṢS. *gṛbhṇāmi*, cf. *Grammar* 195 a) *mahate vīryaya* (MS. *-ta indriyāya*) –a confused blending of tags : cf. xi. 1. 3, 7, and so on.] The comm. takes a, ba as addressed to Agni.] Under 2 c, d and vss. 3 and 4, he speaks of the thing addressed simply as a *padārtha,* `a substance,` not presuming to define what it is : an unusual restraint on his part.

४८५४. ऊ॒र्जे त्वा॒ बला॑य॒ त्वौज॑से॒ सह॑से त्वा।
अ॒भि॒भूया॑य त्वा रा॒ष्ट्रभृ॑त्याय॒ पर्यू॑हामि श॒तशा॑रदाय॥ ३॥

To refreshment you, To strength you, To force, To power you, To superiority you do I carry about, To the wearing of royalty for a hundred autumns.

Very like the last word is best rendered as a noun; the comm. so takes it. The mss. all accent *rāṣtrabhṛt-*, which SPP. retains; our text makes the necessary emendation to *-ṭrabhrt-* [cf. *Gram.* 1213 c]. [Even though 3-*p.mahābṛhatī* be taken (*Ind. Stud.* viii. 243) as 12 : 12 : 12,] the definition of the Anukr. is bad : the verse is just as much an *āstārapaṅkti* as vs. 2; [both are doubtless to be scanned as 8 + 8 : 11 + 11].

४८५५. ऋ॒तुभ्य॑ष्ट्वार्त॒वेभ्यो॑ मा॒द्भ्यः सं॑वत्स॒रेभ्यः॑।
धा॒त्रे वि॑धा॒त्रे स॒मृधे॑ भू॒तस्य॒ पत॑ये यजे॥ ४॥

You with the seasons, with them of the seasons; you To life-time, To splendor; with the brilliancy of the year–with that we make [you] cheek by jowl.

[All the mss. give here *ṛtubhiṣ ṭve `ty ekā* (= v. 28. 13), except W`s O. and SPP`s careful Dc., which have, disregarding the accents, *ṛtubhyaṣ ṭ*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ve `ty ekā (= iii. 10. 10). The metrical definition of the Anukr. as *puraus ṇih,* coinciding with its definition of v. 28. 13 (not with that of iii. 10. 10), supports the mss. in the implication that a repetition of v. 28. 13 is here intended; and so does the *pratīka* given by the Anukr., which is *ṛtubha-ṣṭvā ṛtavaiḥ* (not the *ṛtavebhyaḥ* of iii. 10. 10). The Berlin ed., accordingly, here repeats v. 28. 2123 : SPP., on the other hand, repeats iii. 10. 10;] in this he follows the comm., who gives at this point, curiously, iii. 10. 10 in full, and makes an entirely new commentary upon it, taking no notice of its having occurred before. The mss. appear to have confounded the two *pratīkas* in a measure : [and this probably accounts for the false lingualization of *-bhyaṣ ṭvā*–see note to iii. 10. 10, and observe that both mss. of the Anukr. here have *ṛtubhaṣ ṭv.*, which is neither one thing nor the other !] [For *saṁhanu,* W`s `cheek by jowl` is perhaps a better version than the one which he have at v. 28. 13, `of closed jaw, free from involuntary opening of the jaws.` A third version is given by Griffith : `we fasten you [the amulet] about the neck.` Dīgha Nikāya, ii. 61, suggests still a fourth interpretation, `affected with lock-jaw,` not applicable here : cf. viii. 1. 16.]

38. With guggulu : against disease

[३८ - यक्ष्मनाशन सूक्त]

[ऋषि- अथर्वा। देवता- गुल्गुलु। छन्द- अनुष्टुप्, २ चतुष्पदा उष्णिक्,
३ एकावसाना प्राजापत्या अनुष्टुप्।]

४८५६. न तं यक्ष्मा अरुन्धते नैनं शपथो अश्नुते।
यं भैषजस्य गुल्गुलोः सुरभिर्गन्धो अश्नुते॥ १॥

Yakṣmas obstruct him not, a curse attains him not, whom the agreeable odor of the healing *guggulu*[1] attains.

All the mss., and SPP., read in a *arundhate,* which our text emends to *ar-*; but the form is obviously false; *a rundhate* would be the simplest and easiest change. Ppp. has *yakṣmā ru-* [i.e. *yakṣmāru-* : which may of course mean *yakṣmās ā ru-* as well]; and, at end of b, *-tho `śnute.* As everywhere, the mss. vary between *gugg-* and *gulg-* in c; SPP. adopts the latter; the comm. agrees with our text in giving the former; Ppp. has always *gulg.* At the end of d, all the mss. have *aśnute,* but this time SPP. follows us in making the necessary emendation ot *aṣnute.* [Again, as often (cf. note to

---

1. Indian Delium (Balsamodendron Roxburghii) गुग्गुलुर्विशदस्तिक्तो वीर्योष्णः पित्तलः सरः। कषायः कटुकः पाके कटुरूक्षो लघु परः। ....माधुर्याच्छमयेद्वातं कषायत्वाच्च पित्तहा, तिक्तत्वात्कफजित्तेन गुग्गुलु सर्वदोषहा।। भा०नि०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

xviii. 3. 47), the accent-blunder is due to a faulty assimilation,–in this case, with the accent of *aśnute* at the end of the preceding half-verse.]

४८५७. विष्व॑ञ्चुस्तस्माद् यक्ष्मा॑ मृगा अश्वा॑ इवेरते।
यद् गु॑ल्गुलु सैन्ध॒वं यद् वाप्यासि॑ समुद्रियम्॥ २॥

४८५८. उभयो॑रग्रभं नामास्मा अ॑रिष्टतातये॥ ३॥

From him the *yakṣmas* scatter away, like antelopes from a wild beast. If, O *guggulu,* you are from the river, or if also from the ocean, the name of both have I taken (*grah*), that this man may be uninjured.

There is discordance among the authorities as to the division and numbering of the verses of this hymn. The Anukr. makes three verses, reckoning the last two pādas as third verse, and SPP. follows it, although this division is wholly opposed to the sense, as breaking a sentence in two. The comm. reckons only the first of the three lines as vs. 2, noting that it may also be explained as belonging to vs. 1, being connected in sense with that; the other two lines he makes vs. 3. Our division followed the majority of our mss., with which agree the minority of SPP`s. The choice between the three modes of division is difficult, and fortunately the matter is of no importance. [Grill, p. 193, suggests that 1 a, b is the foreign element, a prefixed fragment about *yakṣma.* That leaves 1 c, d and 2 a, b for our first vs., and 2 c-f for our second.] The mss. all read in b *mṛga aśvā iva.** which is obviously wrong and unintelligible, though the comm., after his fashion, gives two equally worthless interpretations, once taking *aśvās* as an adjective (= *āśugâminas*) to *mṛgas*, and once supplying a second *iva* : ``like dear [or] like horses.`` The translation follows our emendation, which is certainly plausible to an acceptable degree. Ppp. is corrupt; *yakṣmād mṛgāyaṣāya vedhase.* The *pada*-mss. blunderingly read *irate* at end of a; even SPP. allows himself to emend to *īrate.* In c he again gives *gulgulu* [not *gugg.*], with the majority of his mss. : our *guggulu* is in respect to accent [as voc.] an emendation (our mss. read *-lu* or *-lo*), but one called for by the following *asi;*[this reason does not seem to me cogent : reading the nom., *-lu* (with SPP.: see introd.), we may render, `whether you are *guggulu* from the river or [*guggulu*] from the ocean`]. In d, the mss. give either *yadvāpyasi* or *yadvapyasi* (p. *yat : vā : api : ā+asi*); SPP. accepts in his *saṁhitā*-text *va `py asi,* but in his *pada*-text changes *ā+asi* to *asi*, thus making the two texts discordant; if he had courage for the latter alteration, he should also have had it for emending *asi* in *saṁhitā* to *asi,*as we had done, and as is plainly required. [The text of the comm. has *`py asi.*] *[But W`s P.M.W., *mṛgaṁ.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39. With kuṣṭha : against diseases

[३९ - कुष्ठनाशन सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- कुष्ठ। छन्द- अनुष्टुप्, २-३ त्र्यवसाना पथ्यापंक्ति, ४ षट्पदा जगती, ५ चतुरवसाना सप्तपदा शक्करी, ६-८ चतुरवसाना अष्टपदाष्टि।]

४८५९. ऐतुं देवस्त्रायमाणः कुष्ठो हिमवंतस्परि।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः॥ १॥

Let the heavenly rescuing *kuṣṭha* come hither from off the snowy [mountain]; do you make vanish all *takman* and all the sorceresses.

Of course, *himavant* may also be rendered `Himālaya.` [For *-tas pari,* cf. note to Prāt. ii. 67.] Emendation in c to *nāśayan* is suggested as acceptable; [and *nāśayaṁ* is the reading of Ppp., both here and in 5 f]. Some of the mss. read at the beginning *etu;*the *pada*-mss. have blunderingly *aitu* instead of *a : etu;* SPP. emends to the latter.

४८६०. त्रीणि ते कुष्ठ नामानि नद्यमारो नद्यारिषः।
नद्यायं पुरुषो रिषत्।
यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा॥ २॥

Three names are yours, O *kuṣṭha :* by-no-means-killing, (*Nadyamāra*) by-no-means-harming (*Nadyāriṣa*):–by no means may this man take harm, for whom I bespeak (*pari-brū*) you, at evening and in the morning, likewise by day.

In a, part of the mss. accent *kuṣṭha.* In b, c, SPP. reads *nadyamāro nadyariṣaḥ : nadyā `yam* etc. There is hardly any ms. that distinguishes *dya* and *gha* in such a manner that confidence can be placed in its testimony as between tht two; so that, although SPP. reports *nadya-* from all his mss., it is really of no account. But the comm. shows that he reads *nadya* by his explanation : *nadya,* he says, means ``being in a stream (*nadī*),`` and by ``stream`` is meant the waters (*udakāni*) in a stream; and the virtual sense is ``diseases that originate in faults of water`` : or else, he sagely adds (betraying that his expositions are, as usual, the merely guesses of a skilless etymologist), *nadya* means *nadanīya* or *śabdanīya*: i.e., *atyantaduṣpariharatvena śabdyamāna;* and the two epithets mean ``killing`` or ``harming`` such *nadyas;*while the third name is *nadya* simply, since a killer (*māraka*) of *nadyas* is himself called *nadya*. We had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the second of the two epithets aboave, at viii. 2, 6 and 7. 6, and in the former passage the comm. explained (falsely) and read *nagha-*. It seems hardly doubtful that our readings [with *gh,*not *dy*] and the translation founded on them are the true ones here, though that implies that the comm. worked from mss. only, and not from oral representatives of the text. [Weber, *Sb.* 1896, p. 681, discusses *na gha.*] Ppp. agrees precisely with our text in b and c (in d it has *asmai* and in e *divaḥ*). In b, all the mss. read (assuming, here and later, that the character is *dya,* and not *gha*) *nadya maro* (p. *nadya : maraḥ*); nearly all follow it with *nadyayuṣo* or *-ṣ aḥ* (p. *nadya : ayuṣaḥ*); (p. *nadya ayuṣaḥ*); but two of SPP's, and two others p.m., give *nadyariṣo* [the comm. *nadyariṣo*]. In c the general reading is *nadyāyampuruṣoriṣat,* but one or two fail to accent *`yam*, and a few have *-ṣo rṣat* (all the *pada*-mss. *ṛṣat*). The comm. treats *nadya* in c as a vocative, and SPP. accordingly changes the accent to *nadyā `yam;* in b he alters the *pada*-text to *nadya+mārah : nadya+riṣaḥ*. The Anukr. pronounces this verse, as well as the two following, *tryavasāna*, but nearly all the mss. omit here the sign of interpunction before *na ghā `yam puruṣo riṣat,* although they introduce it both time later; in this verse, our edition follows the mss., but SPP's the Anukr. In d, all the mss. give *pari bra-;*SPP. follows us in emending the accent to *paribravīmi.* The comm. repeats *nadyā `yam puruṣo riṣat* a second time.

४८६१. जीवला नाम ते माता जीवन्तो नाम ते पिता।
नद्यायं पुरुषो रिषत्।
यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा॥३॥

``Lively`` by name is your mother; ``living`` by name is your father:–by no means may etc. etc.

All the mss., the comm., and Ppp., read in b *jīvantas,* and so of course SPP.; there was doubtless no sufficient reason for altering to *jīvalas* in our text. Ppp. adds further, after *pitā, mārṣa nāma te svasā.* With a, b compare i. 24. 3 a, b.

४८६२. उत्तमो अस्योषधीनामनड्वान् जगतामिव व्याघ्रः श्वपदामिव।
नद्यायं पुरुषो रिषत्।
यस्मै परिब्रवीमि त्वा सायंप्रातरथो दिवा॥४॥

You are the highest (*uttama*) of herbs, as the draft -ox of moving creatures (*jagat*), as the tiger of beasts of prey :–by no means may etc. etc.

[Pādas a-c are repeated from viii. 5. 11 : see note.] Ppp. combines

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

uttamo `sy oṣ-. It repeats in the refrain its readings *asmai* and *divaḥ* (see note to vs. 2).

४८६३. त्रिः शाम्बुभ्यो अङ्गिरेभ्यस्त्रिरादित्येभ्यस्परि।
त्रिर्जातो विश्वदेवेभ्यः।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः॥ ५॥

Thrice from the Śāmbus, from the Aṅgirases, thrice from the Ādityas, thrice from the All-Gods are you born; this all-healing *kuṣṭha* stands along with soma; do you make vanish all the *takman* and all the sorceresses.

All the authorities [save Ppp.] agree in *śāmbubhyas,* and our alteration to *bhrgubhyas* is not to be approved. All our *saṁhitā*-mss., and the majority of SPP`s *saṁhitā*-authorities, with the text of the comm., read after it *aṅgirebhyas* (one or two *-raye-*), and the comm. takes the word as adjective (=*aṅgirasām apatyabhūtebhyaḥ*) qualifying *śambubhyas*. SPP. adopts *aṅgirebhyas,* with the rest of the mss.; our emendation to *-robhyas* is a very simple and plausible one, when dealing with a text in the condition of this. Ppp. is very corrupt : *tiṣ yāmividyogirayebhyas;* in d, further, it has *-bheṣaja,* in e *tiṣṭhasi,* in f *nāśayaṁ* (as in 1 c). SPP., probably by an oversight, inserts a stroke of interpunction between d and e; it is against the Anukr., and our mss. do not have it.

४८६४. अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः॥ ६॥

The *aśvattha,*[1] seat of the gods, in the third heaven from here : there [is] the sight (*cakṣaṇa*) of immortality; thence was born the *kuṣṭha.*

This verse and the next correspond nearly with v. 4. 3, 4 (repeated as vi. 95. 1, 2). Most of the mss. accent in d *kuṣṭhas*. SPP. adds to this verse and the next the last four pādas of vs. 5, as a refrain continued from that verse; and this is evidently the understanding of the Anukr., and the

---

1. Ficus Riligiosa.
बोधिद्रुः पिप्पलोऽश्वत्थश्चलपक्षो गजाशनः। पिप्पलो दुर्जरः शीतः पित्तश्लेष्मव्रणास्रजित्॥ भा०नि०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

comm. ratifies it. Whether SPP. makes the addition on the authority of these two alone, or whether some of his mss. also intimate it, he does not state; not one of our mss. gives any sign of it. [Ppp. has *jayatāt saḥ* presumably answering to the end of pāda d the Berlin ed.; but Roth's Collation is not quite clear.]

४८६५. हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः॥७॥

A golden ship, of golden tackle, moved about in the sky; there [is] the sight etc. etc.

As to the correspondance and the extent of this verse, see the note to vs. 6. Ppp. reads *hiriyena naur* [and omits, c, d].

४८६६. यत्र नावप्रभ्रंशनं यत्र हिमवतः शिरः।
तत्रामृतस्य चक्षणं ततः कुष्ठो अजायत।
स कुष्ठो विश्वभेषजः साकं सोमेन तिष्ठति।
तक्मानं सर्वं नाशय सर्वाश्च यातुधान्यः॥८॥

Where there is no falling downward (?), where the head of the snowy [mountain], there is the sight of immortality; thence was born the *kuṣṭha* :–this all-heating *kuṣṭha* etc. etc. (as vs. 5).

The mss. all [save SPP's D., which has *navaḥ* : cf. the *navaṣ* of Ppp.] read in a *na 'va prabhraṅśanam* (p. *na : ava : pra+bhṛ-*), and the comm. so understands it (*yatra dyuloke tatrasthānāṁ sukṛtinām avāṅmukhaprabhraṅśo nā 'sti*); and considering this (if there were such a place-name, it is just the sort of thing that we might fairly expect the comm. to know and report), and that *nāva* nowhere appears as combination-form of *nau,* and appears wholy unadapted to that use, it must be pronounced an excessively daring and not less questionable proceeding to emend to *nāvaprabhraṅśanam,* translated it by the "descent of the ship," and connect it with the more modern Brāhmaṇa-legend of Manu's flood–as is done in our text, by Weber in his notes to *Die Fluthsage* (*Ind. Streifen* i. 11), and by otherse elesewhere [cf. Griffith's note]. Ppp. reads [*sa*] *yatra navaṣ paribhraśanaṁ*.

४८६७. यं त्वा वेद पूर्व इक्ष्वाको यं वा त्वा कुष्ठ काम्यः।
यं वा वसो यमात्स्यस्तेनासि विश्वभेषजः॥९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

You whom Ikṣvāku of old knew, or you whom Kuṣṭhakāmya [knew], whom Vāyasa, whom Mātsya–thereby are you all-healing.

There is almost nothing here that is not very questionable. Only the comm. has *ikṣvākus* in a; the majority of mss. give *iṣvākas,* but some (which SPP. follows) *ikṣvākas.* In b the *pada*-mss. divide *kuṣṭha : kāmyaḥ,* and the comm. so understands it (*kāmya = kāmaputra*); SPP. follows them; though here our emendation to *kuṣṭhakāmyas* seems plainly called for. In c, the mss. have *yaṁ vā vaso* (or *vaso :* SPP. *vaso*) *yam atsyas t-;* the text of the comm., *yaṁ vā vaso yamāsyas* (explained as ``having a mouth like Yama's`` !); here emendation is a rather desperated undertaking; the translation follows the conjectures of our text [but with *ikṣvākur* in a]. Ppp. reads, in a-c, *pūrvakṣvāko yaṁ vā tvā kuṣṭikāś ca ahiśyāvaso anusāricchas tenā.* etc.–too corrupt to give any help.

४८६८. शी॒र्ष॒लो॒कं तृ॒तीय॑कं सद॒न्दिर्यश्च॑ हाय॒नः।
तक्मानं॑ विश्वधावीर्याध॒राञ्चं॒ परा॑ सुव॥ १०॥

The head-paining, the tertain, [and] that which is constant, is hibernal–the *takman,* O you of power in every direction, do you impel (*sū*) away downward.

The last half-verse is identical with v. 22. 3 c, d, above. The mss. read in a *śīrṣalokam* (p. *-ṣa+lo-*); and the comm. understands it as two words, *śīrṣa lokam,* translating ``they call your head the third world (i.e. the sky, which is third world in respect to earth)``! Ppp. has *śīrṣ ālākaṁ.*The comm. reads in c *-vīryam,* with his customary disregard of accent; [some mss. acent *viśvadhā,* thus suggesting *viśvadhāvīryam* (epithet of *takmānam*) as a possible, if inferior, variant]. Only two or three of the mss. give the accent *tṛtīyakam,* found elsewhere in the text (i. 25. 4 : v. 22. 13), and SPP. follows the majority and adopts *tṛti-.* SPP. is also inconsistent in writing in *pada*-text *sadmodiḥ* but in *saṁhitā*-text *sadandir;* Ppp. has instead *sadantī.*

40. To various divinities : for various blessings

[४० - मेधा सूक्त]

[ऋषि- ब्रह्मा। देवता- बृहस्पति अथवा विश्वेदेवा। छन्द- परानुष्टुप् त्रिष्टुप्, २ पुरः ककुम्मती उपरिष्टाद् बृहती, ३ बृहतीगर्भा अनुष्टुप्, ४ त्रिपदार्षी गायत्री।]

४८६९. यन्मे॑ छि॒द्रं मन॑सो॒ यच्च॑ वा॒चः सर॑स्वती मन्युमन्तं॑ ज॒गाम॑।
विश्वै॒स्तद् दे॒वैः स॒ह सं॑विदा॒नः सं द॑धातु बृह॒स्पतिः॑॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What that is defective (*chidra*) of my mind, and what of my voice has found (? *jagama*) Sarasvatī enraged, let Bṛhaspati, in concord with all the gods, mend (*sam-dhā*) that.

The meaning of b is extremely doubtful. SPP. reads *sarasvatī* against the large majority of his authorities and all of ours, which have *-tīm*. Our *harasvantam* was a conjecture, and perhaps not a particularly successful one. The translation given (tentatively) above implies *-tīm manyumatim*, while all the mss., the comm., and SPP., have *-mantam*. Ppp. reads *sarasvatī : manvavittaṁ jagāma*. Hardly a ms. gives an accent to *jagāma* (one of SPP's, probably by accident, and another, p.m.). Ppp. reads in d *sandadātu*. There are corresponding verses in VS. (xxxvi. 2) and Āp. (xiv. 16. 1), but they cast no light on b : VS. reads *yam me chidraṁ cakṣuṣo hṛdayasya manaso va `titṛṇṇm bṛhaspatir me tad dadātu;* and Āp., *yan me manasaś chidraṁ yad vāco yac ca me hṛdaḥ : ayaṁ devo bṛhaspatiḥ saṁ tata siñcatu rādhasā*

४८७०. मा न आपो मेधां मा ब्रह्म प्र मथिष्टन।
सुष्यदा यूयं स्यन्दध्वमुपहूतोऽहं सुमेधा वर्चस्वी॥ २॥

Do not you, O waters, devastate (*pra-math*) our wisdom nor our Brahman; come you flowing with easy flow, being invoked; [be] I of good wisdom, having splendor.

All the mss. accent *apas* in a, and SPP, refuses to follow us in the obvious emendation to *āpas*, although the comm. also takes the word as vocative. At the end of b, the comm., followed by three of SPP's authorities, has *mathiṣṭa naḥ*. In c, the mss. read *śuṣyadā* (p. the same), and the comm. understands it as *śuṣyat : ā;* SPP. emends by conjecture to *suṣyadas* (p. *su+syadāḥ*), which is decidedly more successful than our *śuṣ madas*. The translation, however, ventures to emend yet further, to *suṣ yada* (p. *su+syadā : ā*). Most of the mss. give *syannadhvam;* [W's O. and SPP's carefully corrected Dc., s.m.,] join with the comm. in *syanda-*, which stands in both printed texts. The translation, finally, implies our reading *upahūtās*, against the mss., SPP., and the comm., which give *-tas* (*-to `ham*); against, also, the Anukr.,* but making much better meter than if c is ended with *syandadhvam*. The mss. and SPP. have *sumedhās* (the *p.*-mss., wrongly *su+medhā*); [in the edition] we [should have] rectified the accent [so as to read] *sumedhas*. *[The Anukr. would scan as 6 + 8 : 8 + 12; the Berlin text as 6 + 8 : 12 + 8.]

४८७१. मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत् तपः।
शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः॥ ३॥

Do not you injure our wisdom, not our consecration, nor what

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ardor (*tapas*) is ours; be they propitious to us in order to [prolonged] life-time; let them become [our] propitious mothers.

The mss. have in b *hiṅsiṣṭam,* and SPP. does not follow our obviously acceptable emendation to *-ṣṭa.* The comm., too, has *-ṣṭam,* and explains it by calling [into service] that everlasting pair *dyāvāpṛthivī;* but, as alternative, he apparently goes on the anticipate the *pari* of Aśvins from vs. 4; there is, however, a lacuna in the sole manuscript, cutting off this explanation almost at the beginning. In c, the mss. all have *saṁsvanta ay-* (p. *samosvantaḥ* !), but the comm. *śaṅsantu,*explaining it as = *stuvantu;* [SPP. reports that the text of the comm. is *śaṁsantu* and that the sole ms. of the commentary has actually *santu;*] SPP. takes this, and alters it to *śaṁ santu;* our emendation to simple *santu,* suiting both sense and meter, is obviously to be accepted. The *pada*-mss. in general give *śivā* in c; [but one of W's and one of SPP's, each s.m., have *śivāḥ;*] they all [except perhaps W's L.] have *śivāḥ* in d. There is no good reason why the Anukr. should call the verse *bṛhatīgarbhā,* since c can be read as eight syllables in either form.

४८७२. या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः।
तामस्मे रासतामिषम्॥४॥

That food (?*iṣ*), O Aśvins, which, full of light, shall make us pass through the darkness, may he give (*rā*) to us.

The verse corresponds to RV. i. 46. 6, and is translated from the RV. text, the AV. version being utterly corrupt, and offering a very noteworthy measure of what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere. The ms. reading is *ma naḥ piparid aśvinā jyotiṣmatī tamas tiraḥ : tam asmai rāsatām iśum.* Our text differs from that of RV. only by reading *piparid* (which is an oversight for the *piparad* [*Grammar* 869 c] of the RV.); and *rāsathām* (which is bad); [RV. *Rāsāthām,* to be taken as augmentless *s*-aorist, 2d person dual middle] The comm. difers from RV. By giving *mā* at the beginning; [his text furthermore, has *rāsā;* but his comment has *rāsāthām,* like RV.]; he understands *aśvinā* correctly as vocative. SPP. clings to *rāsatām,* and thinks to make it answer by accenting *aśvinā* (on the authority, [probably] accidental, of a single ms.). [I suppose Whitney means to imply that, if SPP. intends to make *rāsatām* a 3d person dual imperative middle of the *s*-aorist, but from an *a*-stem, as explained at *Grammar* 896, the form ought to be *rāsetām,* corresponding to the 3d singular *rāsatām* there noticed.] There is really no way but to adopt the RV. text throughout; any attempt at compromise simply spoils the verse. The comm. takes *mā pīparat as pāram mā gamayatu,* and b as its antithesis, supplying *karotu* to *tiras;* and he refers at the end to *yā* as read *śākhāntare* (i.e., in RV.).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41. For some one`s welfare

[४१ - राष्ट्रबल सूक्त]

[ऋषि- ब्रह्मा। देवता- तप। छन्द- त्रिष्टुप्।]

४८७३. भ॒द्रमि॒च्छन्त॒ ऋष॑यः स्व॒र्विद॒स्तपो॑ दी॒क्षामु॑प॒निषे॑दु॒रग्रे॑।
तत॑ो रा॒ष्ट्रं बल॒मोज॑श्च जा॒तं तद॑स्मै दे॒वा उ॑प॒संन॑मन्तु॥ १॥

Desiring what is excellent, the heaven-finding seers in the beginning sat down in attendance upon (*upa-ni-sad*) ardor [and] consecration; thence [is] born royalty, strength, and force; let the gods make that submissive to this man.

Asme `to us` would be an acceptable emendation in d; [but TS. has *asmai*]. The comm. glosses *upaniṣedus* simply by *prāptās*; in his explanation of c, d there is a considerable lacuna. A corresponding verse is found in TS. (in v. 7. 4^3; repeated without variation in TA. iii. 11. 9): *bhadram paśyanta upa sedur agre tapo dīkṣam ṛṣayaḥ suvarvidaḥ : tataḥ kṣatram balam ojaś ca jātaṁ tad asmāt deva abhi saṁ namantu.*

42. Extolling the Brahman etc

[४२ - ब्रह्मयज्ञ सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्म। छन्द- अनुष्टुप्, २ त्र्यवसाना ककुम्मती पथ्यापंक्ति,
३ त्रिष्टुप्, ४ जगती।]

४८७४. ब्रह्म॒ होता॒ ब्रह्म॑ य॒ज्ञा ब्रह्म॑णा॒ स्वर॑वो मि॒ताः।
अ॒ध्व॒र्युर्ब्रह्म॑णो जा॒तो ब्रह्म॑णो॒ऽन्तर्हि॑तं ह॒विः॥ १॥

The *Brahman* is invoker (*hotā*); the *Brahman* is the sacrifice; by the *Brahman* the sacrificial posts are set up; the officiating priest (*adhvaryu*) is born from the *Brahman*; within the *Brahman* is put the oblation.

In a all the authorities [and so SPP.] read *yajñas*, which might better have been left unchanged. In b the authorities have mostly *svaravāmita* (also *svaravāmita*, and *sar-* or *saravāmita*), *pada*-text *svaḥ : avāmita;* the comm., *svaragāmitā*, for which he gives a labored and worthless explanation; *svaravo mitaḥ* was our emendation, which is made certain by its occurrence in TB. ii. 4. 7^{10} (in a verse otherwise corresponding with our vs. 2); and even SPP. follows it. In d the comm. has *brahmani,* which suits better with *antar;* but the same sense is perhaps possible with *-ṇas,**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

which is the universal reading. Then the mss. give *antarhite (*p. *antaḥohite*); our edition emends to *antar kitam;* SPP. agrees so far as to give *antarhitam;* the comm. has either the one or the other (the absence of accent makes it impossible to say which); if *brahmaṇas* is not altered to -*ṇi, antarhitam* is as good as necessary; otherwise, each is about equally acceptable. *[W. seems to have in mind such a construction as *tad antar asya sarvasya,* at Iṣa Upaniṣad, vs. 5. If so, I do not see why he says that, if we read *brahmaṇas,* we must also read *antarhitam.*]

४८७५. ब्रह्म स्रुचौ घृतवतीर्ब्रह्मणा वेदिरुद्धिता।
ब्रह्म यज्ञस्य तत्त्वं च ऋत्विजो ये हविष्कृतः।
शमिताय स्वाहा॥ २॥

The *Brahman* is the sacrificial spoons filled with ghee; by the *Brahman* is the sacrificial hearth set up (*ud-dhā*); and the *Brahman* is the essence (*tattva*) of the sacrifice–the priests that are oblation-makers : [to the slaughtered [victim] hail!]

To the verse corresponds one in TB. ii. 4 7[10], which, however, has for b our 1 b (as noted above), and in c *yajñasya tantavaḥ*, and lacks the addition after d. In our text is left in a inadvertently *srucas,* which most of the mss., give; SPP. has the correct *srucas* (so TB.). In b, our *pada*-mss. have *utohitā,* [a word-division] which is contrary to Prāt. iv. 63 and to the usage of the AV. hitherto; SPP. reads in his *pada*-text *uddhitā*, and makes no note upon the matter; [he had in fact a note stating that his P.P.[2]J. also read *utohitā*: but, as appears from his ``Corrections`` to vol. iv., p. 446, his note was disordered in printing;] the comm. has instead *uddhṛtā*. In c all the authorities give *yajñasya tattvaṁ ca* [but W`s P. *tanvaṁ,* without even making the necessary emendation of accent to *tattvam;*the comm. also supports it, and it is implied in the translation given above; our alteration to *yajñaś ca sattraṁ ca* is probably more venturesome than is called for. [The place of the accent in the ms.- reading *tattvaṁ va,* the Paris reading *tan-*, the un-Vedic look of *tattvam,* the *ṛcaḥ prañcas tantavas* of AV. xv. 3. 6, and the TB. parallel, all join in suggesting that the true reading is *yajñasya tantavas.*] In the appendix to the verse, the comm. reads *sammitāya*.

४८७६. अंहोमुचे प्र भरे मनीषामा सुत्राव्णे सुमतिमावृणानः।
इममिन्द्र प्रति हव्यं गृभाय सत्याः सन्तु यजमानस्य कामाः॥ ३॥

To him who frees from distress I bring forward my devotion (*manīṣā*), to him who rescues well, choosing to myself his favor; accept, O Indra, this oblation; let the desires of the sacrificer be realized.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Or (at the end) 'come true.' A corresponding verse is found in TS. (in i. 6. 123) and in MS. (in iv. 12. 3). In a both read *bharemā* [p. *-ma*] *manīṣam,* thus rectifying the meter; and Ppp. does the same; for b, TS. gives *oṣ iṣṭhadavne sumatiṁ gṛṇānaḥ* [good grammar (plural *-nas*) and good meter]; MS. *bhūyiṣṭhadavne sumatim āvṛṇānaḥ* [bad in both respects]. Very nearly all the AV. authorities give in b *-tim mā vṛṇānaḥ*; [per contra, cf. note to xviii. 2. 3]. One would like to get rid of the superfluous *a* at the beginning of b by emending to *āśutravṇe* [*āśu-* would accord closely in sense with the *oṣiṣṭha-* of TS.] [Our *bhare* is evidently a corruption due to haplography, which has brought in its train the further corruption of *āvṛṇānaḥ* to *-naḥ*] In c, d, TS.MS. agree throughout* with AV. [save that MS. has *juṣasva* for *gṛbhāya*]. In c, Ppp. has *havyā*; only parts of the verse are left in its text; [Roth says the first word is lost]. The comm. reads *sutrāmṇe* in a, *tiṁ gṛṇānaḥ* (like TS.) in b, and *havyā* (like Ppp.) in c. *[In c, the *idam* of the Berlin text is an emendation, since all the mss. collated by W. before publication have *imam;* and it is confirmed by TS.MS., which give *idam,* and by W's subsequently collated O., and apparently also by his L. But SPP. prints *imam* without note of variant; and the comm. has *imam,* which he makes = *idam* in the sense of *idānīm*!]

४८७७. अंहोमुचं वृषभं यज्ञियानां विराजन्तं प्रथममध्वराणाम्।
अपां नपातमश्विना हुवे धियं इन्द्रियेण त इन्द्रियं दत्तमोजः॥४॥

Him who frees from distress, the bull of the worshipful, him that shines forth (*vi-rāj*), the first of the sacrifices (*adhvara*), the child of the waters, O Aśvins, I call with prayer (*dhi*); do you with Indra give me Indra-like force.

A corresponding verse in TS. (in i. 6. 123) reads thus : *pra samrajam prathamam adhvaraṇām aṅhomucaṁ vṛṣabhaṁ yajñiyānām : apaṁ napātam aśvinā hayantam asmin nara indriyaṁ dhattam ojaḥ*. It helps us least in the critical part of our verse, where the mss. all read *aśvinā huve* [*huve, have*] *dhiya* (p. *dhiyaḥ*) *indriyeṇa ta* (p. *te*) *indr-*. The translation follows our emendation (*aśvinā,* with TS.; *dhiye 'ndreṇa ma indr-*). SPP. follows the mss. Ppp. nearly agrees with them : *aśvinau huve dhiya indriyeṇa na indriyaṁ dhattam ojaḥ*. The comm. has *dhiyam* and *dhattām* (but his text, according to SPP., reads *dhattam*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. To various gods : for attaining heaven

[४३ - ब्रह्मा सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त अथवा ब्रह्म। छन्द- त्र्यवसाना शङ्कुमती पथ्यापंक्ति।]

४८७८. यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॑ तप॑सा स॒ह।
अ॒ग्निर्मा॒ तत्र॑ नयत्व॒ग्निर्मे॒धा द॑धातु मे।
अ॒ग्नये॒ स्वाहा॑॥ १॥

Whither the *Brahman*-knowers go, along with consecration, with ardor–thither let Agni conduct me; let Agni impart (*dhā*) to me wisdom : to Agni hail !

SPP. strangely prefers to read *medha da-* in d, with a mere majority of his authorities, but with the comm. [who give *medhās*]; our mss. also are divided between *-dha* and *-dhaṁ*. In the *pada*-text, SPP. emends to *-dhaḥ;* the *pada*-mss. have *-dha* or *-dham*.

४८७९. यत्र॑ ब्रह्मविदो॒ यान्ति दी॒क्षया॑ तप॑सा स॒ह।
वा॒युर्मा॒ तत्र॑ नयतु वा॒युः प्रा॒णान् द॑धातु मे।
वा॒यवे॒ स्वाहा॑॥ २॥

Whither the etc. etc.–thither let Vāyu conduct me; let Vāyu impart to me breaths : to Vāyu hail!

४८८०. यत्र॑ ब्रह्मविदो॒ यान्ति॑ दी॒क्षया॑ तप॑सा स॒ह।
सूर्यो॑ मा॒ तत्र॑ नयतु॒ चक्षुः॒ सूर्यो॑ दधातु मे।
सूर्या॑य॒ स्वाहा॑॥ ३॥

Whither the etc. etc.–thither let the sun conduct me; let the sun impart to me sight : to the sun hail!

४८८१. यत्र॑ ब्रह्मविदो॒ यान्ति दी॒क्षया॑ तप॑सा स॒ह।
च॒न्द्रो मा॒ तत्र॑ नयतु॒ मन॑श्च॒न्द्रो द॑धातु मे।
च॒न्द्राय॒ स्वाहा॑॥ ४॥

Whither the etc. etc.–thither let the moon (*condra*) conduct me; let the moon impart to me mind : to the moon hail!

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८८२. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
सोमो मा तत्र नयतु पयः सोमो दधातु मे।
सोमाय स्वाहा॥५॥

Whither the etc. etc.–thither let Soma conduct me; let Soma impart to me milk : to Soma hail!

The comm. has a *lacuna* including all the explanations of verse 4, and part of the text of verse 4 and of this.

114700

४८८३. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
इन्द्रो मा तत्र नयतु बलमिन्द्रो दधातु मे।
इन्द्राय स्वाहा॥६॥

Whither the etc. etc.–thither let Indra conduct me; let Indra impart to me strength : to Indra hail!

४८८४. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
आपो मा तत्र नयन्त्वमृतं मोप तिष्ठतु।
अद्भ्यः स्वाहा॥७॥

Whither the etc. etc.–thither let waters conduct me; let immortality (*amṛta*) approach (*upa-sthā*) me : to the waters hail!

Our *nayantu* in c is the obviously necessary emendation of *nayatu* of all the mss., which SPP., after his manner, retains. The comm. does not have occasion to quote the word; but his text also, according to SPP., reads *nayatu*. [The faulty assimilation of the original *nayantu* to the *nayatu* which obtains throughout all the other verses of the sequence, is precisely paralleled by the *gachati* (so all authorities) after *apas* at xv. 7. 3.]

४८८५. यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
ब्रह्मा मा तत्र नयतु ब्रह्मा ब्रह्म दधातु मे।
ब्रह्मणे स्वाहा॥८॥

Whither the etc. etc.–thither let Brahmā conduct me; let Brahmā : to Brahmā hail!

The comm. explains *Brahmā* by *jagatsraṣṭā hiraṇyagarbhaḥ*, and *Brahman* by *svasvarūpabhūtaṁ śrutādhyayanajanyaṁ tejo vā*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. With an ointment : against diseases etc

[४४ - भैषज्य सूक्त]

[ऋषि- भृगु। देवता- अञ्जन, ८-९ वरुण। छन्द- अनुष्टुप्, ४ चतुष्पदा शङ्कुमती उष्णिक्, ५ त्रिपदा निचृत विषमा गायत्री।]

४८८६. आयुंषोऽसि प्रतरंणं विप्रं भेषजमुंच्यसे।
तदांञ्जन त्वं शंताते शमापो अभंयं कृतम्।। १।।

You are an extender of life-time; all-healing are you called; so, O ointment, do you [make] wealfulness; make, O you waters, weal [and] fearlessness.

The translation follows our text, which is variously emended. In b, the mss. and comm. and SPP. read *vipram bheṣajam;* the comm. explains *vipram* as *prīṇayitṛ* (as if it were somehow *priyam*) *vipravac chauddhaṁ vā*. Ppp. gives *vipre.* In c, all have *śaṁtāte*, glosed by the comm. with *śṁrūpa* [the ms. of the comm. actually has *-pam*]. In d, all accent *apas,* and also (with one accidental exception) *kṛtam*; but one of our mss. (probably also by accident) gives *kṛta,* which we adopted, with emendation to *kṛta;* [if I understand W`s Collation Book, his B. has *kṛta,* without accent;] SPP. is satisfied with emending to *kṛtam,* as if *āñjana* and *ānas* could somehow be construed together as a dual subject. Part of the mss. have *ucyate* at end of b. The *pada*-mss. read *śṁtāte* without division. Ppp. has for second half-verse *yad āñjani draṁ śṁtāte aṣināyo bhavaṁ kṛtam,* which is too corrupt to be of any assistance.

४८८७. यो हंरिमा जायान्यौंऽङ्गभेदो विसल्पंकः।
सर्वं ते यक्ष्ममङ्गेभ्यो बहिर्निर्हुन्त्वाञ्जंनम्।। २।।

What the jaundice is, the *jāyanya,* the limb-splitter, the *visalpaka*–all *yakṣma* from your limbs let the ointment expel (*nir-han*) out.

The mss. make very had work with the last pāda, nearly all (the variations are of no account) giving *barhir nirahantv* (p. *barhiḥ : niḥ : ahantu*); SPP. makes the same emendation that we had made; and [it is confirmed by] Ppp. and the comm., [which] have the same. [Three or four of SPP`s authorities, including two reciters, gave *bahis.*] In a, the comm. strangely reads and explains *jyāyān yaḥ;* Ppp. presents *jāyāṁyo.* For *visalpakas* (which SPP. reads here also, as in vi. 127 and ix. 8), the comm. gives *visarpakas,* explaining it as *vividhaṁ saraṇaśīlo vraṇaviśe-ṣaḥ;* Ppp. has *viśalyakas.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८८८. आञ्जनं पृथिव्यां जातं भद्रं पुरुषजीवनम्।
कृणोत्वप्रमायुकं रथजूतिमनागसम्॥ ३॥

The ointment, born on the earth, excellent, giving life to men–let it make [me] unperishing, of chariot-swiftness, free from offense.

Ppp. reads in d *rathajūtam.* The comm. thinks the word may mean either *rathavadvegagāminam* or *rathavantam.*

४८८९. प्राणं प्राणं त्रायस्वासो असवे मृड।
निर्ऋते निर्ऋत्या नः पाशेभ्यो मुञ्च॥ ४॥

O breath, rescue you breath; O life-breath (*asu*), be gracious to life-breath; O destruction, free us from the fetters of destruction.

[Prose.] The comm. follows a different division in verses 4-7, making of them but three verses,* and of the whole hymn but nine. The method of the mss. and the Anukr. is plainly decidedly preferable; it is followed also by SPP. One does not see any justification for the division by the Anukr. of the last five words of this verse into two pādas, with five syllables (*śṅku-*) in the closing one. [It counts 7 + 7 : 7 + 5.] Ppp. reads *trāyasva aso `save.* The comm. has *mām* instead of *nas*. About half hte authorities give at the beginning *praṇas.* [For the citation of the vs. by Kauś., see introd. to this hymn, and cf. especially p. 897, 3] *[Our 4, 5 ab = his 4; our 5 cd, 6 ab = his 5; our 6 cd, 7 = his 6.]

४८९०. सिन्धोर्गर्भोऽसि विद्युतां पुष्पम्।
वातः प्राणः सूर्यश्चक्षुर्दिवस्पयः॥ ५॥

Embryo of the river are you, flower of the lightnings; the wind [your] breath, the sun [your] eye, from the sky [your] milk.

[Prose.] SPP. and the comm. read *puṣpam,*and all the mss. probably are to be regarded as having it; *ṣpa* and *ṣya* are prectically indistinguishable in the mss. Ppp. also gives *puṣpam.* At the beginning all the mss. have *sindho* (p. *sindho iti*); even SPP. emends to *sindhos,* comm. giving it. The comm. curiously explains *vidyutām puṣpam* by *vṛṣṭ yudakam* : one can hardly help suspecting a misreading. The Anukr. scans the ``verse`` (resporing the *a* of *asi*) as 6 + 5 : 12 = 23; its definition is afr from acceptable. [Bloomfield discusses the vs., AJP. xvii. 405.]

४८९१. देवाञ्जन त्रैककुदं परि मा पाहि विश्वतः।
न त्वा तरन्त्योषधयो बाह्याः पर्वतीया उत॥ ६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O divine ointment, you from the three-peaked [mountian], do you protect me all about; the herbs do not surpass (*tṛ*) you–those from abroad and those from the mountains.

All the mss. [save one of SPP's] read *devāñjanam* (p. *deva+āñ-*) *traikakudam*; SPP. emends the former to *-na,* but not the latter to *-da,* although this is as indisputably vocative as the other; the com. [with one of SPP's mss.] makes the same difference, though he regards *traikakudam* as vocative (*he traik-*). Ppp. reads *devāñjani traikakuda.* [As to the rarity of neuter vocatives, see my *Noun-Inflection,* p. 339.] The great majority of mss. accent *bāhyas;* SPP. reads *bahyās.* The comm. understands the word as meaning ``from other localities than the mountains.`` Our emendation to *bāṭyas,* supported by an article [2. *vāṭya* `cultivated`] in the major Pet. Lex. [vi. 903] is withdrawn by the omission of that article in the minor Lex. Ppp. reads corruptly *bāhyaṁ parvatyā.*

४८९२. वी॒३॑दं मध्य॒मवा॑सृपद् र॑क्षोहामी॑व॒चात॑नः।
अमी॑वा॒: सर्वा॑श्चा॒तय॑न् ना॒शय॑दभि॒भा इ॒तः॥७॥

The demon-slayer, disease-expeller, has crept down over the middle here, expelling all diseases, making portents vanish from here.

The change to masculine here in b is obscure and questionable; emendation to *-catanam* is desirable; it would allow *idam* to be understood as `this [ointment],` which is easier and more natural. Ppp., too, has *-cātanaṁ,* which gives the emendation sufficient support.* Ppp. has for a *vīraṁ madhyam avāsṛjat.* The *pada*-mss. commit the egregious inconsistency of reading *cātayan : nāśyat* in c, d; SPP. emends in *pada*-text to *cātayat.** Ppp. has in d *nāśayatam ivāhitā.* [In c of the Berlin ed., correct *sarvaṣ* to *sarvāś.*

*[Both editions print *rakṣohamīvacatanaḥ*, and the *pada*-reading is *rakṣaḥoha : amva+catanaḥ.* Whitney, doubtless by oversight, neglects to say who he would emend *rakṣoha*to make a corresponding neuter of it, and the question is a very troublesome one (for details, see *Noun-Inflection,* p. 478 end, p. 479). The neuter form would properly be *-ha`*; but none such is quotable, so far as I know, unless here. May it be that we have here that very form, *-ha`* (neuter), concealed in the combination *-hamīva-*, and that the misunderstanding of it as *-ha`* (masculine) *amīva-* led to a corruption of an original *-cātanam* into *-cātanaḥ* and also of an original *pada*-reading *cātayat* into *cātayan* ? If so, all would be in harmony.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४८९३. बह्वी३दं राजन् वरुणानृतमाह पूरुषः।
तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः॥८॥

Much untruth, O king Varuṇa, does man (*pūruṣa*) say here; from that sin (*aṅhas*) do you free us, O you of thousand-fold heroism.

The mss. vary between *rajan* and *rājan,* and between *anṛtam, anṛtam,* and *anṛtam.* The great majority accent at the end *paryaṅhasaḥ*, and all the *pada*-mss. have *pari·aṅhasaḥ.* SPP. reads at the beginning *bahv idam,* after the manner of the Sāma-Veda; we emended to *idam,* because that is the Atharvan practice (cf. note to Prāt. iii. 65, p. 499), against which the concurrence even of all the mss. [save W`s I.], as here, ought not to count. Ppp. reads in b *puruṣaḥ.*

४८९४. यदापो अघ्न्या इति वरुणेति यदूचिम।
तस्मात् सहस्रवीर्य मुञ्च नः पर्यंहसः॥९॥

In that we have said O waters, O inviolable [kine], O Varuṇa, from that sin do you free us, O you of thousand-fold heroism.

That is, if we have called these divinities to witness an untruth : cf. the nearly equivalent vii. 83. 2 c-e. The translation implies emendation to *aghnyās; varuṇa,* which can be only vocative, proves each of its predecessors such; the comm. understands all the three as vocative, and paraphrases [*he*] *āpo yūyaṁ jānīdhve, he aghnyā yūyam mama cittaṁ jānīdhve,* etc. Ppp. reads in b *varuṇena yad.* Our mss. read again *paryaṅh-* (p. *pari·aṅhasaḥ*), and so apparently do SPP`s, although he does not distinctly say so; [his note to vs. 8 (note 2, p. 455) perhaps makes such an implication].

४८९५. मित्रश्च त्वा वरुणश्चानुप्रेयतुराञ्जन।
तौ त्वानुगत्य दूरं भोगाय पुनरोहतुः॥१०॥

Both Mitra and Varuṇa went forth after you, O ointment; they, having gone far after you, brought you back for enjoyment (*bhoga*).

All the authorities [save W`s E. and one of SPP`s reciters], and Ppp. also, give at the end *punar ohatu;* but the *pada*-mss. give *punaḥ : rohatu,* which is a blunder, since the corresponding *saṁhitā* would be *punā rohatu* [which W`s E. in fact has]. SPP. emends to *punar o ``hatuḥ* (p. *punaḥ : a : ūhatuḥ*), and the translation follows this, rather than our own nearly equivalent and equally acceptable emendation to *punar o ``hatām.* [Whitney here overlooks the lack of accent on the *oh-*: the Berlin

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

text, the text of W`s Collation Books, and his *Index*, under 1 *ūh,* all give *ohatām* without accent. Root 1 *āh* does not appear to be quotable with *a,* and it would seem that SPP`s emendation (root *vah* with *a*) must of need be preferred.] The comm., [with his text, and with SPP`s reciter V., who accented *punar āhatuḥ,*] gives *punar āhatuḥ* (= *punar āgantavyam ity ūcatuḥ !*). [We must better render *bhogāya* by `for our use.`] Half the mss. accent with us *anu prey-* in b; SPP. gives *anu,* with the *pada*-text (*anu+preyatuḥ*).

45. With an ointment etc. : for various objects

[४५ - आञ्जन सूक्त]

[ऋषि- भृगु। देवता- १-५ अञ्जन, (९ भग) मन्त्रोक्त। छन्द- अनुष्टुप्, ३-५ त्रिष्टुप्, ६ एकावसाना विराट् महाबृहती, ७-१० एकावसाना निचृत् महाबृहती।]

४८९६. ऋणादृणमिव संनयन् कृत्यां कृत्याकृतो गृहम्।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणाञ्जन॥ १॥

Bringing together witchcraft to the house of the witchcraft-maker, as it were debt, do you, O ointment,1 crush in the ribs of the hostile eye-conjurer.

With the second half-verse compare ii. 7. 5 c, d. The first half seems to mean ``paying back or returning.....as debt upon debt, or repeated debt``; this is, except for the sense given to the ablative *ṛṇāt* (which he explains by *ṛṇāt......bhītaḥ,* or, alternatively, *ṛṇadātur uttamaraṇāt* : both wrongly), the understanding of the comm. [Griffith says : ``*As debt from debt :* as a man returns to his creditor a part of what he owes him.``] Many of the authorities give *riṇad riṇam* (Ppp. has *ṛṇ-*); and some accent the first syllable, *ri-* or *ṛ-*. At the end of a, nearly all have *saṁnayaṁ* (p. *samonayam*), but the comm. *saṁnayan,* which SPP. adopts (*saṁnayaṁ*) and which is followed in the translation above, as being a smaller alternation of the original than our emendation *saṁ naya,* and at least equally aceptable in point of sense. In c the comm. has the bad reading *cakṣur mitrasya.* Ppp. ends d with *āñjanam.*

४८९७. यदस्मासु दुष्वप्न्यं यद् गोषु यच्च नो गृहे।
अनामगस्तं च दुर्हार्दः प्रियः प्रति मुञ्चताम्॥ २॥

What evil-dreaming [is] in us, what in [our] kine, and what in

---

1. Antimony Sulfuretum. कषायं लेखनं स्निग्धं ग्राहि च्छर्दिविषापहम्। सिध्मक्षयास्रहृच्छीतं सेवनीयं सदा बुधैः॥ भा॰नि॰

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

our house, also the.....of one hostile, let him that is unfriendly take upon himself (*prati-muc*).

Both sense and meter require the emendation in d of *priyas* to *apriyas*, and the comm. has the latter, but all the authorities,* and Ppp. (*durhārdaṣ priya pra-*), and SPP. give the former. In c, the general reading of the mss. is *anāmagas tvam* (p. *anāmagaḥ : tvam*); for *tvaṁ ca* is found *tvaṁ c, taṁ ca, taṁta*, [*tvac ca, ta ca, tac ca*]. SPP. accepts *anāmagas tam*, but what sense he can possibly attach to the words does not appear. Ppp. gives *māmagatasya dur-*. The comm. read *anāmakas tac ca*, which is equally impossible; and he makes a senseless explanation of *anāmakas : īdṛṅnāmā tādṛṅnāme `ty evaṁ nāmarahitaḥ;* and he falsely regards *durhārdas* as a nom. sing. qualified by *anāmakas*. Our conjecture, *anāmayatvaṁ ca d-*, is very unsatisfactory, in regard both to meter and to sense; *anāgastvam* `guiltlessness` would make a good *anuṣṭubh* pāda, and be very near to the reading of the mss.; but it would be, equally with *anāmayatvam*, discordant with *duṣvapnyam*, and would require *priyas* in d. [Ppp. reads *muṅcatā* at the end.]

*[The reciter V., curiously, has as an alternative, *durhardo `priyas*, which 9the accent being wrong) is neither one thing nor the other, but may well be taken as supporting the comm`s reading *apriyas*, as against *priyas*; the true *saṁhitā*-reading would then be *durhardo `priyaḥ*.]

[The solution of this desperate passage seems to me to be suggested by 57. 5 below, of which the first part is identical with our a, b here, and of which the second part begins with *anāsmākas tad* and ends (nearly like v. 14. 3 d) with *niṣkam iva* (pronounce *niṣkeva*) *prati muṅcatām*. In our c, d I would read *anāsmākas tad durhardo `priyaḥ prati muṅcatām* (*pada*-reading *duḥohardaḥ : apriyaḥ*), and render `that let him who is not of us, the evil-heated, the unfriendly, put upon himself.` The *tad* is supported by the comm., and in a measure by SPP`s D.V. and Cs.; the *apriyas*, by the comm. and V. (as above) and the meter; and *anāsmkas* comes near to the ms.-readings, and, indeed, considering the *anāmakas* of the living reciter V. and of the comm., is not ill supported.]

[It remains to note that no valid objection can be taken against making a nom. sing. of *durharda-s* : its use as such is a natural way of avoiding the form from the consonantal stem (which was as much of a stumbling-block to the ancient Hindu as it is to the modern tyro in Sanskrit), and is entirely analogous to the use of *hrdayam* rather than *hrd* (cf. my *Noun-Inflection*, p. 471). The comm. is accordingly right in saying here *durhārdo duṣṭacittaḥ*, as he was also in glossing the *suhart* of ii. 7. 5 by *śobhanahārdaḥ sumanaskaḥ*. The nom. *durharda-s* is a form of transition to the *a*-declension, with *durhard-am* (so viii. 3. 25) as its point of departure (cf. *durhardān* of the mss. at xix. 28. 8); just so the later *pada-s* (from *pad-am*) replaces the older *pat* (*Noun-Inflection*, p. 471).]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Of the older nom. sing. masc. or fem., however, the true form is *suhar*, p. *su+haḥ*, of which traces, albeit scanty, are found in the Veda : one is at MS. iv. 2. 5, p. 26[19], *priya naḥ suhar ṇaḥ;* and another is at AV. ii. 7. 5, where both ed's read *yaḥ suhart tena naḥ saha.* Here the *saṁhitā*-authorities taken together are divided between *suhart tena* (so 11) and *suhat tena* (so 6); but the *pada*-authorities (7 out of 8) give *su+hat,* the notable exception being the *śrotriya* K., who recited the ture form *su+haḥ*. The *saṁhitā*-form for this ought to be *suhas* (*tena*), and possibly this form is concealed in the reading *suhattena* of S[m], etc. If not, then (since *rtt* = *rt* : *Gram.* 232) we may regard the combination *suhart t-* as representing *suhar t-*,nom. *suhar,* with breach of the rule of sandhi requiring the change of *suhar* to *suhar,* before *t-*. The motive for this breach was perhaps to avoid disguising still further the form *suhar,* itself extremely rare and none too easily recognized; and the motive is perhaps as clear as it is in the case of *aves avet, ajais ajait,* etc., cited by W., *Gram.* 555 a.–The nom. *suhar* seems to be grammatical and not intolerable in the texts, and to be unparalleled (cf. *Noun-Inflection,* p. 472).] [See p. 1046.]

४८९८. अपामूर्ज ओजसो वावृधानमग्नेर्जातमधि जातवेदसः।
चतुर्वीरं पर्वतीयं यदाञ्जनं दिशः प्रदिशः करदिच्छिवास्ते॥३॥

Increasing from the force of the refreshment of the waters, born out of Agni Jātavedas–may the ointment that is four-heroed, that is of the mountains, made the quarters, the directions, propitious to you.

In a, *ūrjas* might, of course, be ablative, coordinate with *ojasas;* the whole expression is too obscure to help the construction by the sense. The comm. reads *ūrjam;* Ppp. combines *ūrjo `jaso,* and has in c *parvataṁ.* The Anukr. does not heed the redundant syllable in c.

४८९९. चतुर्वीरं बध्यत आञ्जनं ते सर्वा दिशो अभयास्ते भवन्तु।
ध्रुवस्तिष्ठासि सवितेव चार्य इमा विशो अभि हरन्तु ते बलिम्॥४॥

The four-heroed ointment is bound to you; be all the quarters free from fear for you; firm shall you stand, like Savitā desirable; let these people (*viśas*) render you tribute.

In a, b Ppp. combines *badhyatā ``ñj-, diśo `bhayās.* In c, the mss. [with one or two exceptions] read *cārya i-* (p. *ca : āryaḥ*) : SPP. alters the accent to *carya* (p. *ca : aryaḥ*); our emendation to *varyas* [W's B. has *vārya i-*] is not absolutely necessary, yet certainly a plausible improvement; and it is in a certain measure supported by Ppp., which gives *vāri imā;* the translation above implies it. The comm. understands

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

arya, vocative, rendering it by *svāmin.* In d all the mss. have *viśas* [but W's E. seems to have *diśas*], and our substitution of *diśas* was hardly called for; but Ppp. favour, it reading *diśo bhriyante.* The comm. gives two explanations for the strange epithet *caturvīra,* showing that he is merely guessing what its sense might possibly be. We have in d again an extra syllable of which the Anukr. takes no notice.

४९००. आक्ष्वैकं मणिमेकं कृणुष्व स्नाह्येकेना पिबैकमेषाम्।
चतुर्वीरं नैर्ऋतेभ्यश्चतुर्भ्यो ग्राह्या बन्धेभ्यः परि पात्वस्मान्॥५॥

Use you one as ointment; make one an amulet; bathe with one; drink one of them; let the four-heroed one protect us about from the four destructive bonds of seizure (*grahi*).

All the mss.* have at the beginning *akṣva,* which the *pada*-text leaves undivided; SPP. goes so far as to emend the latter to *a : akṣva,* but is unwilling to follow us in reading *a 'ṅkṣva,* although *akṣva* is no possible form, and the comm. agrees with our emendation. Ppp. reads *ākṣakam maṇ-.* In b the mss. give *ekenapivaikam,* and the *pada*-mss. resolve it into *ekena : api : vā : ekam.* Our emendation to *ekena pibai 'kam* is evidently just what is required; but SPP. chooses to retain *ekena,* and so reads [in *pada*-text] *ekena : a : piba,* remarking that "if RW. had discerned the *a* after *ekena,* their very correct emendation would have been free from the defect of unnecessarily changing the ancient accent of the *saṁhitā*-text." This reads like a joke, considering how the text of book xix. (not to speak of previous books) abounds in gross errors of accentuation, and how often we and he have been compelled to emend it–for example, in the preceding verse, where the "ancient accent" *cārya*was changed by him to *carya.* [Apart from this passage,] the compound *ā +pā* does not occur in the Atharvan, and, although it is not unknown, it would be distinctly out of place here. The verse of the pāda is Ppp. is totally corrupt : *śvāṣīkenapavīkam eṣām.*The comm. reads *ekenā 'vivekam eṣān.* and labors, with his usual ill-success, to devise an explanation of *avivekam.* To *ekam* etc. he supplies *āñjanam;* as his reading gets rid of the fourth, he connects the first three with the "three-peaked mountain" from which the ointment is derived : *triṣu parvatakakutsū 'tpannāni !* Apparently the fourfold-ness is related in some way or other to the "four-heroed"-ness. In d, the comm. commits the extraordinary blunder of taking *grāhyās* as gerundive : *grahītavyā āñjanamayā oṣadhayaḥ !* and this compels him to change *pātu* to *pāntu.* The *pada*-mss. (except one of SPP's, p.m.) have *grahyā,* they also failing to recognize the not uncommon noun *grahi;* SPP. makes the necessary emendation to *-hyāḥ.* *[But SPP's S^{m}., *ākṣvaikam.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९०१. अ॒ग्निर्मा॒ग्निना॑वतु प्रा॒णाया॑पा॒नायायु॑षे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑॥६॥

Let Agni favor (*av*) me with fire (? *agni*),[1] in order to breath, to expiration, to life-time, to splendor, to force, to brilliancy, to well-being, to welfare : hail !

The comm. is uncertain whether by the second *agni* (*agninā*) is meant *agnitvadhar meṇa, or pāvakādiguṇakena swamūrtyantareṇā `gninā sahitaḥ.* All the mss. accent *subhūtaye* here, [but *subhūtyā* at iii. 14. 1 (cf. *Grammar* 1288 e): SPP. accents here *-taye,* with the mss.; but the Berlin text *su-* here, in conformity with both editions and the mss. at iii. 14. 1]. Ppp. reads *mā agninā.*

४९०२. इन्द्रो॑ मेन्द्रि॒येणा॑वतु प्रा॒णाया॑पा॒नायायु॑षे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑॥७॥

Let Indra favor me with what is Indra`s (*indriya*), in order to breath etc. etc.

The comm. gives a double interpretation of *indriya.* Ppp. again has *mā indriy-.*

४९०३. सोमो॑ मा॒ सौम्ये॑नावतु प्रा॒णाया॑पा॒नायायु॑षे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑॥८॥

Let Soma favor me with what is Soma`s (*saumya*), in order to breath etc. etc.

The comm. explains *saumyena as somatvasampādakena dharmeṇa jagadāpyāyana kāritvādidharmeṇa.*

४९०४. भगो॑ मा॒ भगे॑नावतु प्रा॒णाया॑पा॒नायायु॑षे॒ वर्च॑स॒ ओज॑से॒ तेज॑से स्व॒स्तये॑ सुभू॒तये॒ स्वाहा॑॥९॥

Let Bhaga favor me with fortune (*bhaga*), in order to breath etc. etc.

The comm. has here a lacuna, embracing the commentary to this verse and the text of the next. [The verse is wanting in Ppp., as noted above.]

---

1. See Nirukta 7.14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९०५. मरुतो मा गणैरवन्तु प्राणायापानायायुषे वर्चस ओजसे तेजसे स्वस्तये सुभूतये स्वाहा॥ १०॥

Let the Maruts favor me with troops, in order to breath etc. etc.

Ppp. reads this time *suprabhūtaye.* It is possible to make out of these prose ``verses`` the number of syllables demanded by the Anukr. Perhaps the modification *nisṛt* belongs only to vss. 7-9 (the manuscripts are discordant and unclear).

[Here ends the fifth *anuvāka,* with 12 hymns and 74 verses.]

46. With and to ane amulet called astṛta unsubdued

[४६ - अस्तृतमणि सूक्त]

[ऋषि- प्रजापति। देवता- अस्तृतमणि। छन्द- पञ्चपदा मध्येज्योतिष्मती त्रिष्टुप्, २ षट्पदा भुरिक् शक्वरी, ३, ७ पञ्चपदा पथ्यापंक्ति, ४ चतुष्पदा त्रिष्टुप्, ५ पञ्चपदा अतिजगती, ६ पञ्चपदा उष्णिग्गर्भा विराट् जगती।]

४९०६. प्रजापतिष्ट्वा बध्नात् प्रथममस्तृतं वीर्याय कम्।
तत् ते बध्नाम्यायुषे वर्चस ओजसे च बलाय चास्तृतस्त्वाभि रक्षतु॥ १॥

Prajāpati bound you first [as] unsubdued (*astṛta*), in order to heroism; it do I bind for you in order to life-time, to splendor, and to force and to strength : let the unsubdued one defend you.

Astṛta is literally `not laid low.` In the two occurrences above (i. 20. 4 : v. 9. 7) it is accented on the final; but, as *astṛta* would be the normal accent, it is left here unchanged in our text, as well as in SPP`s. The *pada*-texts read in a *badhnāt,* but that is no reason why we should not understand it as *abadhnāt,* and our text (not SPP`s) so prints it. Our text further emends at the beginning of c the *tat* of the mss. to *taṁ,* as required by the gender of *astṛtas.* The omission of *badhnāt* in a, and of *varcase* in the second half-verse, would make an *anuṣṭubh* (apart from the refrain) : but the meter throughout the hymn is unusually careless of regularity, and Ppp. has both words, reading in a, b *badhnātu prathama saṁbhṛtaṁ,* and in d, e combining *varacaso `jase* and *ca astṛtas.* [With c, d, cf. iv. 10. 7 c, d.]

४९०७. ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन् पणयो यातुधानाः।
इन्द्र इव दस्यूनव धूनुष्व पृतन्यतः सर्वाञ्छत्रून् वि षहस्वास्तृतस्त्वाभि रक्षतु॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Standing upright, defend you this man unremittingly, O unsubdued one; let not the Paṇis, the sorcerers, damage you; as Indra the barbarians, [so] do you shake down them that fight [us]; overpower and scatter (*vi*) all our rivals : let the unsubdued one defend you.

All the mss. [with unimportant variants] read in a *tiṣṭhanta*; SPP. emends to *tiṣṭhatu*, because the comm. reads the latter; our *tiṣṭhan* suits the connection decidedly better. [The vocative *astṛta*and the *tvā* are] perhaps sufficient reasons for our altering the *rakṣann* of the mss. (also of the comm. and Ppp.) into *rakṣa*, and the translation follows [the printed text of Berlin]. To humor his *tiṣṭhatu*, SPP. changes the following *astṛta* (mss. *astṛte `mam;* p. *astṛta : imam*) to *astṛta* [but only in the *pada*-text, so that his *saṁhitā* does not agree therewith]; our text simply emends to *astṛta* [accentless]; the comm. also regards the word as vocative. Ppp. has instead *saṁbhṛta*, [and, if I understand Roth`s Collation, combines it with a following corrupt *imanu*, so as to read *saṁbhṛte `manu*]; and, in c, Ppp. has *indrī `va*. The majority of mss. accent *pṛtanyatas*. The Anukr. apparently means us to scan thus : 11 + 4 + 11 : 15 + 8 + 8 = 57.

४९०८. शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे।
तस्मिन्निन्द्रः पर्यदत्त चक्षुः प्राणमथो बलमस्तृतस्त्वाभि रक्षतु॥ ३॥

Whom even a hundred, hurling (*pra-hṛ*), smiting down, have not subdued (*stṛ*), to him Indra committed sight, breath, also strength : let the unsubdued one defend you.

In a, the *pada*-mss. wrongly divide *ca : na*, and SPP. follows them. In b, about a third of SPP`s suthorities read *vighnantas;* Ppp. has *bhijanto.* The *yam* that follows it is our emendation, plainly suggested by the meter, the requirement of the sense, and the accent of the verb; but the comm. and Ppp. agree with the mss. in lacking it. At the end of b our *tastrire* is an emendation (now supported by Ppp., which has the same reading) for the *tastrire* of the mss. (one or two have *tastrire*), the comm. [but the ms has *nirastire*], and SPP.; the comm. explains it as = *tastarire*, with Vedic omission of part of the ending : this is of his usual degree of insight; what SPP. would do with his *tastire* is hard to see; the emendation to *tastrire* is obvious and unquestionable. For *tasmin* in c Ppp. gives *yasmin.* The mss. in general read *paryadanta* (p. *pari : adanta*), but two or you of ours, with the comm`s text (SPP.), *-ntaḥ cd-;* our emendation to *pary adatta,* now ratified by Ppp., is accepted by SPP. The comm`s explanation implies *pari yad antaś ca-;*and he takes the *yat* as a form of root *i* (*pari yat paryagamayat paripūritavān*)! Witht he insertion of *yam* in b, the verse is a good *paṅkti*, as defined by the Anukr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९०९. इन्द्र॑स्य त्वा॒ वर्म॑णा॒ परि॑ धापयामो॒ यो दे॒वाना॑मधिरा॒जो ब॒भूव॑।
पुन॑स्त्वा दे॒वाः प्र ण॑यन्तु॒ सर्वे॒ऽस्तृ॑तस्त्वा॒भि र॑क्षतु॥४॥

With Indra`s defense (*varman*) we surround you, who became over-king of the gods; let all the gods lead you forward again; let the unsubdued one defend you.

A part of the verse [pāda b, it would seem?] has fallen out in Ppp.; [this has *dhāmai* for *dhāpayāmo*]. The meter is insufficiently defined by the Anukr. (13 + 11 : 11 + 8 = 43) : [see introduction, above].

४९१०. अ॒स्मिन् म॒णावेक॑शतं वी॒र्या॒णि स॒हस्रं॑ प्रा॒णा अ॑स्मि॒न्नस्तृ॑ते।
व्या॒घ्रः शत्रू॑न॒भि ति॑ष्ठ सर्वा॒न् यस्त्वा॑ पृत॒न्यादध॑रः सो
अ॒स्त्वस्तृ॑तस्त्वा॒भि र॑क्षतु॥५॥

In this amulet [are] a hundred and one heroisms; a thousand breaths in this unsubdued one; a tiger, do you attack (*abhi-sthā*) all [our] rivals; whoso shall fight against you, be he inferior (*adhara*) : let the unsubdued one defend you.

Spp. reads in b *asmin;* our *asmin* is given by a small minority of the mss.; the majority have *asmin,* some *asmin,* [The vs. (11 + 10 : 11 + 11 + 8 = 51) is a *triṣṭubh*(defective in b), with the refrain added : see introd.]

४९११. घृतादुल्लु॑प्तो॒ मधु॑मा॒न् पय॑स्वान्त्स॒हस्र॑प्राणः श॒तयो॑निर्वयो॒धाः।
शं॒भूश्च॑ मयो॒भूश्चोर्ज॑स्वांश्च॒ पय॑स्वांश्चास्तृ॑तस्त्वा॒भि र॑क्षतु॥६॥

Snatched out of ghee, rich in honey, rich in milk, thousand-breathed, hundred-wombed (? *-yoni*), vigor-imparting, both wealful and delightful, both rich in refreshment and rich in milk–let the unsubdued one defend you.

[We had a at 33. 2 a, above : cf. v. 28. 14.] Ppp. reads at the beginning *ullabdhas;* one or two of SPP`s mss. have *durluptas* [cf. note to xviii. 2. 3], *urluptas.* In b, all the authorities (save one or two) give *sahasram prāṇas* or *sahasra prāṇaḥ* (p. *sahasram : prāṇaḥ*);* but the comm. implies (perhaps only by his usual neglect of accent) *sahasraprāṇas,* and SPP. reports one of his mss. as giving the same; and he accordingly follows us in adopting it; Ppp. reads with the mss. [*sahasraṁ prāṇaḥ*]. The comm. gives an extraoridinary explanation of -*yoni* in b : *yoniśabdena śatrusaṁgamananimittaṁ śatruviyojanasādhanaṁ vā balaṁ vivakṣyate :* that is, without any regard to the established meanings of *yoni,* he takes it here as a mere representative of the radical sense of the root *yu* `unite` or of the root *yu* `separate`–he does

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not venture to decide which! The metrical description of the Anukr. is fairly correct (11 + 12 : 7 + 8 + 8 = 46). *[These corruptions of the true *sahasraprāṇas* are noteworthy as examples of faulty half-way assimilation of a reading to something similar in the immediate context : here the cause of the confusion is plainly the *sahasram prāṇaḥ* of vs. 5 b.]

४९१२. यथा त्वमुंत्तरोऽसों असपत्नः संपत्नहा।
सजातानांमसद् वशी तथां त्वा सविता कंरदस्त्वंतस्त्वाभि रंक्षतु॥७॥

That you may be superior, free from rivals, rival-slaying–may be controler of your fellows–so may Savitā make you : let the unsubdued one defend you.

The mss., and SPP., read in a *uttaras* (p. *utotaraḥ*); our text makes the necessary emendation to *uttaras*. In c, the same read *asat;* we emended to *asas*, and ought to have gone a step further and accented *asas*, since the following *tathā* shows that the three preceding pādas are all alike under the government of *yathā;* Ppp. has in c, with us, *asas*. Ppp. further combines `*so `sapatnaḥ* in a-b, and reads *tvā abhi* in e.

47. To night : for protection

[४७ - रात्रि सूक्त]

[ऋषि- गोपथ। देवता- रात्रि। छन्द- पथ्याबृहती, २ पञ्चपदा अनुष्टुब्गर्भा परातिजगती,
३-५, ८-९ अनुष्टुप्, ६ पुरस्ताद् बृहती, ७ त्र्यवसाना षट्पदा जगती।]

४९१३. आ रांत्रि पार्थिवं रजंः पितुरंप्रायि धामंभिः।
दिवः सदांसि बृहती वि तिंष्ठस आ त्वेषं वंर्तते तमंः॥ १॥

O night, the earthly space (*rajas*) has been filled with the father`s orderings (*dharma*); great, you spread yourself (*vi-sthā*) to the seats of the sky; bright darkness comes on (*ā-vṛt*).

The verse is VS. xxxiv. 32, and is also found as first verse of a *khila* (Aufr., p. 682) to RV. x. 127, in both places without variant. [It is quoted in Nirukta, Daivatakāṇḍa iii. 29.] Ppp. reads in b *pitaraṣ prāyu dh-*, and in c *sudhāṅsi*. The comm. holds `the father` in b to designate the ``skyey world`` (*dyuloka*), quoting the commonplace *dyauḥ pitā pṛthivī māta* in support of it; *dhāmabhis* he glosses with *sthānaiḥ saha*, and *tveṣam* with *dīpyamānam*. [For *dhamabhis* we might perhaps better say `by *or* in accordance with the orderings`; but Griffith understands it as `wondrous works.`]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९१४. न यस्याः पारं ददृशे न योयुवद् विश्वमस्यां नि विशते यदेजति।
अरिष्टासस्त उर्वि तमस्वति रात्रि पारमशीमहि भद्रे पारमशीमहि॥ २॥

She of whom the further limit is not seen, nor what separates; in her everything that stirs goes to rest (*ni-viṣ*); uninjured may we, O wide darksome night, attain your further limit–may we, O excellent one, attain your further limit.

In a, SPP. accents *dadṛśe,* without adding any note as to ms.-readings; it is perhaps merely an oversight, as all our mss. save one have plainly *dadṛśe,* and this is the Atharvan accent (cf. x. 8. 8), against RV. *dadṛśe,* which is wholly anomalous. Ppp. reads *yoyavad,* and, in b, *ni miṣate rejati;* its c is wholly corrupt. The comm. connects *na yoyuvat* with what follows, and explains it thus : *na vibhajamānaṁ vibhaktaṁ nā ``sit kiṁ tu viśvam ekākāram evā `bhūt.* The RV. *khila,* in vs. 4, has pāda e, twice repeated.

४९१५. ये ते रात्रि नृचक्षसो द्रष्टारो नवतिर्नव।
अशीतिः सन्त्यष्टा उतो ते सप्त सप्ततिः॥ ३॥

The men-watching lookers that are your, O night, ninety [and] nine–eighty are they [and] eight, also seven [and] seventy of your's;–

In b, SPP`s *pada*-mss. have *navatiḥ.* In c, the decided majority accent *aśitis,* and all *santi,* which SPP. emends to *santi*, thus changing ``the ancient accent,`` and without sufficient reason, since *santi* is defensible, 3 c to 5 b inclusive being of the nature of a parenthesis, extending the *navatir nava* of 3 b. The *khila* [vs. 2] to RV. x. 127 has a corresponding verse [as also has ŚŚS. at ix. 28. 10], with *yuktasas* for *draṣṭāraḥ,* with *santu* in c, and [so the *khila,* at least] the accent *sapta* in d. The Atharvan mss. vary between *sápta* and *saptá;* our text gives the former, SPP. the latter, which is better, as being the usual Atharvan accent, and having [about] half the mss. in its favor. The comm. explains the *draṣṭaras* as `troop-gods` (*gaṇadevās*), and does not so much as hint at any connection with the stars, which nevertheless we cannot well question to be meant, in their various and manifold groupings. A *ca* after *aṣṭau* in c would be a welcome addition to both meter and sense.

४९१६. षष्टिश्च षट् च रेवति पञ्चाशत् पञ्च सुम्नयि।
चत्वारश्चत्वारिंशच्च त्रयस्त्रिंशच्च वाजिनि॥ ४॥

And sixty and six, O wealthy one; fifty [and] five, O pleasant one; four and forty, three and thirty, O mighty (*vājin*) one;–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. has in b *naśaṁnihi,* in d *vādini.*

४९१७. द्वौ च॑ ते विंश॒तिश्च॑ ते॒ रात्र्येका॑दशाव॒माः।
तेभि॑र्नो अ॒द्य पा॒युभि॒र्नु पा॑हि दुहितर्दिवः॥५॥

And two of your and twenty of your, O night; eleven the least (*avama*)–with those protectors today do you protect us, O daughter of the sky.

AT beginning of d all the authorities [with one unimportant variant] read *na,* which seems impossible. We emended it to *ni* (cf. *ni pāti* in xi. 10. 23); SPP., following that blind guide the comm., reads *nu;* this is entirely unacceptable, both on account of the sense, and because *nu* cannot stand at the beginning of a pāda : cf. note to v. 6. 5. The authorities are much at odds as to the accent of *duhitar divas,* the majority having *duhitar divas.* Ppp. reads in b *rātrī ek-.*

४९१८. रक्षा॒ माकि॑र्नो अ॒घशं॑स ईशत॒ मा नो॑ दु॒ःशंस॑ ईशत।
मा नो॑ अ॒द्य गवां॑ स्ते॒नो मावी॑नां॒ वृक॑ ईशत॥६॥

Let no demon, [no] mischief-plotter master us; let no evil-plotter master us; let no thief today master our kine, nor a wolf our sheep;–

The mss. have at the beginning *rakṣā* (p. *rakṣa*), as 2d sing. imperative, and pāda d of RV. vi. 71. 3 (the verse is found also in VS. [xxxiii. 69] TS. [i. 4. 241] TB. [ii. 4. 47] MS. [i. 3. 27]) gives the same, [as does RV. vi. 75. 10 d]. The translation follows our conjectured emendation, which, in view of the implausibility of the impv. *rakṣa* standing so alone, has a right to consideration. Ppp. reads *mākir ṇo a-.*

The comm. reckons our 6 a, b as a whole verse [his 6]; our 6 c, d and 7 a, b as his vs. 7; our 7 c, d and 8 a, b as his vs. 8; our 8 c, d and 9 a, b as his vs. 9; and our 9 c, d and 10 as his vs. 10; thus making the sixth verse instead of the tenth to consist of two pādas only, while yet counting ten verses in the hymn. SPP., on the other hand [see his Critical Notice in vol. i., p. 24], counts vs. 6 as our edition does, but adds our 8 a, b to our vs. 7 to form his vs. 7, thus making it of six pādas; and then counts our 8 c, d and 9 a, b as his vs. 8, and our 9 c, d and 10 as his vs. 9. This is in accordance with the Anukr. [in that it gives six pādas to vs. 7 and makes a total of 9 vss.], and is a decidedly preferable division to that in our text, which was founded on the numbering or four first mss., and it will be followed in translating here. The sense, however, would be still better suited by making vs. 6 of three lines, instead of vs. 7. [In what follows, I

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

give first the numeration of the Berlin edition, and then, in parenthesis, SPP's numeration.]

४९१९. माश्वानां भद्रे तस्करो मा नृणां यातुधान्यः।
परमेभिः पथिभिः स्तेनो धावतु तस्करः।
परेण दत्वती रज्जुः परेणाघायुरर्षतु॥७॥

[7, 8 a, b. (7.)]

Nor a robber our horses, O excellent one; nor the sorceresses our men.

By the most distant roads let the thief, the robber, run; by a distant one let the toothed rope, by a distant one let the malignant hasten (*rṣ*).

As to the division, see under the preceding vese. In the fourth pāda, part of the mss. accent *taskaras*. In the first, there is discordance among them as to the accent of *bhadre*. The 'rope with teeth' is of course the snake, as the comm. also has sense to see (*rajjuvad āyataḥ sarpādiḥ*). Our 8 a, b is identical with iv. 3. 2 c, d; and our 7 c, d resembles a, b of the same verse. [For *yātudhānyas* the comm. reads the masculine, *-nās.*]

४९२०. अधं रात्रि तृष्टधूममशीर्षाणमहिं कृणु।
हनू वृकस्य जम्भयास्तेन तं द्रुपदे जहि॥८॥

[8c, d, 9 a, b. (8.)]

Do you, O night, make the snake blind, harshsmoked (?), headless; grind up the two jaws of the wolf; cast (*ā-han*) the thief into the snare.

[Apart from the variation in c, the verse is identical with 50. 1, below : see note thereon.] All the mss. (except, by accident, one of SPP's) at the beginning have *andha;* SPP. read *adha,* with one ms. and the comm.; *adha* is plainly out of place, and *andham,* as emended in our text (it should have been accented *andham;* [correct the misprint]), a very plausible correction. Our rendering of *tṛṣṭadhūma* is mechanically accurate; probably the word is corrupt; Ppp. reads the pāda *andho rātri tiṣ ṭadhūmam.* The comm. explains as *ārtikārī dhūmo viṣajvādhūmo ni-* (ms. *vi-*) *śvāsadhūmo vā yasya;* the translators understand *-dhūma* as ``breath`` or ``odor``; [Griffith renders 'with pungent breath']. In c, d the mss. have *jambhayāstena taṁ drupade jahi* (but many of them have *-bha-*). SPP. follows them and prints *jambhayās tena taṁ dr-* : from this our text makes a bold departure* [implying as its *pada*-reading *jambhaya : a stenam : drupade : jahi*]; but something had to be done to make sense;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

any one is invited to do better if he can. The comm. reads with the mss., and forces through a meaningless version. Ppp. has a different and corrupt text: *hano vṛkasya jambhayādvainaṁ nṛpate jahi* [cf. end of note to 50. 1].

*[The assumption of an *a* (*a.....jahi*) after *jambhaya* is supported by *nirjahyāstena....jahi* at 50. 1 c, d, below, where the collocation is almost unequivocal (see the note); for although *jahyās* (as given by the *pada*-mss.) is a good optative of *hā*, the combination of *hā* with *nis* is hardly Vedic, and we must here assume the division *nir jahy ā ste-,* the locative *drupade* fitting well with *ā jahi* (cf. i. 11. 4; x. 8. 4 c). The rationale of the corruption here is not hard to see : the hiatus between c and d being once covered by the fusion of the final of *jambhaya* with the *a* of *a stenam,* nothing was easier than to see a form *jambhayās* in the first part of the combination, and then to substitute *tena* for the vastly less common *stenam* or for the meaningless *tenam* (which might be read our of the combination : see Prāt. ii. 40 note); the exigency of the meter occasioned by the blunder with *jambhayās* then made the insertion of *tam* easy. With the Berlin solution of the corruption, the meter is in perfect order. The interesting parallel from the Avesta, *hām zanva zembayadhwem,* Yasht i. 27, adduced by Geldner, KZ. xxx. 514. may here be noted.]

४९२१. त्वयिं रात्रि वसामसि स्वपिष्यामसि जागृहि।
गोभ्यों नः शर्म यच्छाश्वेभ्यः पुरुषेभ्यः॥१॥

[c, d, 10. (9.)]

With you, O night, we stay; we shall sleep, do you watch; yield refuge to our kine, horses, men (*puruṣa*).

'Stay' (*vas*) means specifically 'spend the night.' In b the *pada*-mss. commit the incredible blunder of dividing *svapiṣyam : asi* (or *asi*); some of the *saṁhitā*-mss. accent *svapiṣya-;* and all either *jāgṛhi* or *jagṛhi;* SPP. follows us in violating the 'ancient accent' and emending to *jāgṛhi.* In c, Ppp. has *yachād aś-*.

48. To night : for protection

[४८- रात्रि सूक्त]

[ऋषि- गोपथ। देवता- रात्रि। छन्द- १ त्रिपदार्षी गायत्री, २ त्रिपदा विराट् अनुष्टुप्, ३ बृहतीगर्भा अनुष्टुप्, ४,६अनुष्टुप्, ५ पथ्यापंक्ति।]

४९२२. अथो यानि च यस्मां ह यानि चान्तः परीणहिं।
तानि ते परि दद्मसि॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Now then what things we note, or what things are within the box, those things we commit to you.

The first pāda here differs widely from the traditional text, which instead of *cayāmahe* has *ca yasmā* (p. *yasmai*) *āha*, or (a minority) *yasmāha;* the comm's text (according to SPP.) gives *ca yasmā ha,* but his explanation implies instead *yasmai* (explained as = *yasya*); and SPP. accordingly reads in *saṁhitā*-text *ca yasmā ha,* and in *pada*-text *ca : yasmai : ha,* which is altogether to be condemned, since the two texts must correspond, and *yasmā* is also no word. SPP. in a note proposes further emendation of our *cayāmahe* to *ca yamahe* (= *īmahe* or *yācāmahe*), which seems entirely unacceptable, as regards both form and sense. The whole verse is so obscure in meaning that we get little help from this element in reconstruction of the text; yet it is plain that we do not commit to another that which we do not possess, but are only wishing for. Ppp. also fails us; its reading of a, b is *atho yāni tamassahe yāni cā 'ntaṣ pareṇihi*. The *yanivāntaḥ* of b is by the *pada*-mss. strangely resolved into *yān+iva : antaḥ* (but one a SPP's has p.m. *yani : vā : antaḥ*). It is also strange that SPP. emends to *cā 'ntaḥ,* on the sole authority of the comm., though as regards the sense there is nothing to choose between *ca* and *vā*. All the mss. accent *parīṇahi* (except our *pada*-mss., which have *pariṇahi;* and one of SPP's has s.m. *pari : ṇahi*); but SPP. follows our emendation *parīṇahi.* Nearly half the mss. have at the end *dadhmasi,* and Ppp. agrees with them. The comm. in his explanation connects the verse closely with 47. 9 : there one's [domestic] animals were spoken of, here one's very numerous house-articles (*bahiṣṭhāni gṛhavartīni....vastūni*); and in two classes : those out in open sight (*anāvṛtadeṣe*), and those inside an enclosed house or the like (*parito naddhe pariśrite gṛhādau*).

४९२३. रात्रि मातरुषसे नः परि देहि।
उषा नो अह्ने परि ददात्वहस्तुभ्यं विभावरि॥ २॥

O night! mother! commit you us to the dawn; let the dawn commit us to the day, the day to you, O shining one (*vibhāvarī*).

Compare 50. 7, below*; also MB. i. 5. 15, where more such commitments are given. The comm. reckons the first division of the verse to vs. 1. The metrical definition of the Anukr. is mere arithmetic (12 + 10 + 8 = 30). The *pada*-text, both here and below, leaves *vibhāvari* undivided (RV. *vibhā+vari*). *[Also vi. 107. 1-4.]

४९२४. यत् किं चेदं पतयति यत् किं चेदं सरीसृपम्।
यत् किं च पर्वतायासत्वं तस्मात् त्वं रात्रि पाहि नः॥ ३॥

Whatsoever flies here, whatsoever that is crawling (*sarīsṛpa*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is here, whatsoever creature is on the mountain–from that do you, O night, protect us.

The third pāda is wholly corrupt. All the mss. read *parvatāyāstvam* (p. *parvatāya : saḥ : tvam*), with some differences of accent (*-yāsatvam*, or *-yāsatvam*, or *-yāsatvam*); and the comm. and SPP. (in *saṁhitā*) follow them (SPP. *-yāsatvam;* but in p., by emendation, *-tāya : asatvam,* since the comm. so understands). Our text emends to *parvaṇy asaktam* `what has fastened on the joint,` which seems extremely unsatisfactory. The translation above is perhaps hardly better, but it implies a text much closer to the mss.–*parvata* (i.e., *-te,* hence *-tay*) *a sattvam;* and so it may pass for what it is worth; it is by no means proposed as a definite solution of the difficulty. Ppp. has *padvad āsunvan,* which gives no help. Ppp. also reads *yadi kim* three times.

४९२५. सा प॒श्चात् पा॑हि॒ सा पु॒रः सोत्त॒राद॑ध॒रादु॒त।
गो॒पाय॑ नो विभावरि स्तो॒तार॑स्त इ॒ह स्म॑सि॥४॥

Do you protect behind, you in front, you from above and from below; do you guard us, O shining one; here we are, your praisers.

४९२६. ये रात्रि॑मनु॒तिष्ठ॑न्ति॒ ये च॑ भू॒तेषु॒ जाग्र॑ति।
प॒शून् ये सर्वा॑न् रक्ष॑न्ति॒ ते न॑ आ॒त्मसु॑ जाग्रति॒ ते नः॑ प॒शुषु॑ जाग्रति॥५॥

They who follow (*anu-sthā*) the night, and who watch over beings, who defend all cattle–they watch over our selves (*ātman*), they watch over our cattle.

The mss. accent *jagrati** in d and e, and in d the accent might well enough be retained, on the principle of antithesis; SPP. gives *jāgrati,* like us. Emendation to *jāgratu* would be decidedly welcome in both pādas. Ppp. has considerable variations : for b, *yeṣu bhūteṣu jāgrabhi,* and, for d, e, *tenā tvam asi jāgratu te naṣ paśubhir jāgratu* correct, but supporing our proposed *jāgratu.* *[It is very reasonable to suppose that in *jāgrati* at end of d and e we have two cases of assimilation of an original *jāgratu* to the *jāgrati* which stands correctly at the end of b (cf. note to xix. 43. 7), each case being doubtly faulty, in respect, namely, of accent and of ending.] [In Roth`s Collation there is a note which perhaps means that Ppp. reads *jāgrati* for *rakṣanti* at end of c; but I am not at all sure.]

४९२७. वेद॒ वै रा॑त्रि ते॒ नाम॑ घृ॒ताची॒ नाम॒ वा अ॑सि।
तां त्वां भ॒रद्वा॑जो वेद॒ सा नो॑ वि॒त्तेऽधि॑ जाग्रति॥६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Verily I know your name, O night; you are "ghī-dripping" (*ghṛtācī*) by name; as such Bharadvāja knows you; do you watch over our property.

In b, Ppp. combines *vā 'si;* in c and d it reads, with our edition, *tvā* and *jāgṛhi*, while SPP. gives *tvam* and *jāgrati,* the latter fro *jāgrati*, as all the mss. [save one] read; our emendation was a perfectly obvious one, and should have been followed by SPP. The comm., to be sure, reads *-rati,* but, by the simple application to his general rule, that any verb-form can be used for any other, he is able to declare it = *jāgartu*–which SPP. has too much knowledge and conscience to do. The *pada*-mss. have *tvam, tvām,* and *tvam;* our *tvā* was an emendation, called for after *tam.* More than half of the mss. accent *bharadvājas.* In our text, the accent-sign printed over *jā* in d should be shifted to over *dhi :* it is a misprint.

49. Praise and prayer to night

[४९ - रात्रि सूक्त]

[ऋषि- गोपथ, भरद्वाज। देवता- रात्रि। छन्द- त्रिष्टुप्, ६ आस्तार पंक्ति, ७ पथ्यापंक्ति, ९ अनुष्टुप्, १० त्र्यवसाना षट्पदा जगती।]

४९२८. इषिरा योषा युवतिर्दमूना रात्री देवस्य सवितुर्भगस्य।
अश्वक्षभा सुहवा संभृतश्रीरा पप्रौ द्यावापृथिवी महित्वा॥१॥

The lively woman, household maiden, night, of god Savitā, of Bhaga, all-expanded, of easy invocation, of assembled fortune (? *śri*), has filled heaven-and-earth with greatness.

In a, the *pada*-mss. read *damūnā*; SPP. emends to *-nāḥ.* In c, all the mss., with the comm. and SPP., read *aśvakṣabha* (p. *aśva+kṣabha*), which, as being unintelligible, our edition emends at a venture to *viśvavyacās,* and the translation follows the latter, for lack of anything better. The comm. gives two explanations : *aśu* (=*āśu*) + *akṣa* + *bhā* (= *abhibhavati* or *tiraskaroti*), meaning *śīghrapravṛtticakṣurādinirodhikā;* or, alternatively, by analogy with vs. 4 c, *aśvakṣā* (= *aśvān kṣāyati* or *kṣapayati*) *bhā* (= *dīptiḥ*) *yasyāḥ sā :* both as absurd as possible. Ppp. reads *aśvakṣarā.* Many of the mss. read *sambhṛtaḥśrīr*, and the *pada*-mss. divide falsely *samobhṛtaśrīḥ* instead of *sambhṛta+śrīḥ;* SPP. follows them. Ppp. reads *saṁbhṛtaḥśīr ā.*

४९२९. अति विश्वान्यरुहद् गम्भीरो वर्षिष्ठमरुहन्त श्रविष्ठाः।
उशती रात्र्यनु सा भद्राभि तिष्ठते मित्र इव स्वधाभिः॥२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The profound one has surmounted all things; the most mighty one has ascended to the loftiest sky; the eager night spreads toward me like a friend with excellent *svadhas.*

The translation follows our text of the verse, which, however, is full of emendations, and by no means satisfactory. Nearly every ms. reads at the beginning *avi* (one *aviṁ,* and one authority [SPP's reciter V., with impossible accent] *abhi*), while Ppp. has *abhi,* which is also, except for the accent, an easier emendation for *avi.* The comm. has *ati.* Nearly all authorities, again, have for verb in a *aruhat* (the accent is perfectly defensible as an antithetical one, and might well have been left in our text); but the reciter V. gives (*abhi*) *arhat,* thus agreeing in part with the (*ati*) *arhat* of the text of the comm.; [and one of W's mss. has *asahat*]. The explanation of the comm. reads *atyarhati,* which he glosses by *atikramya vyāpya vartate,* which is wholly without authority, since even the Dhātupāṭha gives only *pūjāyām* as the sense of *arh.* Ppp. has *aruhat.* SPP. goes half way with the comm., adopting *ati....aruhat* (unnecessarily abandoning the ``ancient accent`` of the verb). All authorities have *viśvāni*(but Ppp. only *viśvā ar-*); and all [save Ppp. again] have *gambhīro,* p. *-haḥ,* [but one of W's *pada*-mss. gives *-rā,* p.m.], although the comm., against his own text (according to SPP.), explains *gambhīrā.* Here perhaps Ppp. brings help, reading *gabhīro `d varṣ-;* this is better than our *-ra = ra : a.* [The *gabhīra* of the Berlin ed. seems to be a misprint for *gambhīra*, if we judge by the Collation Book and the Index Verborum : but it may be intended as an emendation, as it certainly is a metrical improvement.] SPP. reads *gambhīro va-,* although *gambhīras* is simply unusable, and the change to *-ra* as easy as possible. Nearly all, including Ppp., read *varṣiṣṭham,* [save three of SPP's authorities and one of W's, which have *-ṣiṣṭam*]. Then follows in nearly all *aruhantas,* p. *aruhantaḥ;* but *-hata* is found in one, *-hanta* in two, and *arhati* is given by a reciter, with the comm.; the comm. has *arhati*, and explains it precisely as he did his *ati....arhati* above; SPP. emends to *aruhanta,* our [*a....*] *dyam aruhat* is very bold, but the cas was a desperate one. Ppp. reads *aruhad aśraviṣṭhā,* and this, with emendation to *aśramiṣṭhā* (cf. RV. iv. 4. 12), makes acceptable sense. One of SPP's mss. has *śramiṣṭha,* but doubtless only by accident; all the other authorities, including the comm., have [apart from some unimportant details] *śraviṣṭha,* which SPP. emends to *śraviṣṭhāḥ.*There was probably no sufficient reason for our changing *śrav-* to *ṣav-* in our text. The fairly acceptable and least altered version of the line would be this : *abhi viśvāny aruhad gambhīro `d varṣiṣṭham aruhad aśramiṣṭhā.* The third pāda is *abhi viśvāny aruhad gambhīro `d varṣiṣṭham aruhad aśramiṣṭhā.* The third pāda is in equally bad condition. All the authorities [with unimportant variants], including Ppp., have at the beginning *uṣati ratry* (*a-*), but the *pada*-mss. give *ratri* instead of *ratrī,* as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

they should give, and as SPP's *pada*-text reads by emendation. What follows it the *pada*-mss. offer as *anu+sāma : drahim* (or *drāhim*); in the *saṁhitā*-mss. the first word appears as *anusāma* (once *anusama*) or (accentless, and so making one word with *-drahim* or *-drahi*) *anusāma-*; and the second appears as *-drahim, -drahi, drahim, drahim, drāhi, dravi, prahim.* The rest of the half-verse, *tiṣṭhate mitra iva svadhabhiḥ,* is the same in all, including the comm. and Ppp. SPP. emends to *anu sa bhadra `bhi ti-,* which appears to be modeled on our *anu mā bhadrabhir vi ti-,* but is defective both in sense and in meter. The comm. gives *anukṣaṇaṁ vi ti-*, cutting loose entirely from the ms.-reading; his own text, according to SPP., has *anusāmadrā vi ti-.* Ppp., finally, has *avasāna bhadrād vi ti-,* which suggests the emendation *uścati ratry avasā no bhadra vi tiṣṭhate* etc. Our *vi tiṣṭhate,* at any rate, is by the support of Ppp. and the comm. put nearly beyond question.

[I have made some modifications in the above paragraph which I could not well indicate by the ell-brackets.–For those who do not have the Bombay ed., it may be well to give SPP's reconstructions of the verse : first, the text of the comm.: *ati viśvāny arhad gambhīro varṣiṣṭham arhati śraviṣṭhā : uśatī rātry anukṣaṇaṁ vi tiṣṭhate mitra iva svadhādhiḥ;* second, the text which the comm. actually explains : *ati viśvāny arhati gambhīrā varṣiṣṭham arhati śraviṣṭhā : uśatī rātry anukṣaṇaṁ vi tiṣṭhate mitra iva svadhābhiḥ;* third, SPP's reading: *ati viśvāny aruhad gambhīro varṣiṣṭham aruhanta śraviṣṭhāḥ : uśatī rātry* (p. *ratrī*) *anu sa bhadra `bhi tiṣṭhate mitra iva svadhabhiḥ.*]

४९३०. वर्ये वन्दे सुभगे सुजात आजगन् रात्रि सुमना इह स्याम्।
अस्मास्त्रायस्व नर्याणि जाता अथो यानि गव्यानि पुष्ट्या॥ ३॥

O desirable, welcome, well-portioned, well-born one! you did come, O night; may you be well-willing here; save you for us the things that are produced (*jāta*) for men, likewise what [are] for cattle, by prosperity [*puṣṭya*].

[Or, `[and] prosperious,' if we read *puṣṭā.*] The mss. all read in a *varye,* which we need not have altered to *varye,* as *varya* is found elsewhere as early as TB.; Ppp. has *niryai.* Three of SPP's authorities and one of ours have *vandye,* [one has *vede*], the rest with Ppp., *vande;* the comm. *vade* (= *sarvair abhiṣṭūyamāne*). Ppp. has *svajātā.* In b, most of the mss. begin with *ajagan* (one *ajagan;* p. *a : ja : agan*), and the true reading is in all probability *a `jāgan,* impf. intensive of *gam;* or, if left as ``pluperfect,'' as in our edition, it should at any rate be *a `jāgan,* as SPP., with the comm., reads, *Rātri* is our (evidently called-for) emendation for *ratri* of the mss., which SPP. follows. *Syās,* at the end of b, is also for *syām* of the mss., the comm., and SPP.; it is an obvious improvement,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

though not quite necessary [and receiving no support from Ppp.: see below]. Ppp. has a peculiar (and corrupt) version : *ā* (if *svajātā*, as quoted above is for *svajāta ā*) *cāgni rātri sumanā hy asyām.* In c, the translation implies emendation of *asmaṅs* to *asme,* against all the authorities, including Ppp. and the comm. The *pada*-mss. read *jātaḥ,* their natural inference from the rare and anomalous combination *jāta atho;* SPP. emends to *jāta.* In d, Ppp. reads *śriyā* instead of *atho,* and at the end *puṣṭyā,*with all the mss. (they vary only as to its accent), and with SPP.; our conjectural emendation *puṣṭa* is supported only by the comm. [text and explanation].

४९३१. सिंहस्य रात्र्युशती पींषस्य व्याघ्रस्य द्वीपिनो वर्च आ ददे।
अश्वस्य ब्रध्नं पुरुषस्य मायुं पुरु रूपाणि कृणुषे विभाती॥४॥

The eager night has taken to herself the splendor of the lion, of the stag, of the tiger, of the leopard, the horse`s bottom, man`s (*puruṣa*) roar (? *māyu*); many forms you make for yourself, shining out.

The *saṁhitā*-mss. accent *rātry uśatī* (p. *rātrī : uśatī*); SPP. emends, with us, to *ratry uśati;* the comm. also understands *ratrī.* The mss. all [with trifling variations] read *pīṣasya* or *pīṅṣasya* (or *śīṣasya*); SPP. accepts *pīṅśasya;* the comm. gives *piśasya,* which is doubtless only a bad spelling of our *piṣasya;* [lion and stag area mentioned by these names together at RV. i. 64. 8;] Ppp. has *nipasya;* and, at end of b, *varcādhe.* In c, all the authorities, including Ppp. [but not the comm.], offer *bradhnam;* the translation implies correction to *budhnam,** which is the reading of the commentator (he explains it as = *mūlam*) [and adds, *aśvavīryasya vego hi mūlam*]; in vi. 38. 4 we had the horse`s *vaja* and man`s *māyu* combined; and TB. (ii. 7. 7[1]) in the coresponding passage reads *krandye* for *vaje.* The comm. explains *māyum* as *śabdam āhvānādilakṣaṇam.* Ppp. has *kṛṇuṣī* for *-ṣe.* [The majority of the authorities read *vibhātiḥ* at the end.] [*Cf. *aśvabudhna,* RV. x. 8. 3; and Aufrecht on *aśvabudhya,* ZDMG. xxiv. 206.]

४९३२. शिवां रात्रिमनुसूर्यं च हिमस्य माता सुहवा नो अस्तु।
अस्य स्तोमस्य सुभगे नि बोध येन त्वा वन्दे विश्वासु दिक्षु॥५॥

Propitious to me [be] night and [the time] after sunrise; be the mother of cold (*hima*) easy of invocation for us; notice, O well-portioned one, this song of praise, with which I greet you in all the quarters.

The translation implies in a new conjectural reading : *śiva me ratry*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

anūtsūryaṁ ca; an accusative is opposed by teh connection, and the meter needs another syllable. *Anūtsūrya* is venturesome, but we had *otsūryam,* p. *ā+utsūryam,* above, at iv. 5. 7. At any rate, neither our text nor that of SPP. (*śivaṁ rātrim anusūryaṁ ca*) seems to give any sense. Ppp. supports the mss. : *śivaṁ ratrim ahni sūryaṁ ca;* the majority of the *saṁhitā*-mss. have *śivaṁ ratrim ahi su-,* othes *anu* for *ahi* (p. *śivam : ratrim : anu+sūryam : ca*); the comm. has *rātrimahi*, and understands it as *rātri* (voc.) *mahi* (= *mahāntam,* and qualifying *sūryam !*). [SPP. suggests *śiva ratrī mahi suryaś ca.*] In b, Ppp. has *yamasya.* In c, nearly all the mss. read *aśva* (or *aśva*) for *asya;* and the *pada*-mss. treat it as an independent word; SPP. has *asya,* with us. In d, a few mss. have *vandye* or *vadye.* Ppp. reads at the end *vikṣu.*

४९३३. स्तोमस्य नो विभावरि रात्रि राजेव जोषसे।
आसाम सर्ववीरा भवाम सर्ववेदसो व्युच्छन्तीरनूषसः॥६॥

Our song of praise, O shining (*vibhavan*) night, like a king you enjoyest; may we be having all heroes, may we become having all possessions, through (*anu*) the out-shining dawns.

The mss. read at the end *anūṣasaḥ* (p. *anu+uṣasaḥ*); SPP. emends as we had done. Ppp., in b, c, d, has *joṣasī yathā nas sarvavīrā bh-.* The verse is very ill described by the Anukr.; it is a good *paṅkti* with one syllable wanting in c.

४९३४. शम्या ह नाम दधिषे मम दिप्सन्ति ये धना।
रात्रीहि तानसुतपा य स्तेनो न विद्यते यत् पुनर्न विद्यते॥७॥

Pleasant names you assume :–whoso desire to damage my riches, them, O night, do you burn continually, so that no thief be found, so that he be not found again.

The translation follows our text, which is considerably altered from that of the mss. All of them, with the comm. and SPP., have at the beginning *śamyā,* for which our *rāmya* is, so far as the written form is concerned, a very easy emendation. The comm. explains: ``you wear the name *śamyā = śatruśamanasamarthā`` :* one of his usual absurdities. Ppp. reads for a, b *śramyā ha nāma taruṣe vimṛcchantī yo janāṅ.* There seems to be no good reason why *dadhiṣe* should be accented. Nearly all the mss. give *dhanāḥ* at end of b; the comm. understands *dhanā,* and SPP. reads it. For c the *pada*-text is *rātrī : hitā* [or *hi : ta*] : *naḥ : suta+pa !* The comm. understands instead *ratrī `hi tan asutapa,* and SPP. follows him, making a new *pada*-text to correspond (*ratri : ihi : tan : asuotapa*). The comm. explains *asutapā* as either ``burning their life-breaths`` (*asu-tapa*) or ``badly burning`` (*a-su-tapa*). Ppp. gives no help, reading [for our c, d, e :

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it is not clear just how much of the reading is to be assigned to c] *rātri hīrcāna sadamātasteno anvavidyate.* Our emendation is fairly acceptable; but the *hi* [which, with the imperative, hardly needs a separate word in translation] requires that we accent *anutapa.* For our *yathā*, in d and e, the mss. and SPP. give the first time *yas* and the second time *yat;* the comm. both time *yas;* the meter and sense alike call for our emendation. Ppp. has for both pādas only *ta steno anu avidyate,* [which might (see above) be understood as *atas steno etc.*].

४९३५. भुद्रासिं रात्रि चमुसो न विृष्टो विष्वुं गोरूंपं युवृतिर्बिंभर्षि।
चक्षुंष्मती मे उशृती वपूंषि प्रति् त्वं दि्व्या न क्षामंमुक्थाः॥८॥

Excellent are you, O night, like a decorated bowl; you bear [as] maiden the whole form of kine; full of eyes, eager, [you showest] me wondrous forms;you have put on (*prati-muc*) the stars of heaven (*divya*).

Of this verse also the translation is a make-shift, following in part the mss. and in part our conjectural emendations. In a the only of question is the last word, which the mss. read as *śiṣṭas* (as the majority) or *śiṣṭas* or *viṣṭas* [etc.]; the comm. has *viṣṭas* (=*bhojanārtham pariviṣṭas*). Ppp. gives the whole pāda as *phadrā `si rātris tapaso nu viṣto.* In b, nearly all the mss. give *viśvaṁ gorūpaṁ yuvatir* [several have *-tim*] *bibharṣi* (one has *bibh-*), and this the translation follows, alterations not seeming to supply a better sense. SPP., however, follows the comm. in offering *viśvan* for *viśvam* (in *saṁhitā*) he prints it incorrectly *viśvaṁ go-*, as if there were an assimilated final in the case); [but in his Corrections at the end of vol. iv. he duly notes the error;] he would hardly accept the comm's interpretation, = *viṣūcī* (one gender for another); but how he would render it, it is hard to see. Ppp. reads *viśvaṁ gorūpaṁ yuvatid vibharṣi,* but another hand has written above *-tir bibha.* In c, nearly all the mss. (including the comm's text, as stated by SPP.) leave *me* unchanged before *uśati*, and SPP. accepts it in his text, though against all rule and practice; two of our mss. have *ma.* [All the authorities give *cakṣuṣmatī,* and this is followed by the comm. and SPP., and also by W. in the translation, therein departing from the emendation (`to me having eyes`) of the Berlin ed.] Ppp. has for the pāda *cakṣuṣmatī ve yuvatī `va rūpaḥ.* The translation supplies a verb, as seems necessary unless he text be still further altered. For d the general ms.-reading is *prati tyaṁ divya takmā amukthāḥ* (also *tvam* and *tva* for *tyam,* and *takma :* p. *takmaḥ* or *-maḥ*); but the comm. offers *prati tvaṁ divya na kṣam amukthāḥ,* and this SPP. accepts [accenting thus] and prints. Ppp. has *pratyāṁ dityāṁ divyāṁ arukṣam amugdhaḥ.* The comm`s version of the text is senseless, and his attempt to put meaning into it very absurd; it might suggest *prati tvaṁ divya nakṣa-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

trāṇy amukthāḥ. Our text ought to accent *tarakā am,* if the reading is admitted.

४९३६. यो अ॒द्य स्ते॒न आय॑त्यघा॒युर्मर्त्यो॑ रि॒पुः।
रात्री॒ तस्य॑ प्र॒तीत्य॒ प्र ग्री॒वाः प्र शिरो॑ हनत्॥९॥

What thief shall come today, [what] malicious mortal villain, may night, going to meet him, smite away the neck, [away] the head of him;–

The two following pādas [10 a, b] evidently belong to this verse rather than to verse 10; but our division is that of the mss. and the Anukr., and so is adopted also by SPP. The com. inserts another line after our 9 a, b : *yo mama rātri surūpa āyati sa sampiṣṭo apāyati*; and then he divides the four lines that follow into two verses of four pādas each, giving eleven verses to the whole hymn. The majority of mss. accent *martyas* in b. The comm. reads *harat* for *hanat* at the end. Ppp. has *yu dya stenā yutv aghāyu mṛtyo ripuḥ;* and, in d, *pra gīyasva pra.* Pāda a is the a of iv. 3. 5, [of which the b recurs here as the second pāda of the comm`s inserted line and also as the fourth pāda of our vs. 10.

४९३७. प्र पादौ॒ न यथाय॑ति॒ प्र हस्तौ॒ न यथाशि॑षत्।
यो म॑लि॒म्लुरु॒पाय॑ति॒ स संपि॑ष्टो॒ अपा॑यति।
अपा॑यति॒ स्वपा॑यति॒ शुष्के॑ स्था॒णावपा॑यति॥१०॥

[Away] his feet, that he may not go; [away] his hands, that he may not harm.

What marauder shall approach, may he go away all crushed; may he go away, may he go well away; may he go away in a dry place (?).

At the end of b, the majority of mss. read *yathāśiṣaḥ,* which all the *pada*-mss. resolve into *yathā : aśiṣaḥ*; [most of] the rest, and SPP., give *yathā `śiṣat;* the comm., *yathā ``śliṣat* (= *saṁśleṣayet*). Ppp. offers *pra pādau na yat āhataś pra hastau na yanāśiṣat.* In e, the *pada*-mss. compound *su+apāyati,* doubtless wrongly; [read as *pada*-text *su : apa : ayati*]. All the mss., the comm., and SPP., give in f *sthāṇau,* and the comm. explains it as = *śākhopaśārahitavṛkṣamūla āśraye.* After it, the mss. have *apayataḥ* (p. *apa+ayataḥ*), but the comm., agrees with us in *apā `yati,* and SPP. accordingly also adopts it. The translation follows throughout the emendations of our text; perhaps, in f, *sthane* would be better than *sthale,* as more closely resembling the ms.-reading. We are deprived of the help of Ppp. upon the point, as it skips from *apāyati* in e to *tṛṣṭadhūmam* in 50. 1 a; for c, d, it had *yo mulalaṁ sulapāyati sa*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

saṁpiṣṭyo upāyati. We had d above as iv. 3. 5 b; [cf. the end of the note to vs. 9].

50. To night : for protection

[५०- रात्रि सूक्त]

[ऋषि- गोपथ। देवता- रात्रि। छन्द- अनुष्टुप्।]

४९३८. अधं रात्रि तृष्टधूममशीर्षाणमहिं कृणु।
अक्षौ वृकस्य निर्जह्यास्तेन तं द्रुपदे जहि॥ १॥

Do you, O night, make the snake blind, harsh-smoked, headless; smite out the eyes of the wolf; cast the thief into the snare.

This verse is nearly identical with that translated as 47.8 above (8 c, d and 9 a, b of the printed text). As there, the mss. have at the beginning *andha,* which SPP., with the comm., changes to *adha;* and all, in c, d, have *nir jahyās tena* taṁ* [or *tvaṁ*] *drupadi jahi* in a manner analogous with the reading there. [The translation implies the division *nir jahy a....jahi :* cf. my note to 47. 8.] [Apart from some less important variants,] the mss. are divided, as often in such cases, between *akṣau* and *akṣyau,* and SPP. chooses the worse, *akṣau;* our *akṣyau* is alone defensible. Ppp. omits (see note to 49. 10) the first two words, and reads, as at 47. 8, *tiṣṭ adhūmam;* [it begins the second line with *hano vṛkasya* and ends it (as above) with *nṛpate jahi;* what the intervening words are is not clear from Roth's Collation]. [Meantime Bloomfield kindly informs me that Ppp. reads the line thus : *hano vṛkasya nir jahy ā tvainaṁ nṛpate jahi* : this gives no support for a *jahyās* (see note to 47. 8); but the *tvainaṁ* obviously stands in some relation to the *dvainaṁ* of the Ppp. reading at 47. 8, which is *jambhayādvainaṁ.*] *[The *pada*-reading is *niá : jahyāḥ : tena.*]

४९३९. ये तें रात्र्यनुड्वाहुस्तीक्ष्णंशृङ्गाः स्वाशवः।
तेभिर्नो अद्य पारयाति दुर्गाणि विश्वहा॥ २॥

What draft-oxen you have, O night, sharp-horned, very swift, with them do you today pass us always (*viśvahā*) over difficulties.

SPP. follows the mss. in the false accent *tikṣṇa-* in b. In c, d, he reads *pāraya 'ti* with us and with the comm. (also with Ppp.), [but against the mss., most of which] have *pārayaty ati.* In b, Ppp. gives *śṛṅgyāśvāsavaḥ.*

४९४०. रात्रिंरात्रिमरिष्यन्तस्तरेम तन्वा वयम्।
गम्भीरमप्लवा इव न तरेयुररातयः॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May we pass (*tṛ*) night after night receiving no harm with ourselves (*tanva*); may the niggards fail to pass [it], as men without boats a deep [water].

Or *tanvā* belong to *terema.* The comm., against the accent and the sense, takes *ariṣyantas* as a future participle (= *gamiṣyantas*)! Ppp. reads in c, d *apravāyuṣaṁ na tarehur ar-*.

४९४१. यथा शाम्याकः प्रपतन्नपवान् नानुविद्यते।
एवा रात्रि प्र पातय यो अस्माँ अभ्यघायति॥४॥

As the millet-seed, flying forth, blowing away, is not found, so, O night, make him fly forth who is malicious against us.

The mss. read in a mostly *śāmyākas* (so the comm. and SPP.), also *śyāmyakas* and *śyāmakas;* and have *prapátan* or *prápatan,* with other chance variations; and in b, *apvan* (p. *apa+van*) or *-vaṁ*; in respect to this word, the translation [taking it as present participle of *apa-vā*] follows them rather than our emendtion *aparam*. None of the mss. accent *na,* but SPP. ventures [with the Berlin ed.] to emend the reading. At the beginning of c, the mass. all hve *etav a* [several *ā*] p. *etau : a*); the comm. and SPP. (also Ppp.) agree with our *eva.* The majority of mss. have at the end *-yanti.* Ppp. has in a, b *sānayākaś prapatante divāṁ nā `nu-;* in d it combines *yo `smāṅ*.

४९४२. अप स्तेनं वासो गोअजमुत तस्करम्।
अथो यो अर्वतः शिरोऽभिधाय निनीषति॥५॥

You did make the thief stay away, and the kine-driving robber, also him who, haltering the courser`s head, tries to lead it [away].

The *pada*-mss. strangely read at the beginning *apaḥ*; the rest [save one of SPP`s, p.m., which has *apa*] accent *apa*; SPP., as well as our text, emends to *apa,* which the comm. also understands. All the mss. have *vasas,* and the comm., and SPP.; our *avāsayas* is a bold emendation, but makes both good meter and good sense. Ppp. gives no help ; *apa stedaṁ vāsamathaṁ*. In b, SPP. follows the comm. in reading *goajam;* most of the mss. give *gor ajam,* but a part *gorajas* (p. *gorajaḥ!* but one ms. *go `jaḥ* [or *goojaḥ* : that is *go* and *jaḥ* with *avagraha*-sign between], corrected to *goajaḥ*) [Ppp. reads *gotham*.] The comm. absurdly takes *goajam* as a copulative compound, = *gā ajāṅś ca*, and makes it and *vasas* objects of *ninīṣati.* The translation implies rather SPP`s text than ours [that is *goojam* rather than *gor ajam,* I suppose]. [At the end, the *nineṣati* of the Berlin text is doubtless to be corrected to *ninīṣati* (cf. the stems in W`s *Roots, Verb-forms,* etc., p. 233-4): *ninīṣati* is read by Ppp., by W`s

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O.D.I., and (since he reports nothing to the contrary) by all of SPP`s authorities. From the *Index Verborum* and from the *Roots* (p. 91) it would appear that W`s later judgement rejected the *nineṣati* of the text and some mss., though he has overlooked the matter here. The desiderative] so distinctly calls for a prefix that one is tempted further to emend *atho* in c to *apa*.

४९४३. यदुद्या रात्रि सुभगे विभजन्त्ययो वसुं।
यदेतदुस्मान् भोजय यथेदन्यानुपायसि॥६॥

When, O well-portioned night, you come today, sharing out what is good, [then] make us to enjoy that, that it go not away.

The translation follows out text, which is very different from that of the mss. and SPP. Our *adya* in a implies *adya a* (*a....ayas*), which all the *pada*-mss. have, while SPP., with the comm., treats it as only *adya* with the final lengthened by the usual Vedic license. In b all the mss. accent *vi bhajanti* [p. *vi : bhajanti*]; SPP. emends to *vi-bhajanti,* while our text means *vibhajantī*. The comm. understands *-nti* [supplying *śatrvas* as subject], and takes *ayas* after it as the noun, `metal` (*ayomayaṁ vastu*); to us *ayas* is verb. [Ppp. has *vasuḥ* at end of b.] In c the mss., the comm., and SPP., begin with *yad;* we have emended it to *tad*. For d, most mss. have *yathe `daṁ na `nupāyasi* (p. *anu+pāyasi*); but one *-yati,* one *-danyanu-*; SPP. follows the comm. and prints *yathe`d anyan upayasi* (p. *upa+ayasi*), but in a note conjectures *yathe`d anyan no `payati* `that it go not to others,` which is very acceptable, as giving a good sense with less alternation of the original text than our version requires. Ppp. is wholly corrupt : *yathed yasmā nitājaya yathed anyān upāyatī;* but the last pāda favors SPP`s conjecture.

४९४४. उषसें नः परि देहि सर्वान् रात्र्यंनागसंः।
उषा नो अह्ने आ भंजादहस्तुभ्यं विभावरि॥७॥

To the dawn, O night, do you commit us all, free from guilt; may the dawn bestow (*ā-bhaj*) us on the day, the day on you, O shining one.

The comm., two of SPP`s reciters, and Ppp., read in c *bhajat*. Compare the verse 48. 2, above [and MB. i. 5. 15, there cited].

51. Accompanying acceptance (?)

[५१ - आत्मा सूक्त]

[ऋषि- ब्रह्मा। देवता- आत्मा, २ सविता। छन्द- एकावसाना एकपदा ब्राह्मी अनुष्टुप्, २ एकावसाना त्रिपदा यवमध्योष्णिक्]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९४५. अयुतोऽहमयुतो म आत्मायुतं मे चक्षुरयुतं मे श्रोत्रमयुतो मे प्राणोऽयुतो मेपानोऽयुतो मे व्यानोऽयुतोऽहं सर्वः॥ १॥

Unrepelled (? *ayuta*) am I, unrepelled my soul, unrepelled my sight, unrepelled my hearing, unrepelled my breath, unrepelled my expiration, unrepelled my out-breathing, unrepelled the whole of me.

We unfortunately lack the comm's interpretation of *ayuta,* there being a lacuna in the ms. at this point; SPP. supplies *sampūrṇa,* it does not appear on what authority, but certainly without the least particle of plausibility. [The count of the Anukr. (48 syllables) implies restoration of all the elided *a's.*]

४९४६. देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूत आ रभे॥ २॥

In the impulse of the heavenly impeller (*savitṛ*), with the arms of the Aśvins, with the hands of Pūṣan, I, impelled, take hold of you.

To render (in the first clause) 'of god Savitā' would hide the word-play between *prasava* and *savitṛ.* The syllables (if the *a* of *aśvinos* is restored) count 10 + 11 + 6 = 27 : a pretty poor *uṣṇih.*

52. Of and to desire (Kāma)

[५२ - कामसूक्त]

[ऋषि- ब्रह्मा। देवता- काम। छन्द- त्रिष्टुप्, ३ चतुष्पदा उष्णिक् ५ उपरिष्टात् बृहती।]

४९४७. कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत्।
स काम कामेन बृहता सयोनी रायस्पोषं यजमानाय धेहि॥ १॥

Desire here came into being (*sam-vṛt*) in the beginning, which was the first seed of mind; O desire, being of one origin with great desire, do you impart abundance of wealth to the sacrificer.

The first half-verse is nearly identical with RV. x. 129. 4 a, b [TB. ii. 4. 110; 8. 94; TA. i. 23. 1], which differ only by adding *adhi* at end of a; the word is missed in our verse both for sense and for meter. Our text omits* at beginning of c a *sa* (*sa kāma*) that is in both these respects superfluous; it is found, however, also in Ppp. The comm. explains *kāmena bṛhata* to mean *mahatā deśakālavastuparicchedarahitena*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kāmayitrā parameśvareṇa. The last pāda is xviii. 1. 43 d. *[And so accents *kāma.*]

४९४८. त्वं का॑म॒ सह॑सासि॒ प्रति॑ष्ठितो वि॒भुर्वि॒भावा॑ सख॒ आ सं॑खीय॒ते।
त्वमु॒ग्रः पृत॑नासु सास॒हिः सह॒ ओजो॒ यज॑मानाय धेहि॥ २॥

You, O desire, are set firm with power, mighty, shining (*vibhāvan*), companion for him who seeks a companion; do you, formidable, overpowering in fights, impart power [and] force to the sacrificer.

The second pāda nearly corresponds with RV. x. 91. 1 d, which, however, reads *suṣakhā sakhīyate.* The authorities give *sakha a sakhīyate* (or *-te*); and the *pada*-mss. make the very blundering division *viobhau : ā+sakha : a sakh-*. The comm. understands *sakhīyate* (not as dative pple, but) as finite verb-from (3rd sing., which would have to be accentless : he says *bhavacchabdādhyāhāreṇa prathamapuruṣaḥ.*] SPP. follows the comm. in reading *vibhavā sakha ā* [SPP`s *pada*-text is *vibha+vā : sakhe : a*]; but he disagrees with the comm. by [making a participle of] *sakhīyate,* which he accents. The translation implies *sakhā,* i.e. *sakhā ā.* [We have *a* with the denominative *śravasyāt* at RV. v. 37. 3; but with the pple, *a* seems very strange; not do I see how W. meant to take it. One is templted to fall back on the RV. reading *suṣakhā* : the more so, inasmuch as] Ppp. presents the RV. reading *suṣakhā.* In d, Ppp. has *soho `jo yaj-.*

४९४९. दू॒राच्च॑कमा॒नाय॑ प्रतिपा॒णायाक्ष॑ये।
आस्मा॑ अशृण्व॒न्नाशा॒ः कामे॑नाजनय॒न्त्स्व॒ः॥ ३॥

To him that desired from afar, that trembled on at the inexhaustible–the places (*aśā*) listen to him; by desire they generated heaven.

It is of no consequence how this verse, especially the first half, is rendered; it is nothing but corrupt nonsense. The degree of its corruption may be seen by comparing it with the corresponding verse in TA. ii. 15. 1 : *sadyaś cakamānaya pravepanaya* [Poona ed., *-vepān-*] *mṛtyave : pra `smā aśā aśṛṇvan kamenā `janayan punaḥ;* neither version is translatable. The majority of authorities read in b *pravipāṇayākṣaye* [or *-akṣaye*] (the *pada*-readings are, for the first part, *praviopānaya*, and, for the second, *ā+kṣayé* or *ā'+kṣaye* or *ā+kṣaye*); but some have *pratipānaya* [the lingual *ṇ* of which seems to betray the *ti* as a corruption for *vi*] and *praripānaya.* The comm. understands *pratipānaya* and *akṣaye,* and SPP. follows him, accenting *pratipānaya* and *akṣaye,* and reding in *pda*-text *pratiopānaya* (as if that would or could become in *saṁhitā*-text-*pāṅ-!*); with his usual carelessness, the comm. takes *-pānāya,* in spite of its *n,* from root *pā* (=

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sarvatorakṣaṇāyā `bhimataphalaprāpaṇāya* : the latter equivalent looks as if he also saw something of *pra-āp* in it!). Ppp. has in b *pratipāṇayākṣ e,* in c *āsmā `śṛṇvann, and in d *-janayat saha.* The translation implies in b *pravipāṇaya `kṣaye.* The Anukr. apparently scans the verse as 7 + 7 : 7 + 7 = 28.

४९५०. कामेन मा काम आगन् हृदयाद् हृदयं परि।
यदुमीषामदो मनस्तदैतूप मामिह॥४॥

By desire has desire come to me, out of heart to heart; the mind that is theirs yonder, let that come to me here.

In TA. (iii. 15. 2) a corresponding verse follows the one quoted under vs. 3 : *kamena me kama a `gād dhrdayād dhrdayam mṛtyoḥ : yad amiṣām adaḥ priyaṁ tad ai `tu `pa mam abhi.* SPP. has the same text as we, both deviating in d from the mss., which leave *upa* unaccented (p. *upa+mam*); [but SPP`s R. has *upa mam* and the comm. also takes *upa mām* as two words]. Ppp. combines *kāmā ``gan* in a.

४९५१. यत्काम कामयमाना इदं कृण्मसि ते हविः।
तन्नः सर्वं समृध्यतामथैतस्य हविषो वीहि स्वाहा॥५॥

Desiring what, O desire, we make to you this oblation, let that all succeed with us; then eat (*vī*) you of this oblation : hail!

The verse is found, [cited by *pratīka* at Kauś. 92. 30, and] written in full [*sakala pāṭha*] at 92. 31, prescribed for use at the end of the *mdhuparka* ceremony.* SPP. gives the same text as we; the mss. leave *kṛṇmasi* unaccented in b, and most of them accent *te* after it. At the beginning, all the *pada*-mss. [except possible L., of which no note is made] very strangely read *yat-kāmaḥ,* though no Saṁhitā-mss. have *kāmaḥ;* [with the support of the latter, as also of the comm. and Ppp., both ed`s read *yat kāma*]. *[See p. 897, 3.]

53. Praise of time (kāla)

[५३ - काल सूक्त]

[ऋषि- भृगु। देवता- काल। छन्द- त्रिष्टुप्, ५ निचृत् पुरस्ताद् बृहती, ६-१० अनुष्टुप्।]

४९५२. कालो अश्वो वहति सप्तरश्मिः सहस्राक्षो अजरो भूरिरेताः।
तमा रोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवनानि विश्वा॥१॥

Time (*kāla*) drives (*vah*) [as] a horse with seven reins, thousand-eyed, unaging, possessing much seed; him the inspired poets mount; his wheels are all beings (*bhuvana*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The `wheels`[1] in d show that the `mounting` in c is not on the back of the horse, but on the chariot drawn by him. Ppp. combines in a *kālo `śvā+ v-*, and reads in b *akṣaras*, and in c *vipaśyatas*. There is nothing at all noteworthy in the exposition of the comm. [In d, read *cakraṇi ?*]

४९५३. सुप्त चुक्रान् वंहति काल एष सुप्तास्यु नाभीरमृतं न्वक्षः।
स इमा विश्वा भुवनान्यञ्जत् कालः स ईयते प्रथमो नु देवः॥ २॥

Seven wheels do this time drive; seven [are] his naves, immortality (*amṛta*) forsooth [his] axle; he, time, including (?) all these beings, goes on as first god.

The principal difficulty is here in the third pāda, where our *arvaṅ* (though accepted by all the translators without any heed to the ms-readings given at the foot of the page) is a very bold and questionable emendation, most of the mss. (with the comm. [the ms. has *aṅjan**] and SPP.) giving instead *aṅjat*, a few *aṅjat*, and some of ours *anyat* or *ayat* (evidently accidental and unimportant variations); Ppp. has *aṅjaṅ* [i.e. *bhuvanānyaṅjaṅ*]; *arvaṅ* is not to be accepted as at all satisfactory, much less authoritative; it is no proper antithesis to *pratyaṅ* in 3 c, nor construable with the accusative. The translation, for a venture, implies *bhuvanā nyaṅjan*, evolving a sense for *nyaṅjan* out of *nyakta* `inherent`; it may pass for what it is worth. All the mss., and SPP., read in a *cakran* [and so does Ppp.]; the comm. has *cakrā `nu vahati*. The redundancy of sylables in d could be easily remedied either by omitting the superfluous *sa* (left out in the translation) or by reading *īrte* for *īyate* [or by reading *se ``yate* with double *saṁdhi* as Ppp. suggests]. Ppp. reads *kāle saiyyate*. The comm. has in b *amṛtaṁ tanv akṣaḥ*. [For the *nu* of d, the ms. of the comm. hs in fact *u*] *[The comm. has in one place *aṅjat*, explained as *aṅjan;* and, in another, the ms. of the comm. has (as noted) *aṅjan*, which SPP. prints as *aṅjan* = *prerayan !*]

[It is a cruious fact that Whitney here anticipates and parries the very argument in favor of the Roth-Whitney emendation *arvaṅ* which Bloomfield later adduces, SBE. xliii. 684. W. may have written this in 1893 or thereabouts. Bl`s translation appeared in 1897.]

४९५४. पूर्णः कुम्भोऽधि काल आहिंतुस्तं वै पश्यांमो बहुधा नु सन्तः।
स इमा विश्वा भुवंनानि प्रुत्यङ् कालं तमांहुः पर॒मे व्योमन्॥ ३॥

A full vessel is set upon time; we indeed see it, being now manifoldly; it [is] in front of all these beings; it call they time in the highest firmament (*vyoman*).

1. See Nirukta 4.27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[For `[is] in front of` W. interlines the alternative `faces toward.`] All the ms. [save W`s P.: *santuḥ*] read at end of b *santas,* and SPP. retains it, without even changing its false accent; the comm. glosses it with *satpuruṣās,* or, in an alternative explanation, with *sadrūpabrahmopāsakās*. Our emendation to *santam* is supported by Ppp., which gives *ni santaṁ.* We also emend the *paśyāms* of the mss. (and SPP.) to *paśy-*. Ppp. combines in a to *adhi kālā ``hita,* and reads in c *pratyaṁ*. The highly obscure `full vessel` is thus illuminated (?) by the comm. : *pūrṇaḥ sarvatra vyāptaḥ kumbhaḥ kumbhavat kumbho `horātramāsartusaṁvatsarādirspo `vacchinno janyaḥ kālaḥ.*

४९५५. स एव सं भुवनान्याभरत् स एव सं भुवनानि पर्यैत्।
पिता सन्नभवत् पुत्र एषां तस्माद् वै नान्यत् परमस्ति तेजः॥४॥

He indeed together brought beings; he indeed together went about (*pari-i*) beings; being father, he became son of them; than him verily there is no other brilliancy that is higher (*para*).

The position of *sam* in b is so strange that we are tempted to emend both times to *san* `being`;* one *pada*-ms. reads *san* in a, but this can count for nothing. The comm`s exposition omits *sam* in a [there seems to be a gap in the ms.], but duly treats it (*samyak parigacchati*) in b. Ppp. reads in b *sa yava saṁ parīyaiḥ*. [With c (*pita....putras*), cf. the note to 54. 3 a.] The Anukr. takes no notice of the metrical irregularities. *[In that case, perhaps we might render *sa eva* by `the same`.]

४९५६. कालोऽमूं दिवमजनयत् काल इमाः पृथिवीरुत।
काले ह भूतं भव्यं चेषितं ह वि तिष्ठते॥५॥

Time generated yonder sky, time also these earths; what is and what is to be stands out sent forth by time.

SPP. reads in a *amūm* with a small minority of the authorities, and with the comm.; Ppp. also has it, [combining `*mūm*]. For b, Ppp. gives *kālai` māṁ pṛthivīm uta*. In c, our *kālena* was an emendation, for the *kāle ha** of the mss. (which SPP. follows); we find the former now supported by Ppp. In d, the mss. have *havis* (p. *haviḥ*) for *ha vi;* the text of SPP. follows us in emending to the latter, which the comm. also gives; Ppp. reads (*ca*) *eṣataṁ ha vi ti*. The metrical definition of the Anukr. is not to be approved. *[Probably a faulty assimilation to the reading of vs. 6 c.]

४९५७. कालो भूतिमसृजत काले तपति सूर्यः।
काले ह विश्वा भूतानि काले चक्षुर्वि पश्यति॥६॥

Time created the earth; in time burns (*tap*) the sun; in time [are] all existences; in time the eye looks abroad.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our *bhūmim* in a is a emendation for the *bhūtim* of the mss. SPP. accepts *bhūtim;* the comm. explains it as = *bhavanavaj jagat.* Ppp. reads *bhūtam asṛjat;* it also omits *ha* in c.

४९५८ का॒ले मनः॑ का॒ले प्रा॒णः का॒ले नाम॑ स॒माहि॑तम्।
का॒लेन॒ सर्वा॑ नन्द॒न्त्याग॑तेन प्र॒जा इ॒माः॥७॥

In time is mind, in time is breath, in time is name collected (*sam-ā-dhā*); by time, when arrived, all these creatures (*praja*) are glad (*nand*).

This and the remaining three verses of the hymn are found in Ppp. xii., with the following hymn, without any [real] variants in the four verses.

४९५९. का॒ले तपः॑ का॒ले ज्येष्ठं॑ का॒ले ब्रह्म॑ स॒माहि॑तम्।
का॒लो ह॒ सर्व॑स्येश्व॒रो यः पि॒तासी॑त् प्र॒जाप॑तेः॥८॥

In time is fervor, in time is what is chief, in time is the *Brahman* collected; time is the lord (*īśvāara*) of all, who was father of Prajāpati.

All the *pada*-mss. except one, resolve *pitasīt* in d into *pita : āsīt;* SPP. reads *asīt.* In spite of the repetition of *kāle* between, *jyeṣṭham* and *brahma* may be conjectured to belong together : cf. x. 7. 24, 32-34; xi. 5. 5, 23. [Note that the usual RV. accent is *jyeṣṭha,* and that the usual AV. accent is *jyeṣṭha;* and that AV. has the RV. accent only in books xix. and xx. and in a RV. passage, at v. 2. 1.]

४९६०. तेने॑षि॒तं तेन॑ जा॒तं तदु॒ तस्मि॒न् प्रति॑ष्ठितम्।
का॒लो ह॒ ब्रह्म॑ भू॒त्वा बिभ॑र्ति परमे॒ष्ठिन॑म्॥९॥

Sent by it, born by it, in it is this (*tat*) set firm; time, becoming the *Brahman,* bears the most exalted one.

We should expect *janitam* `generated` in a. The comm. understands *iṣitam* as *iṣṭam* or *kāmitam.*

४९६१. का॒लः प्र॒जा अ॑सृजत का॒लो अग्रे॑ प्र॒जाप॑तिम्।
स्व॒यम्भूः क॒श्यपः॑ का॒लात् तपः॑ का॒लाद॑जायत॥१०॥

Time generated progeny, time in the beginning Prajāpati; the self-existent Kaśyapa from time, fervor from time was born.

The comm. identifies *Kaśyapa* with the eighth sun as taught in TA. i. 7. 1. [Cf. Bloomfield`s remarks, at AJP. xvii. 403, on the *kaśyapaḥ paśyako bhavati* of TA. i. 8. 8.] Ppp. combines in b *kālo `gre.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. Praise of time

[५४ - काल सूक्त]

[ऋषि- भृगु। देवता- काल। छन्द- अनुष्टुप्, २ त्रिपदार्षी गायत्री,
५ त्र्यवसाना षट्पदा विराडष्टि।]]

४९६२. कालादापः समभवन् कालाद् ब्रह्म तपो दिशः।
कालेनोदेति सूर्यः काले नि विशते पुनः॥ १॥

From time came into being the waters; from time [came] the *Brahman,* fervor, the quarters; by time the sun rises; in time he goes to rest (*ni-viś*) again.

All the mss. save two [of SPP`s] read *abhavat* at end of a; SPP. also [as well as the Berlin ed.] gives *-an,* with the comm., and with Ppp. In b, the comm. reads *vratatapas* for *brahma tapas.*

४९६३. कालेन वातः पवते कालेन पृथिवी मही।
द्यौर्मही काल आहिता॥ २॥

By time the wind cleanses (*pavate*); by time the earth [is] great; the great sky in time [is] set. [Comm`s 2 a, b, c.]

A part of the verse is lost in Ppp. The comm. adds the first two pādas of our vs. 3 to this one, and makes then the three remaining verses of four pādas each. This makes a decidedly better division, so far as the sense is concerned; but the mss., the Anukr., and SPP. agree in the division given in our text (except as regards vs. 6), and it is accordingly retained here.

४९६४. कालो ह भूतं भव्यं च पुत्रो अजनयत् पुरा।
कालादृचः समभवन् यजुः कालादजायत॥ ३॥

Time, [their] son, generated of old what is and what is to be. [Comm`s 3 a, b] From time the verses (*rc*) came into being; the sacrificial formula (*yajuṣ*) was born time:– [Comm`s 2 d, e.]

In the first half-verse, the translation follows the mss. [they read *kālo* and *putro*], rather than our emendation [*kāle** and *mantro*], which seem more venturesone than there is reason for; and departs from them only in assuming at the end *pura,* instead of *puras,* as the mss. in general read (*pura* is accepted by both editions, and is supported apparently by Ppp., and to a certain degree by one of SPP`s mss. which has *purā*). Perhaps *punaḥ* [which Whitney`s I. actually has] is a yet more plausible substitute for *puraḥ.* Ppp. has: *kālena bhūtam ajanayat* : [so Roth`s Collation : I take

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

it to mean ``*kālena bhūtam* in a and `*janayat* in b``]; and the comm. also has at the begining *kālena* [which he glosses with *pitrā prerakeṇa* : cf. his *putras* in b, and cf. 53. 4 c]; and at the end of b he seems to have read *puras* [the word does not actually appear], since he gives *purastāt* for explanation. In c, part of the mss. have *abhavat*. *[At *kālo* is given by all the mss. collated by W. before population, *kāle* was indeed an emendation; but some of SPP`s authorities do have *kāle.*]

४९६५. कालो युज्ञं समैरयद्देवेभ्यो भागमक्षितम्।
काले गन्धर्वाप्सुरसः काले लोकाः प्रतिष्ठिताः॥४॥

The set in motion (*sam-īr*) the sacrifice, an unexhausted portion for the gods. [Comm`s 4 a, b.] In time are set firm the Gandharvas-and-Apsarasas; in time the worlds;– [Comm`s 3 c, d.]

In a, the translation implies *kālas,* with all the authorities, but *airayat*, against nearly all of them; the comm. gives *airayat* and SPP. accepts it; [and it is supported by his ms. P. (which has *airayan,* p.m., corrected to *airayat*) and by Ppp`s *airayat*]. Ppp. reads *kālo yajño sam airayat*, and has at the end *samāhitāḥ*.

४९६६. कालेऽयमङ्गिरा देवोऽथर्वा चाधि तिष्ठतः।
इमं च लोकं पर्मं च लोकं पुण्यांश्च लोकान् विधृतीश्च पुण्याः।
सर्वाँल्लोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः॥५॥

Upon time stand this heavenly Aṅgiras and Atharvan. [Comm`s 5 a, b.] Both this world and the highest world, and the pure (*puṇya*) worlds and the pure separations–[6 of Berlin ed. : Comm`s 5 c, d.] all worlds by the *Brahman* having conquered, this time goes on as highest god.

[5 and 6 of Berlin ed. = 5 of Bombay ed.] [Comm`s 4 c, d.]

Verses 5 and 6 of our edition are here combined into one, on the authority of the Anukr. and part of the mss., and in accordance with SPP. Of the mss. compared by us before printing, all made a sixth verse of the last two pādas. In a, the mss. read *kāleyam* [W`s O. has *kāleyam*] (p. *kāleyam* or *kāleyam*) [SPP`s *pada*-ms. Cp., here unaccented, has *kāleyam*]; SPP. emends the *pada*-text to *kāle : ayam,* but strangely presents a *saṁahitā*-text inconsistent with this, namely *kāle `yam,* instead of *kāle `yam,* as our edition reads. All the mss. read *divo `th-* in a-b (p. *divaḥ*), but SPP. also reads *devo `th-*. [At the end of b, the comm. reads *tiṣṭhati*.] In d a number of the mss. glosses it with *lokadhārakān*. The last pāda is identical with 53. 2 d, [save that it has *paramo* where 53. 2 d has *prathamo*], and Ppp. combines, as there, *saiyyate*. The most natural count

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of syllables (8 + 8 : 11 + 11 : 11 + 12 = 61) comes three short of a full *aṣṭi* : [the *jagatī* cadence of e suggests that something is missing (read *sarvāñś ca lo-*?) in that pāda; and f is to be read (like 53. 2 d, with Ppp. double *saṁdhi*) as 11 syllables].

[Here ends the sixth *anuvāka,* with 9 hymns, and with 63 verses as they are numbered by the Berlin text and summed up by certain mss.; but the Anukr. counts 9 and 5 verses (instead of 10 and 6) in hymns 47 and 54 respectively, which makes the sum 61 instead of 63.]

55. To Agni

[५५ - रायस्पोष प्राप्ति सूक्त]

[ऋषि- भृगु। देवता- अग्नि। छन्द- त्रिष्टुप्, २ आस्तार पंक्ति, ५ त्र्यवसाना पञ्चपदा पुरस्ताज्ज्योतिष्मती त्रिष्टुप्, ६ निचृत् बृहती।]

४९६७. रात्रिंरात्रिमप्रयातं भरन्तोऽश्वायेव तिष्ठते घासमस्मै।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम॥ १॥

Night after night bringing to him without mixture, as fodder to a horse that stands, let not us, O Agni, your neighbors, receive harm, reveling with abundance of wealth, with food (*iṣ*).

The verse corresponds nearly with VS. xi. 75, also with a verse inTS. iv. 1. 10[1] and MS. ii. 7. 7. VS. begins a with *ahar-ahar* (but ŚB. vi. 6 4[1] [like KŚS. xvi. 6. 2] gives a *pratīka* with *ratrīṁ-ratrīṁ* instead), TS. reads with us, and MS. has *rātrīṁ-ratrīṁ* [and repeats the *pratīka* at iii. 1. 9, p. 12[12]]. At end of b, all have *asmai* unaccented. In d, all out *agne* at the beginning, *`gne ma te prati-*. In a, all the authorities have *aprayātam* [an isolated *-tum* counts for nothing], and so has the text of the comm., according to SPP., who prints *aprayātam.* But the comm. in his explanation has *aprayāvam,* which he glosses by *apracchidya* or *sāṁtatyena* [which harmonizes well with the *sadam it* of iii. 15. 8 a]; [the six Yajus texts just cited (both verses and *pratīkas*) all read *aprayāvam,* on which the Berlin emendation* rests]. [Weber, *Ind. Stud.* xvii. 251, cites K. xvi. 7 as reading *rātrīṁ-rātrīṁ*, with the rest as in VS.; and Knauer, Index to MGS., p. 155, adds K. xix. 10 and Kap. S. xxx. 8.] The second half of our iii. 15. 8 above agrees precisely with our c, d here; the first half differs a good deal, [having for a *viśvahā te sadam id bharema,* and ending b with *jātavedaḥ* instead of *ghāsam asmai*]. Ppp. has in a *aprayāmaṁ*, at end of b *agne* for *asmai* (as in our vs. 7), and in d *`gnai mā te pr-* (intending the same as the Yajus texts).

*[Griffith`s version of *aprayāvam* is `with care unceasing` (AV.VS,); and Eggeling`s is `unremittingly` (ŚB); so also W. at iii. 5. 1 (see the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

note); and in his *Roots* he connects *-yāvam* only with root *yu* `separate`; one does not see why he departs from that here : nevertheless, the sense `mix` is well avouched for the root *yu* `unite` with *pra* by JUB. i. 8, *yathā madhunā lājān prayuyād evam* (see JAOS. xvi. 88 and 228).–I may add in the proof that even the Anukr. reads *aprayātam,* but that the Yajus readings, and the *sadam it* (W. `constantly`) of iii. 15. 8, seem, to place the Berlin emendation beyond doubt: and that the Ppp. reading *aprayucchan* at iii. 5. 1 helps to establish for the Vulgate not only the form *aprayāvam* as gerund, but also the meaning `without being careless` or `unremittingly` as against `without mixing.`]

४९६८. या ते वसोर्वात इषुः सा तं एषा तयां नो मृड।
रायस्पोषेण समिषा मदंन्तो मा तें अग्ने प्रतिवेशा रिषाम॥ २॥

Of you that are good what arrow [is] in the wind, this is that of your; therewith be gracious to us. Let not us, O Agni, your neighbours, receive harm, reveling with abundance of wealth, with food.

The translation follows the text of the mss. rather than our emendations, as the latter afford no more satisfactory sense than does the former. Several authorities, however, read *yāta* instead of *vāta* (one has *vāca;* one *iṣuḥ,* two *eṣuḥ;* [and so on]) : the *pada*-mss. divide *vātaḥ : iṣuḥ : sa.* The comm`s text has *iṣa;* but how his explanation is related to the text is hard to see : *he agne vāsakasya tava yā `nugrahabuddhir annapradasya yā cā `nugrahabuddhis tayā `smān sukhaya;* that is all.

४९६९. सायंसांयं गृहपंतिर्नो अग्निः प्रातःप्रांतः सौमनुसस्यं दाता।
वसोर्वसोर्वसुदानं एधि वयं त्वेन्धांनास्तन्वं पुषेम॥ ३॥

Evening after evening [is] Agni our house-lord; morning after morning [is he] giver of well-willing; be you giver of good to us of every kind; may we, kindling you, adorn (*puṣ*) ourselves.

The third pāda is literally `of good thing after good thing be you giver of good.` The *pada*-mss. divide *vasu-dānaḥ : edhi* instead of *vasu-dāḥ : naḥ : edhi,* as is implied by our text; the meter makes us suspect that the true original reading was *vasudāno na edhi.* The fourth pāda is v. 3. 1 b etc. (see under that verse). [Cf. vs. 4.]

४९७०. प्रातःप्रांतर्गृहपंतिर्नो अग्निः सायंसांयं सौमनुसस्यं दाता।
वसोर्वसोर्वसुदानं एधीन्धांनास्त्वा शतंहिंमा ऋधेम॥ ४॥

Morning after morning [is] Agni our house-lord; evening after evening [is he] giver of well-willing; be you giver of good to us of every kind; kindling you, may we thrive (*ṛdh*) a hundred winters.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In d the mss. read *śataṁhimās* (p. *śatamohimāḥ*); the comm. takes it as two words, *śataṁ himās,* [ignoring the accent]. [With pāda d, cf. RV. i. 64. 14 d.] [Cf. vs. 3.]

४९७१. अपंश्चा दुग्धान्नस्य भूयासम्।
अन्नादायान्नपतये रुद्राय नमों अग्नयैं।
सभ्य सभां मैं पाहि ये चं सभ्याः संभासदंः॥५॥

४९७२. त्वमिंन्द्रा पुरुहूत विश्वमायुर्व्यंश्नवत्।
अहंरहर्बलिमित्ते हरन्तोऽश्वांयेव तिष्ठंते घासमंग्ने॥६॥

May I be one not falling short of food; to the food-eating lord of food, to Agni [as] Rudra[1] be homage.

O you of the assembly, protect my assembly (*sabhā*), and [them] who are of the assembly, sitters in the assembly; having much invoked you, O Indra, may they attain their whole life-time.

Day after day taking tribute to you, O agni, as fodder to a orse that stands [let not us, O Agni, your neighbors, receive harm, reveling with abundance of wealth, with food (*iṣ*)].

Here also there is discordance as to the verse-division; the Anukr. [and comm.] further add to vs. 5 what in our edition is 6 a, b, and then make one verse of what remains of the hymn; and SPP. follows them. The translation adheres to our text (which represents all the mss. till that time known to us), especially because its division seems better suited to the sense. At the beginning, all the authorities, and SPP., have *apaścādagdhannasya,* divided by the *pada*-text into *apaścā : dagdha+nnasya* (or *-gdha+an-*); [but Whitney`s W. has *daghānt-;* his M. has *dagdhvānn-;* and his P. has *dagghvānt-* or possibly *dagdhvānt-*, it is not clear which : at any rate, in P. and M. there is a *v* before the *ā*;] the comm. understands *apaścādbhā `nnasya,* and solemnly explains it as meaning : *annasyā `paścā [dagdhā] apaścāge `dagdhā sthālīpṛṣṭhabhāge dagdhānnarahitaḥ !* The corrections of our conjectural emendation to *apaścādaghva `nnasya* is put beyond question by the occurrence of a corresponding phrase, *apaścādaghva `nnam bhūyāsam,* in MS. iii. 9. 4, p. 120[17], and also in Āp. vii. 28. 2.* Part of the mss. accent *bhūyāsam.* In b, all SPP`s authorities [save one], and most of ours, give *annādayo `nn-* (variously accented : p *anna+adayaḥ),* apparently a case of

1. रुद्रो वा एष यद् अग्निः (तै० ब्रा० १.१.८.४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

misunderstanding of *āyā* as *yo* after the Bengālī method of writing *o*; but two of our mss., P.M., have *annādaya `nn-*, which is the reading of our text; the comm likewise understands *-dāya,* and SPP. also accepts it in his text.

*The phrase *a-paścād-daghvane nare* occurs at RV. vi. 42. 1; TB. iii. 7. 10^6; Āp. xiv. 29. 2; compare *apaścā-daghvane naraḥ* at SV. i. 352, ii. 790. It may be worth noting that the comm. to TB. brings the epithet into connection with food, explaining the phrase as `a man devoid of brightness (i.e. dull) after his meal, unable to digest what he has eaten,` *paścā bhakṣottarakālaṁ dīptirahitāya, bhakṣitaṁ jarayitum asamarthāya.* He seems to connect *a-....-daghvan* (= *dīptirahita*) with *dah;* but BR. and W., with Sāyaṇa on RV., derive it from *dagh :* cf. RV. i. 123. 5 c; vii. 56. 21 b.] [Cf. SPP`s notes to xviii. 4. 48; xix. 32. 10; 48. 1; 56. 3.]

The translation is to be taken simple for what it is worth, as it does not follow the mss., nor either printed text. At the beginning, the mss. [except several of W`s, which have the impossible *sabhya*], SPP., and the comm., read *sabhyas,* which might well enough have been left by us unchanged, save for accent (viii. 10. 5 *abhyas*). But the mss. read *abhyas* again later [save two of W's, which have *sabhyas* this time SSP. emends *sabhyās* (should be *abhyas*, with us?), since the comm. has this. In c, the mss. in general give *tvam indrā) puruhūtya* (p. *puruohūya*); the comm`s text offers *tvām* [his exposition : *tvam*] *indra purukhūta;* and SPP. adopts *tvam indrā* (p. *indra*) *puruhūta;* our conjecture, *tvaye`d gaḥ puruhūta,* seems too violent, and the translation implies *tvam indra puruhuya,* with *aśnavan* at the end, while the mss., and SPP., have *aśnavat* (the comm. has the same, unblushingly explaining it as = *prā-paya,* a mere substitution of one person for another !), and our text emended to *-vam,* an ungrammatical but not wholly unprecedented form. [The London ms. of the Anukr. adds as the *pratīka* of its vs. 6 *tvam indra puruhūye `ti*(our 6 c : note the reading), but gives no metrical definition : the Berlin ms. does not even give the *pratīka.*]

None of the mss. have the second half-verse; it was added because it seemed called for by the first half, as in vss. 1 and 2. That the comm. and part of the mss., and so also SPP., in agreement with the Anukr., make only six verses in the hymn, was explained above under vs. 5. A majority of the mss. accent *balim* in a (including all those used by us before publication), and so the error has got into our text; SPP. has correctly *balim;* some leave *harantas* without accent; the comm. and a ms. or two have *itye* for *it te* (= *prāptavye ghe vartamānāyā `gnaye,* comm.). All the mss. have in b *jātam* instead of *ghāsam;* but the comm. has the latter, and it is therefore read in SPP`s text as well as in ours.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

56. To sleep (or dream)

[५६ - दुःस्वप्ननाशन सूक्त]

[ऋषि- यम। देवता- दुःस्वप्न। छन्द- त्रिष्टुप्।]

४९७३. यमस्य॑ लोकादध्या ब॑भूविथ प्रम॑दा मर्त्या॑न् प्र यु॑नक्षि धीर॑ः।
एकाकिना॑ सरथं॑ यासि विद्वान्त्स्वप्नं मिमा॑नो असु॑रस्य योनौ॑॥ १॥

Out of Yama's world have you come hither (*ā-bhū*); with mirth (?) did you, wise, make use of (*pra-yuj*) mortals; knowing, you go in alliance (*saratham*) with the solitary one, fashioning (*mā*) sleep in the lair (*yoni*) of the Asura.

If *pramadā* (p. *pra+madā*) is to be rendered as above, it must have its accent changed to *pramadā*; the comm., against the *pada*-text, understands it as *pramadās = striyas,* joint object with *martyān* of *pra yunakṣi.* One or two mss. read *martān* in b. The comm. renders *dhīras* by *dhṛṣṭas.* [Apart from W's P.M.W., which have *svapnam,*] all the mss., the comm., and SPP., read *svapnam* in d, and the translation follows this rather than our *svapna,* willing, in so obscure a matter, to stick as closely to the aurhotities as possible. Ppp., to be sure, gives *svapna mi-,*but this counts for very little. The comm. understands the verse to be addressed to the demon of ill-dreaming (*heduḥsvapnībhimāmin krūra piśāca*); but his explanations through the whole hymn are worthless, being only the etymologizing guesses of one to whom the real sense is precisely as obscure as it is to us : *asura* is *prāṇavant ātman;* the 'lonely one' is the man who is dying of the effect of evil-dreaming, having abandoned son, wife, relatives, etc.; *yāsi* means *yamalokam prāpayasi;* and so on, and so on. [Griffith cites ``Death and his brother Sleep`` of Shelley's Queen Mab (it is found also at Iliad xiv. 231) and ``the twins, Sleep and Death,`` Il. xvi. 682.]

४९७४. बन्धस्त्वाग्रे॑ विश्वच॑या अपश्यत् पुरा रात्र्या जनि॑तोरेके अह्नि॑।
तत॑: स्वप्नेदमध्या ब॑भूविथ भिषग्भ्यो॑ रूपम॑पगूह॑मानः॥ २॥

The all-vigorous bond saw you in the beginning, in the one day before the birth of night; from thence, O sleep, did you come (*ā-bhū*) hither, hiding your form from the physicians.

In this verse also, for the reason given above, the translation follows the mss. more closely than does our text. Nearly all authorities have at the beginning *bandhas;* a couple [the reciteres, K. and V.], with the comm., *bandhus* (wrong accent [as in vs. 5]); Ppp. reads *baṁdhas.* All have *viśvacayās* (p. *viśva+cayāḥ*), though in some of them the *c* could be read

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as v;the comm. is able to make a sense for it: *sarvasya cetā, saṁcetā, sraśṭā;* the translation implies *viśvavayās,* as the smallest possible intelligible change; Ppp. presents *viśvavathāv* [and *apaśyan*]. The *pada*-mss. divide in b *ratryā : janitaḥ : reke;* the comm. understands, with us, *rātryāḥ: janitoḥ eke ;* and SPP. Substitutes this in his pada text *Eke ahni* [which Ppp. combines to *eke `hni*] might, of course, also be understood as locative absolute. Our *tatas* at beginning of c was an emendation for *tava* of the mss.; the comm. has it (also Ppp.), and SPP. accordingly also adopts it in his text. The whole pāda reads in Ppp. : *tatas svapnena madhyā ca bhāyatha.* In d all the mss. have *bhiṣagbhya r-,* and the *pada*-mss. *Bhiṣa- gbhya+rūpam* (!); only one or two give an accent to *rūpam;* the comm. understands *bhiṣagbhyo rūpam,* and SPP. reads this; the translation follows it. There is much discordance as to the accent of *apagūhamānas.* Ppp. reads *bhiṣajña rūpam apigūh-.* The comm. is a grammarian of such sort that he does not accept *eke* as used here for the more regular *ekasmin;* but he does except *ahni* as used, by the ordinary license to put one case in place of another, for *ahnas,* coordinate in construction with *rātryās*; and *eke* means *mānasaprajāpatyādays* and is subject of *apaśyan,* understood! The evil-dreaming hid itself away from the medicine-men, says the comm., lest they should meet it with an efficacious remedy; and something like that is possibly the real meaning.

४९७५. बृहद्गावासुरेभ्योऽधि देवानुपावर्तत महिमानमिच्छन्।
तस्मै स्वप्नाय दधुराधिपत्यं त्रयस्त्रिंशासः स्वरानशानाः॥३॥

He of great kine (?) turned to the gods away from the Asuras, seeking greatness; to that sleep the three-and-thirty ones, having attained the sky, imparted over-lordship.

At the beginning, the *saṁhitā*-mss. in general read *bṛhad gavā* (p. *bṛhat : gavā* or *gravā*); Ppp. has *vṛhaṁgrāvā* [combining *-vāsurebhyo*]; the comm. gives *bṛhadgāvā,* as nom. of *-gāvan,* deriving it from *gā* `go`; and SPP. accepts this (*bṛhadgāvā*, p, *bṛhadgāvā*), while at the same time suggesting that *-gavo* may be meant, by such a confusion of the two modes of writing *o* as we have already more than once [cf. 55. 5 b and the note] had occasion to conjecture. Ppp. reads `*bhi* instead of `*dhi.* There is discordance among the mss. as to the accent of *upā `vartata.* Ppp. reads at end of b *ṛcchan.* The majority of mss. have in d *trayastriṅṣāsa sv-;*and part of the *pada*-mss. divide *trayaḥotriṅṣāḥ : saḥ : sv-*; SPP. gives *trayastriṅśasaḥ sv-,* as do we.

४९७६. नैतां विदुः पितरो नोत देवा येषां जल्पिश्चरत्यन्तरेदम्।
त्रिते स्वप्नमदधुराप्त्ये नर आदित्यासो वरुणेनानुशिष्टाः॥४॥

Not the Fathers, and not the gods, know it, whose (pl.) murmur

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

goes about within here; in Trita Āptya did the men (*nr*), the Ādityas, taught by Varuṇa, set sleep.

The mss. read at the beginning *nāt `tam* [and so SPP.], *etam* `it` apparently being viewed as relating to *jalpis;* the comm. makes the relation plainer by giving in b *yai` ṣām;* but this latter SPP. rejects. At end of b, the mss. vary between *antaretam* and *antare `dam* (p. *antara : idam*); the comm. gives the latter, and SPP. accepts it; Ppp. also has it; [and it is implied in the translation]. The mss., as always, vary between *tṛte* and *trite;*the great majority here give the former. *Varuṇena* in d was our emendation for *ar-;* it is read also by the comm., and by one of SPP`s mss., and is found in Ppp.; SPP. also adopts it in his text. The mss. all accent *adityāsas,* and SPP. does not ement, as we do, to *ādityasas.* Ppp. reads in b *jalpyaś c-,* and has for c *trite svapnam arididṛhā prate narā* (*ādit-*). With c, compare RV. viii. 47. 13-17 and especially 15 c, d. The comm. tells a tale of how *duḥsvapna,* having received overlordship from the gods, waxed topping, and seized on the Ādityas; the latter applied for relief to Varuṇa, and, duly instructed by him, put off the *duḥsvapna* upon the great seer (*maharṣi*) Trita, son of the water : this is pretty plainly no tradition, but an account devised by the comm. to fit the immediate case.

४९७७. यस्यं क्रूरमभंजन्त दुष्कृतोऽस्वप्नेन सुकृतः पुण्यमायुंः।
स्वर्मदसि परमेणं बन्धुनां तप्यमांनस्य मनसोऽधिं जज्ञिषे॥५॥

Of whom the evil-doers shared (*bhaj*) the cruelty, the well-doers, by non-sleep, [shared] the pure (*puṇya*) life-time–you revel in the sky (*svar*) with the highest relative; you wast born out of the mind of one practising fervor.

The translation is a merely literal rendering, and does not pretend to be an intelligent one. It implies in a, with SPP., a majority of his mss., and the comm., *abhajanta* (the other readings are *apacanta, abhacanta, aśacanta;* and there are varieties of accent); in b, all the *saṁhitā*-mss. combine *duṣkrto sv-,* implying *asvapnena*; but [SPP`s] *pada*-mss. [and W`s *pada*-mss. D., p.m.] read *svapnena;* [W`s D. seems to be corrected to *asvap-* and his L. also seems to have *asvap-;*] SPP. accepts *asvap-,* with the comm. Ppp. gives no help; its is *vy asya krūram abhijanta duṣkṛṇe sv-;*and *āpuḥ* for *āyuḥ* at the end of b. In c, *bandhunā,* (read by both editions, with the mss.) ought to have been emended [cf. Vs 2 a] to *bandhunā,* as both texts emend to *tapyā-* from *tāpya-,* which appears in most of the mss. At the end, SPP. has the correct *jajñiṣe,* with about [half of his authorities, including the carefuly corrected Dc.] (and with one of our later ones); our *jajñiṣe* represents the rest, but has no reason. Ppp. has in c *svarasajasi.* The comm. renders *abhajanta* by *prāpnuvanti,* and *asvapnena* by *juḥsvapnadarśanābhāvena-,* he regards *duḥsvapna* as addressed in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

second half-verse, and explains *svar* as equivalent to a locative (as rendered above) [cf. *Noun-Inflection,* p. 488], and *bandhunā* (cf. 2 a) as *sṛṣṭeḥ prākkāle tvāṁ dṛṣṭavatā vidhātrā saha.*

४९७८. वि॒द्म ते॒ सर्वा॑: परि॒जाः पु॒रस्ता॑द् वि॒द्म स्व॑प्न॒ यो अ॑धि॒पा इ॒हा ते॑।
यु॒श॒स्विनो॑ नो॒ यश॑से॒ह पा॑ह्या॒राद् द्वि॒षेभि॒रप॑ याहि दू॒रम्॥ ६॥

We know all your attendants (?) in front; we know, O sleep, who is your over-ruler here; protect us here with the glory of the glorious one; go you away far off with poisons.

In b, the *pada-mss.* give blunderingly *svapna+yaḥ.* Ppp. reads *yo 'dhipā hyo te.* Of course, *yaśasvinas* in c may be accus. p.., 'us who are glorious'; the comm. takes it so, and explains that the glory comes from our wonderful knowledge as set forth in the first half-verse. [Ppp. reads *yaśaso hi* for *yaśase 'ha.*] In d, the *saṁhitā*-mss. (also Ppp.) give *āradviṣ,* which is equivalent to *āraddviṣ-;* and the *pada*-mss. assume the latter, dividing *ārat : dviṣebhiḥ;* since a derivative *dviśa* is as good as unknown, and of a very unusual formation, we preferred to read *viṣebhis;* [the comm., text and exposition, has *dviṣobhis;* [SPP. has *dviṣebhis.* In a the translation of *parijas* is that of the comm. (= *parijanān*), which seems more probable than the conjecture of the Pet. Lexx., "perhaps places of origin."

57. Against evil-dreaming

[५७ - दुःस्वप्ननाशन सूक्त]

[ऋषि- यम। देवता- दुःस्वप्न। छन्द- अनुष्टुप्, २ त्रिपदा त्रिष्टुप्, ३ त्र्यवसाना चतुष्पदा त्रिष्टुप्, ४ षट्पदा उष्णिक् बृहतीगर्भा विराट् शक्करी, ५ त्र्यवसाना पञ्चपदा परशाक्करातिजगती।]

४९७९. यथा॑ क॒लां यथा॑ श॒फं यथ॒र्णं सं॒नय॑न्ति।
ए॒वा दु॒ष्वप्न्यं॒ सर्व॒मप्रि॑ये॒ सं न॑यामसि॥

As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming on one who is offensive (*apriya*).

The verse is nearly identical with vi. 46. 3, differing only by substituting *apriye* in d for *dviśate. Apriye* comes near to the *āptye* of RV. viii. 47. 17, with which both verses correspond : see note to vi. 46. 3. The comm., in fact, reads *āptye.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

४९८०. सं राजानो अगुः समृणान्यगुः सं कुष्ठा अगुः सं कला अगुः।
समस्मासु यद् दुष्वप्न्यं निर्द्विषते दुष्वप्न्यं सुवाम॥ २॥

Kings have gathered (*sam-gā*), debts have gathered, *kuṣṭhas* have gathered, sixteenths have gathered; all evil-dreaming that is in us–let us impel away evil-dreaming to him that hates us.

The *pada*-mss. read *saḥ : mṛṇani* for *sam : ṛṇani*, and *saḥ : kalaḥ* (the *saṁhitā*-mss. also *sa kala ag-*) for *sam : kalaḥ*; SPP. follows us in emending in both places to *sam*, which the comm. also has. At the beginning of the second division, we have emended *sam* of the mss. and comm. (which SPP. follows) to *sarvam*. For *yat* (after *asmasu*) the *saṁhitā*-mss. read *yata*, and the *pada*-mss. *yataḥ*; our *yat* is supported by the comm., and SPP. adopts it. The comm. says that *kuṣṭha* is a skin-disease, symptomatic of various maladies; and, when one of these remains unhealed, boils and sores etc. (? *piṭakavraṇādīni*) show themselves. Also, that *kalās* are *anupādeyāvayavopalakṣaṇa*, and worthless parts of cattle etc. are collected in old pits. And in like manner collected ill-dreaming is made over to an enemy. That is his idea, and a wholly unacceptable one, of the general meaning of the verse. [The verse is prose, no *triṣṭubh;* but may be stretched so as to count as 43 syllables.]

४९८१. देवानां पत्नीनां गर्भ यमस्य कर यो भद्रः स्वप्न।
स मम यः पापस्तद् द्विषते प्र हिण्मः।
मा तृष्टानामसि कृष्णशकुनेर्मुखम्॥ ३॥

Embryo of the wives of the gods, instrument of Yama, excellent dream; the evil [dream] that do we send forth to him that hates us.

You that are `harsh` by name, mouth of the black bird (-*śakuni*) –

The mss. all *devānām patnīnāṁ* (one *pada*-ms. *-bham*) *yamasya karayo bhadrasvapnaḥ;* the translation implies no further emendation than to *garbho* and *karaṇo;* [the minor Pet. Lex., iv. 249, accepts *bhadrasvapna* as a descriptive compound, although the accent (*Gram.* 1280 c) is very exceptional;] SPP., following the comm., changes to *devānām patnīnāṁ garbha yamasya hara yo bhadraḥ svapna.* Our *devapatnīnām* and *karaṇas* were suggested especially by the *devajāmīnam* and *karaṇas* of vi. 46. 2 and xvi. 5. 6, of which neither the comm. nor SPP. take any notice. In the second division of the verse the two editions agree, save that ours emends *tat* of the mss. (which SPP follows) to *tam;* and the letter is supported by our P.M., and by the comm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

But the mss. have at the beginning *samamayaḥ,* and the *pada*-mss. resolve it into *samam : ayaḥ*. The Anukr. and comm. and SPP. add to this verse what in our text is the first division of vs. 4; our division is that of our first mss., and is preferable on the ground of the sense. [The prose verse, according to the division of the Anukr., may be made to count (8 + 10 : 13 : 13?) as 44 syllables.]

४९८२. तं त्वां स्वप्न तथा सं विंद्म स त्वं स्वप्नाश्वं इव कायमश्वं इव नीनाहम्।
अनास्माकं देवपीयुं पियांरुं वप यदस्मासु दुष्वप्न्यं यद् गोषु यच्चं नो गृहे॥४॥

You, O sleep, we thus know completely; do you, O sleep, as a horse a halter, as a horse a girth, scatter him who is not of us, the god-reviler, the mocker.

What evil-dreaming is in us, what in our kine, and what in our house-

[Prose.] The translation here is of no authority, including various ventruesome emendations of the text; it follows our text except at the end, where, instead of *badhāna,* it implies the (unsatisfactory) *vapa* of the comm. and SPP.; all the mss. read *vapus* [or *vapu*]. At the beginning, the *pada*-mss. give *matṛṣṭā : nāma : asi : kṛṣṇa+śakune : mukham;* and the *saṁhitā*-mss. agree with them, with worthless variations of accent [and some slight differences besides], and with *-kuner* in one or two. SPP. reads, however, *ma tṛṣṭanām asi kṛṣṇaśakuner mukham,* won, as he claims, by adding accents to the comm`s text; but this differs fromt he mss. only by [the word-division and] by *-nāmasi* and *-ner;* but this differs from the mss. only by [the word-division and] by *-nāmasi* and *-ner;* how the comm. divides and understands *mātṛṣṭānāmasi* is unknown, as his explanation of the words is wanting (though SPP. notes no lacuna). So much (to *mukham*) is, as was noted above, added to vs. 3 by Anukr., comm., and SPP. In the next division of the verse, for *kakṣyam,* the mss., the comm., and SPP., give *kāyam,* which might mean `body`; the comm. is apparently imperfect here, reading *aśvo yathā svakīyaṁ rajodhūsaraṁ* [*kāyaṁ*] *dhunoti yathā cā `śvā+ nīnāham palyāṇakavacādikam avakirati :* with *kāyam* is perhaps omitted also *śarīram,* its gloss. Our mss. end vs. 4 with *nīnākam,* and it was our emendation to add the next clause; but this the comm. does also, ending with *vapa,* while SPP. goes on to *gṛhe* without making a verse-division; the sense (so far as we can be said to understand it) favors our division and the comm`s. The latter reads *avā `smākam,* finding thus an *ava.....vapa,* which he explains by *tiraskuru.* All

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the mss. give *pipāruṁ* [P.M. *piy-*] *vapur* [or *vapu*] *yad* etc., with not even a pāda-division after *vapus;* such a division was due in our text, however, after *nīnāham.* [The Anukr. seems to intend to count the verse (*taṁ tvā* to *gṛhe*) as 9 + 9 + 7 + 13 (reading *vapa*) : 8 + 8 = 54.]

४९८३. अ॒ना॒स्मा॒कस्त॒द् दे॑वपी॒युः पिया॑रुर्नि॒ष्कमि॑व॒ प्रति॑ मुञ्चताम्।
नवा॑र॒त्नीनप॑मया अ॒स्माकं॒ तत॒: परि॑।
दु॒ष्वप्न्यं॒ सर्वं॑ द्वि॒षते॒ निर्द॑यामसि॥५॥

That let him who is not of us, the god-reviler, the mocker, put on like a necklace (*niṣka*).

Having measured off nine cubits, forth from that do we divide off to him who hates us all our evil-dreaming.

[Pādas a and b are identical with 45. 2 a, b, above; and the rest of the verse seems to throw much light on 45. 2 c, d : see my not to that verse. In his Collation-Book, Whitney here made a note of this important parallel, but seems to have overlooked his note when working out his commentary.] The mss. again all read *pipārus* [P.M.: *piy-*]; and the comm. again *avā `smākam,* supplying a *gamaya* to the *eva* in his explanation. The omission of *devapīyus* would make a fair *anuṣṭubh* of this verse [and a faultless one, if we pronounce *niṣkeva*]; it is evidently metrical, and a verse by itself [cf. 45. 2] as it stands in our text; the Anukr. and SPP., with part of the mss., end vs. 4 with *gṛhe,* and throw all the rest of the hymn together as vs. 5; the comm. agrees with us as to vss. 5 and 6. [The Anukr. seems to intend to count its verse 5 (*anāsmākas tad* to end of hymn) as 12 + 9 : 9 + 7 [:] 14 = 51, and to put its second *avasāna,* with some of the mss., after *pari,* as does SPP.]

[Prose.] Instead of our *apamāya,* the mss., the comm., and SPP. read *apamayā* (p. *apa+mayāḥ*); how the comm. (or SPP.) would explain it does not appear, as he gives only the general sense of the expression : *asmākaṁ sambandhi duśvāapanyaṁ navāratniparyanatam apasāraya.* He reads at the end *apriye saṁ nayāması* (= 1 d).

58. For various blessings

[५८ - यज्ञ सूक्त]

[ऋषि- ब्रह्मा। देवता- यज्ञ अथवा मन्त्रोक्त। छन्द- त्रिष्टुप्, २ पुरोऽनुष्टुप् त्रिष्टुप्, ३ चतुष्पदा अतिशक्करी, ५ भुरिक् त्रिष्टुप्, ६ जगती।]

४९८४. घृ॒तस्य॑ जू॒तिः सम॑ना॒ सदे॑वा संवत्स॒रं ह॒विषा॑ व॒र्धय॑न्ती।
श्रोत्रं॒ चक्षु॑: प्रा॒णोऽच्छि॑न्नो नो अ॒स्त्वच्छि॑न्ना व॒यमायु॑षो॒ वर्च॑सः॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The swiftness of ghee[1] evenly always increasing the year with oblation–be our hearing, sight, breath unsevered; unsevered be we from life-time, from splendor.

The translation implies in `a *samana sadāt `va.* [This last may be a slip for *sadaiva,* p. *sadā : eva;* the Berlin text and the *Index* imply *sadeva,* p. *sadā-iva.*] Five authorities give *samana* (so in p.); five or six, *samanaḥ;* the rest *samanāḥ* or *samanāḥ*, or else *samanāḥ* or *samanā*, and finally *samanā*; SPP. accepts the last, from only two mss.; the comm. reads *samanāḥ*, and explains it as *samānamanaskā.* After it the mss. read *sadevāḥ* (p. *sadevāḥ*), but the comm. and his text *sadevā,*and SPP. follows these, accenting *sadevā.* Ppp. has *yūtis sumanās sudevās* (*s-*). The comm. says that, since all words signifying `motion` also signify `knowledge,` *jūti* here means *sarvatra prasṛtaṁ jñānam!* Ppp. combines in c *prāṇa ach-* . In d, the *pada*-mss. read *achinnā* instead of *-nāḥ.* The connection of the two half-verses is perhaps this : it is prayed that the prospering flow of the libations of sacred butter be uninterrupted, carrying as a consequences the continuance of physical blessings.

४९८५. उपास्मान् प्राणो ह्वयतामुपं वयं प्राणं हवामहे।
वर्चो जग्राह पृथिव्यं१न्तरिक्षं वर्चः सोमो बृहस्पतिर्विधत्ता॥ २॥

Let breath call to us; we call to breath; the earth, the atmosphere has seized (*grah*) splendor; splendor [also] Soma, Bṛhaspati, the maintainer.

Some mss. (including most of the *pada*-mss.) being b with *upa hvayam.* In c, one of SPP`s mss. and Ppp. combine *pṛthivy ānt-.* At the end, the *pada*-mss. have correctly *dharta;* the *saṁhitā*-mss. vary between this and *dhatta, dhattam,* and *dhattat;* and the reciter K. gave *vidhartā.* The comm`s text (SPP.) has *vidhattām,* but his explanation reads *vidhattā* (misreading for *-arttā*?) *viśeṣeṇa dhartā `gniḥ sūryo vā;* and SPP. most most strangely adopts the senseless *vidhatta* (it is read also by one ms.). Ppp. gives instead *bibhartu,* which is not bad. Furthesome, Ppp. begins a with *apa,* but b with *upa.* The seizing of splendor by these various divinities is, according to the comm., for the purpose of giving it to us. Pādas b and d lack each a syllable. [A similar antithesis with *upahū* occurred at i. 1. 4, and others were pointed out there.]

४९८६. वर्चसो द्यावापृथिवी संग्रहणी बभूवथुर्वर्चो गृहीत्वा पृथिवीमनु
सं चरेम।

---

1. जूतिशब्देन सर्वत्र प्रसृतं ज्ञानम् उच्यते। 'मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो .... प्रज्ञानस्य नामधेयानि भवन्ति' (ऐ० आ० २.६.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यशसं गावो गोपतिमुप तिष्ठन्त्यायतीर्यशो गृहीत्वा पृथिवीमनु सं चरेम॥ ३॥

Heaven-and-earth have become joint-seizers of splendor; seizing splendor may we go about upon the earth; with glory the kine, coming, wait upon (*upa-sthā*) the lord of kine; seizing glory may we go about upon the earth.

[The verse is by no means one of 4 *pādas*, but rather one of 6 (a-f: so designated below) : in fact, it is a regular *anuṣṭubh,* to each half of which is added in prose an *ūha*-refrain (*varco* etc., *yaśo* etc.) of 14 syllables.] The mss. read in b *babhūvathus,* accenting also *dyavāpṛthivi;* the translation implies the simpler and more probable emendation to *-vatus;* [and of course the retention of the ms.-accentuation of *dyāvā-pṛthivī* : correct the Berlin ed. accordingly;] SPP. leaves both words unchanged, without heeding their irreconcilable character; that the comm. takes *dyāvāpṛthivī* as vocative is simply in accord with his usual disregard of the accent. In c and f, the mss. vary between *anu-sam* [so most], *anu-sam,* and *anu sam* (the *pada*-mss. have *anu+saṁcarema :* but one has *anuosaṁcarema* !); SPP. adopts *anu sam* [cf. note to Prāt. iv. 3], against our *anu-sam;* there is little choice between the two. In d, the mss. in general begin with *yaśasām*], two or three having *yaśasam* or *yaśasam*; SPP. adopts the last, we *yaśasā;* here, again, there is little to choose; the comm. explains *yaśasā,* though his text (SPP.) gives *yaśasām*. The comm. foolishly takes *āyatis* in e as, jointly with *yaśas,* object of *gṛhītva* in f, supplying *dhenūs* for it to qualify. The verse counts (16 + 14 : 16 + 14 = 60) as a full *atiśakvarī*; [but see beginning of this paragraph].

४९८७. व्रजं कृणुध्वं स हि वो नृपाणो वर्मा सीव्यध्वं बहुला पृथूनि।
पुरः कृणुध्वमायसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तम्॥ ४॥

Make you a pen (*vraja*), for that is men-protecting[1] for you; sew you coats-of-mail (*varman*), abundant, broad; make you strongholds of metal, unattackable (*adhṛṣṭā*); let not your bowl leak (*sru*); make it strong.

The verse is RV. x. 101. 8, with slight variation : RV. has *varma in saṁhitā* as well as in *pada* in b; the mss., too, leave *drṁhatā* in d without accent, and SPP. does not correct their error. [Roth notes that Ppp. reads *varmā :* cf. *Noun-Inflection,* p. 540 top, 539 end.] But the *pada*-text exhibits its skill in blundering : in b it reads *varma : asi : vioadhvam* (and

1. नृपाणः नृणां नेतृणां रक्षकः। नरो योद्धारः पिबन्ति प्रत्यर्थिनां प्राणान् इति नृपाणः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nearly all the *saṁhitā*-mss. accent *sīvyadhvam*), and in c *kṛṇudhvam : ma : ayasīḥ* (or *ayasīḥ*) : *adhṛṣṭā* (and the *saṁhitā*-mss. accordingly read -*dhvaṁmāy*-). The comm. gives three distinct interpretations of the verse : as concerned respectively with the sense, with officiating priests, and with solidiers (*indriyaparatvena rtvikparatvena yoddhṛparatvena*). [As to -*dhvam mā*, cf. note to xviii. 2. 3.]

४९८८. य॒ज्ञस्य॒ चक्षुः॒ प्रभृ॑ति॒र्मुखं॑ च वा॒चा श्रोत्रे॑ण॒ मन॑सा जुहोमि।
इ॒मं य॒ज्ञं वित॑तं वि॒श्वक॑र्मणा दे॒वा य॑न्तु सुमन॒स्यमा॑नाः॥५॥

Of the sacrifice the eye, beginning, and face; with voice, with hearing, with mind do I make oblation; to this sacrifice, extended by the all-working one, let the gods come [*ā-i*], with favoring minds.

We had this verse above, as ii. 35. 5 [see note thereon]. Our mss. cite it by the whole first pāda : *yajñasya cakṣuḥ prabhṛtir mukhaṁ ce 'ty ekā.* [The Anukr. does not ignore the *a* at the beginning of d.]

४९८९. ये दे॒वाना॑मृ॒त्विजो॒ ये च॑ य॒ज्ञिया॒ येभ्यो॑ ह॒व्यं क्रि॒यते॑ भाग॒धेय॑म्।
इ॒मं य॒ज्ञं स॒ह पत्नी॑भि॒रेत्य॒ याव॑न्तो दे॒वास्त॑वि॒षा मा॑दयन्ताम्॥६॥

They that are priests (*rtvij*) of the gods, and that are worshipful, for whom the oblation (*havya*) is made the portion–coming to this sacrifice together with their spouses, let the gods, as many as they are (*yavant*), revel on the oblation.

In b, the mss. have also *kriyate, kṛyate,* [*kṛyate,*] and *kṛṇute.* In c, the *pada*-mss. read *saha+patnībhiḥ,* and nearly all the *saṁhitā*-mss. agree with them; SPP. also emends to *pat*-. In d, all the mss. have *taviṣā* or *taviṣā* (p. -*ṣā*); SPP. reads, with the comm., *taviṣas* (= *mahāntaḥ*, comm.); the translation implies *haviṣā,* instead of our emendation *sam iṣa.* The verse [12 + 11 : 11 +12] has two more syllables than a regular *triṣṭubh;* [the cadences of a, b, c accord with the number of syllables : but d, with 12, has a *triṣṭubh* cadence; this casts still further suspicion on *taviṣā,* in place of which we should expect only two syllables].

59. For successful sacrifice

[५९ - यज्ञ सूक्त]

[ऋषि- ब्रह्मा। देवता- अग्नि। छन्द- गायत्री, २ -३ त्रिष्टुप्।]

४९९०. त्वम॑ग्ने व्र॒तपा॑ असि दे॒व आ मर्त्ये॒ष्वा। त्वं य॒ज्ञेष्वीड्यः॑॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

You, O Agni, are protector of vows among gods (?), among mortals; you are to be praised at the sacrifices.

The verse is RV. viii. 11. 1, and found also in VS. iv., 16; TS. i. 1. 14[4]; 2. 3[1], and MS. i. 2. 3, evrywhere without variant, except as the AV. mss. in general read in b *deva a m-* [there have *deva ām-*]; [Whitney's P. and M. and SPP's S[m], and his D[c]., p.m., have *deva a m-;*] the *pada*-mss. give *devaḥ* (two of SPP's, after it, *ā+martyeṣu*). The RV. *pada*-text has *devaḥ*; [so also TS. *pada*-text : see Weber's note in his ed., p. 13;] the translation implies *deve,* in the sense of *deveṣu.* The comm. understands *devas,* and SPP. also reads it by emendation.

[Roth, *Ueber gewisse Kurzungen des Wortendes im Veda,* p. 3, treats the RV. verse, with report of the comm. on RV.VS.TS.: he assumes *deve : a as pada*-reading and understands *deve,* as= *deveṣu.* Cf. *daśa* (= *daśabhis*) *dvādaśabhir vā `pi,* MBh. xii. 307 (or 306). 10 = xiii, 11377, as cited by Hopkins, JAOS. xxiii. 111; cf. also Engligh *inside and out* (*our* = *outside*); Goethe's *Jehen Nachklang fuhlt mein Herz froh-* (= *froher*) *und truber Zeit;* etc.]

४९९१. यद् वो वयं प्रमिनाम व्रतानि विदुषां देवा अविदुष्टरासः।
अग्निष्टद् विश्वादा पृणातु विद्वान्त्सोमस्य यो ब्राह्मणाँ आविवेश॥ २॥

If we, O gods, detract from (*pra-mī*) your [ordained] courses–we that are very unknowing, of you that are knowing–let Agni the all-devouring fill that up, knowing, and the soma that has entered the Brāhmaṇas.

The first three pādas are RV. x. 2. 4 a-c, found also in TS. i. 1. 14[4] and MS. iv. 10. 2. All these read in c *viśvam a pṛṇāti*; our *viśvād* (p. *viśva+at*) can only be regarded as a corruption; the translation, however, follows it, as being the real Atharvan reading; SPP. adopts it in his text, against the comm., who reads and explains *viśvam.* The comm. agrees with RV. etc. further in giving *pṛṇāti.* As for the last pāda, we had it above as d of xviii. 3. 55; it is also a RV. phrase, and found elsewhere : see under that verse.

४९९२. आ देवानामपि पन्थामगन्म यच्छक्रवाम तदनुप्रवोढुम्।
अग्निर्विद्वान्त्स यजात् स इद्धोता सोऽध्वरान्त्स ऋतून् कल्पयाति॥ ३॥

We have come to the road of the gods, to convey (*vah*) along forward what we may be able; Agni [is] knowing; he shall make offering; he verily is *hotar;* he shall arrange the sacrifices (*adhvara*), he the seasons.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is RV. x. 2. 3, and found also in TS. i. 1. 14[3], MS. iv. 10. 2, ŚB. xii. 4. 4[1]. These texts read in c, d *se`d u hotā so adhv-,* and all save ŚB. accent *anu* in b. The comm`s text also has the RV. reading *se `d u hotā.* The verse, with the Atharvan readings in c, d, is found in full in Kauś. 5. 12, in the *parvan*-ceremonies. In the same ceremonies it accompanies in Vait. 3. 5. and offering to Agni *sviṣṭakṛt;*and again, in Vait. 19. 12, an after-offering to various gods. [As for the critical significance of the citation of the vs. in *sakalapāṣha,* see p. 897, 3.]

60. For physical abilities

[६० - अङ्ग सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त, वाक्। छन्द- पथ्याबृहती, २ ककुम्मती पुर उष्णिक्]

४९९३. वाङ् म आसन्नसोः प्राणश्चक्षुरक्ष्णोः श्रोत्रं कर्णयोः।

अपलिताः केशा अशोणा दन्ता बहु बाह्वोर्बलम्॥ १॥

Speech in my mouth, breath in my nostrils, sight in my eyes, hearing in my ears, my hair not gray, my teeth not broken, much strength in my arms.

A similar enumeration is found in TS. (in v. 5. 9[2]), TA. (x. 72, in supplement : [p. 887 of Poona ed.]), and PGS. (in i. 3. 25) : *vaṅ ma āsan* (PGS. *āsye*) *nasoḥ prāṇo `kṣyoś cakṣuḥ karṇayoḥ śrotram bāhuvor balam ūruvor ojo `riṣṭā viśvāny aṅgāni* (PGS. *`riṣṭāni me `ṅgāni*) *tanus tanuvā me saha;*it covers both verses of our hymn and the beginning of the next. [MGS. i. 4. 4 may be compared.] Nearly all the *saṁhitā*-mss. read *āsyan* [like those of Kauś.] *nasoḥ;* [and the *pada*-reading is *āsyam : nasoḥ*]. Further on, the mss. read *akṣoḥ* or *akṣyoḥ* (one of ours and one of SPP`s give *akṣṇoḥ*; our text gives *akṣṇoḥ,* but it should be *akṣyoḥ,*as everywhere else in the Atharvan, and as in the parallel texts); yet further, *apalitā keṣā* [or *keśa*] *śoṇaditā baha* (or *vaha*) *bahvor balam.* SPP. follows our emendations (even *akṣṇos*) throughout; except that he very properly corrects our *bāhvos* to *bāhvos.* Instead of *aśoṇā dantāḥ* the minor Pet. Lex. suggests *aśīrṇā d-,* which is decidedly preferable, and is implied in the translation.

४९९४. ऊर्वोरोजो जङ्घयोर्जवः पादयोः।

प्रतिष्ठा अरिष्टानि मे सर्वात्मानिभृष्टः॥ २॥

Force in my thighs, spped in my calves firm standing in my feet, all things of mine uninjured, myself not down-fallen.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Passing in silence some minor details of variation,] the mss. read *oja* instead of *ojas* [but *ojaḥ* is found in two or three *pada*-mss.]; [about ten authorities] leave *jaṅghayos* unaccented; they accent *jávas* or *javás,* and *pādayos* or *padáyos;* some insert a blundering *avasāna* between *padayoḥ* and *pratiṣṭhā;* [all accent *ariṣṭani* instead of *ar-;*] and end with *sarvān ma `triprṣṭhāḥ* or *-ṣṭhā* (p. *atioprṣṭhā* or *-āḥ*). SPP. follows our emendations quite closely : but he corrects to *jaṅghayos;* accents *javas* (which is rather to be preferred*); [accents correctly *padayos :* the accent of the Berlin ed. should be amended accordingly;] leaves the *avasāna* after *padayoḥ;* and forgets in *saṁhitā*-text to combine *pratiṣṭha* and *ariṣṭni* into *pratiṣṭha`riṣ-* ; the mss., however, commit the same oversight, although the *pada*-text reads *pratiostha* (not *-aḥ*). The blunder arises possibly from the transference of the *avasāna*-sign from its proper place after *pratiṣṭha* (to which our text restores it) to the place before that word. The metrical definitions of the Anukr. for these two bits of prose are naturally worthless, and the extensive emendations in our text make them still more inapplicable. *In RV. the masc. *java* is oxytone, and the neuter *javas* is paroxytone; but at iii. 50. 2 and iv. 27. 1 we have the adjective stem *javas* : cf. *Gram.* 1151. 2. e.]

61. For length of life etc

[६१ - पूर्ण आयु सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्मणस्पति। छन्द- विराट् पथ्याबृहती।]

४९९५. तनूस्तन्वा मे सहे दतः सर्वमायुरशीय।
स्योनं मे सीद पुरुः पृणस्व पवमानः स्वर्गे॥ १॥

A body together with my body. [.....] May I attain all my life-time. Sit you on what is pleasant; fill yourself full, cleansing yourself in heaven (*svarga*).

The verse is utterly obscure and disconnected, and we might long for the comm., if we had found that he ever gave any help in such a case. The first clause is translated as corresponding with that in TS. etc. (see under 60. 1); what is inserted between it and the following clause is omitted as unintelligbile. The mss. read *sahe* (with varying accent), and *dantāḥ* (so all the *pada*-mss. and some others) or *dataḥ,* or *radatāḥ* [or *radantāḥ*]; SPP. adopts *sahe dataḥ,* to which he might be puzzled to give any meaning. In the second division, SPP. reads with the mss. *syonaṁ me s-,* and *puruḥ pr-.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62. For popularity

[६२ - सर्वप्रिय सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्मणस्पति। छन्द- अनुष्टुप्]

४९९६. प्रियं मां कृणु देवेषु प्रियं राजसु मा कृणु।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये॥ १॥

Make you me dear to the gods, make me dear to kings, dear to everything that sees, both to Ṣūdra and to Āryan.

A nearly corresponding verse is found in the supplement to RV. x. 128 (Aufr.[2], p. 685), and in HGS. i. 10. 6, [and in *Kaṭha-hss.*, p. 36]. In the first half-verse, RV. differs only by reading both times *kuru;* its c is *priyaṁ viśveṣu gotreṣu,* and its d entirely different from ours. HGS. also has *kuru*, with *mā brahmaṇi* for *rājaṣu mā* in b, and the second half-verse reads *priyaṁ viśyeṣu śūdreṣu* [cf. *rucaṁ viṣyeṣu śūdreṣu,*VS. xviii. 48] *priyam mā kuru rājasu.* The mss. read in c-d [with varying accent] *paśyato `ta* (p. *paśyata : uta*); [but one of SPP`s *pada*-mss. has *paśyataḥ,* p.m.]; and a part of the mss. (including [so far as noted] all the *pada*-mss.) have *śūdram* in d. SPP`s text agrees throughout with ours. [With this verse Zimmer compares 32. 8, above, and VS. xviii. 48 etc. With the d of the Berlin text, cf. the d of iv. 20. 4 and 8. Zimmer rightly notes that the ``gods`` of a are the Brāhmaṇas, and aptly cites ŚB. ii. 2. 2[6], with 32. 8 etc. as just mentioned.]

63. To Brahmaṇaspati : for sundry blessings.

[६३- आयुवर्धन सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्मणस्पति। छन्द- विराट् उपरिष्टाद् बृहती]

४९९७. उत् तिष्ठ ब्रह्मणस्पते देवान् यज्ञेन बोधय।
आयुः प्राणं प्रजां पशून् कीर्तिं यजमानं च वर्धय॥ १॥

Arise, O Brahmaṇaspati; awaken the gods with the sacrifice; increase [his] life-time, breath, progeny, cattle, fame, and the sacrificer [himself].

The mss. vary between *paśum* and *paśun* in the second half-verse. *Kīrtim* is pretty evidently intruded, spoiling the [otherwise good *anuṭu-bh*] meter; the Anukŕ. reckons it to the fourth pāda. The *paddhati* uses the verse (see note to Kauś. 6. 21) in the course of the *darśapūrṇamāsa* ceremony.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64. To Agni : with fuel.

[६४- दीर्घायु सूक्त]

[ऋषि- ब्रह्मा। देवता- अग्नि। छन्द- अनुष्टुप्]

४९९८. अग्ने॑ स॒मिध॒माहा॑र्षं बृह॒ते जा॒तवे॑दसे।
स मे॑ श्र॒द्धां च॑ मे॒धां च॑ जा॒तवे॑दाः॒ प्र य॑च्छतु॥ १॥

O Agni, I have taken fuel for the great Jātavedas; let that Jātavedas extend to me both faith and wisdom.

The whole verse is found in ŚGS. ii. 10, the only variant being *agnaye* at the begining; [Oldenberg`s text (cf. his note, p. 139) should read *āhārṣam,* with his codex F.]; the first half-verse occurs in several other Sūtras (AGS. i. 21. 1; PGS. ii. 4. 3; HGS. i. 7. 2; MB. i. 6. 32), with a very different latter half, but all reading *agnaye*; [and we find *agnaye* at MP. ii. 6. 2; and again at GGS. ii. 10. 46, where the *pratīka* is cited]. The comm. also has *agnaye*, with one of SPP`s reciters. The Atharvan reading is plainly *agne,* apparently a metrical emendation, and the translation follows it, rather than our unnecessary conjecture, *agre.* [In thsi case, as the meter clearly shows, we must allow that the AV. has the better reading *agne* as against the *agnaye* of a whole series of Sūtra-texts. Their inferior reading is of course not to be changed; but still less should the AV. be changed to *agnaye,* as Oldenberg, note to ṢGS., p. 139, overlooking the meter, suggests.]

४९९९. इ॒ध्मेन॑ त्वा जातवेदः स॒मिधा॑ वर्धयामसि।
तथा॒ त्वम॒स्मान् व॑र्धय प्र॒जया॑ च॒ धने॑न च॥ २॥

With firing, O Jātavedas, with fuel do we increase you; so do you increase us, both with progeny and with riches.

The [text and explanation of the] comm. ad [as does the Daśa Karmāṇi : see Kauś. 57. 26 note] the further pāda *dīrgham āyuḥ kṛṇotu me,* and two or three of SPP`s authorities give it or have traces of it.

५०००. यद॑ग्ने॒ यानि॒ कानि॑ चि॒दा ते॒ दारू॑णि द॒ध्मसि॑।
सर्वं॒ तद॑स्तु मे शि॒वं तज्जु॑षस्व यविष्ठ्य॥ ३॥

In that, O Agni, we put on for you any pieces of wood whatever, be all that propitious to me; enjoy you that, O youngest one.

The first two pādas and the fourth are RV. viii. 91 (or 102). 20, which

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reads *kani kani cid* in a [and *ta* for the *tad* of our d]. The Yajus-texts, VS. xi. 73, MS. (in ii. 7. 7), TS. (in iv. 1. 10[1]), all have the inserted pāda c : VS.MS. end it with *te ghṛtam* instead of our *me śivam,* while TS. makes it read *tad astu tubhyam id ghṛtam.* VS. reads a as does RV., but TS.MS. have *yani kani ca.* Nearly all the authorities have *dāruṇi* [only W's P.M. have *darūṇi*]; and all have *dadhmasi*, without accent : SPP. emends both words to accordance with RV., as we had done. Part of the mss. [and the comm.] have in d *yaviṣṭha*. The verse is used by Vait. (28. 14) in the *agnicayana* ceremony. [Cf. p. 898, line 1.]

५००१. एतास्ते अग्ने समिधस्त्वमिद्धः समिद् भव।
आयुरस्मासु धेह्यमृतत्वमाचार्याय॥ ४॥

These pieces of fuel are for you, O Agni; with them, O burning one, become you united; put in us [long] life-time; put immortality in the Āryan.

The second and fourth pādas are wholly corrupt; the translation follows in part our emended text. [For b, the translation implies *tabhir dhakṣo* (cf. Rv. x. 115. 4; ii. 4. 4, where the *saṁhitā* has *dakṣoḥ*; RV. Prāt. iv. 41 end) *sam id bhava;*] and for d, it implies *amṛtatvaṁ ca ``rye.* For b, the general reading of he authorities is *tvam id dhaṅso,* (p. *haṅsaḥ*) *samid* (p. *samoit*) *bhava;*one or two have *dhaso* or *vāṅso,* one *tvav id dhaṅso,* three *bhavaḥ*. SPP. conjectures that the original reading may have been *tabhir vaso samid bhava;* he adopts as his text, from the comm., *tvam iddhaḥ samid bhava.* In c, the a before *dhehi* is not found in the mss.; a less correction, with better meter, would have been *dhehy a.* For d, the mss., the comm., and SPP., give *amṛta-tvam ācāryaya* (p. *amṛta+tvam : ā+cāryāya*).

[The Daś. Kar., as reported by Bloomfield on Kauś. 57. 26, also gives *ācāryāya;* moreover, the passage in PGS. (ii. 4. 3), which treats of the ceremony of initiation to which (see introd., above) these verses belong, contains in fact a prayer of the student on behalf of his teacher or initiator : *jīvaputro mamā ``cāryo medhāvy aham asāni* etc.; and the AV. comm. explains *ācāryāya* accordingly by *upanayanakartre gāyatrīpradātre* etc. This all makes against W's *ca ``rye* and in favor of the ms.-reading *ācāryaya :* this dative, no less than the locative *asmasu,*goes easily with *dhehy a*].

65. Praise of the sun

[६५- सूक्त]

[ऋषि- ब्रह्मा। देवता- जातवेदा, सूर्य। छन्द- जगती।]

५००२. हरिः सुपर्णो दिवमारुहोऽर्चिषा ये त्वा दिप्सन्ति दिवमुत्पतन्तम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अव॒ तां ज॑हि॒ हर॑सा जातवे॒दोऽबि॑भ्यदु॒ग्रोऽर्चिषा॒ दिव॒मा रो॑ह सूर्य॥ १॥

A yellow eagle, you have ascended to heaven (*div*) with radiance (*arcis*); whose (pl.) would injure you flying up to heaven, them smite you down with flame (*haras*), O Jātavedas, unfearing; ascend to heaven, O sun, formidable, with radiance.

By metrical evidence, *jātavedas* in c is an intrusion [although obviously older than the Anukr.], besides being at least superfluous in sense. The mss. read *bibhyad ugro `rc-* (p. *bibhyat : ugraḥ*); but SPP. emends to *abibhyat : ugraḥ,* as we had done [but neglects the necessary *abhinihita svarita*]; the comm. so understands the words. Ppp. reads *ugro arciṣā* in d.

After this hymn, three of our mss. (P.M.W.) insert as next hymn, numbering it 66, the one-versed RV. i. 99, without variant.

66. To Agni : for aid.

[६६ - असुरक्षयणम् सूक्त]

[ऋषि- ब्रह्मा। देवता- जातवेदा, सूर्य, वज्र। छन्द- अतिजगती।]

५००३. अयो॑जाला॒ असु॑रा मा॒यिनो॑ऽय॒स्मयैः॒ पाशै॑र॒ङ्किनो॒ ये चर॑न्ति।
तांस्ते॑ रन्धयामि॒ हर॑सा जातवेदः स॒हस्र॑ऋष्टिः स॒पत्ना॑न् प्रमृ॒णन् पा॑हि॒ वज्रः॑॥ १॥

The trickish Asuras that go about, having metal nets, hooking with fetters of metal, them I make subject to you with flame, O Jātavedas; go you, a thousand-barbed thunderbolt, slaughtering our rivals.

Ppp. combines in a *-jālā `surā,* and reads in b *ayasmai p-;* in c it seems to give *harase*, which would be an acceptable emendation. Our *sahasrabhṛṣṭis* in d is for the *-hṛṣṭis* (the majority) or *-dṛṣṭis* [two] or *-hṛṣṭ is* [two or three] or [*-hṛṣtis* or *-hraśṭi* or] *-hṛṣṭis* or *-ṛṣṭis* or *-bhṛṣṭis* (all these, one each) of the authorities; SPP. reads, with the comm., *-ṛṣṭis.* SPP. also follows the comm. in adopting *pāhi,* against the majority of his authorities (though in such a case their reading, whether *pā-* or *yā-*,is extremely doubtful); [here the testimony of his oral reciters is of especial weight, and they (his K. and V.) gave *yāhi*].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

67. For long life and prosperity.

[६७ - दीर्घायु सूक्त]

[ऋषि- ब्रह्मा। देवता- सूर्य। छन्द- प्राजापत्या गायत्री।]

५००४. पश्येम शरदः शतम्॥ १॥

May we see a hundred autumns.

५००५. जीवेम शरदः शतम्॥ २॥

May we live a hundred autumns.

५००६. बुध्येम शरदः शतम्॥ ३॥

May we wake a hundred autumns.

५००७. रोहेम शरदः शतम्॥ ४॥

May we ascend (*ruh*) a hundred autumns.

५००८. पूषेम शरदः शतम्॥ ५॥

May we prosper a hundred autumns.

५००९. भवेम शरदः शतम्॥ ६॥

May we be a hundred autumns.

५०१०. भूयेम शरदः शतम्॥ ७॥

May we adorn a hundred autumns.

५०११. भूयसीः शरदः शतात्॥ ८॥

More autumns than a hundred.

The comm.* reckons the hymns as only one verse; the Anukr. and all the mss. [see SPP's ed., p. 543, note 1] count eight verses, and SPP. also adopts this. The first two verses are the last two pādas of RV. vii. 66. 16; they are found also in GGS. iii. 8. 5; a third verse, with *śṛṇuyāma*, is added in PGS. i. 6. 3; [MS., at iv. 9. 20, has four pādas, with *śṛṇuyāma* pushed to the fourth place by the insertion of *prabravāma* (ed. *prabruv-*) in the third;] and the series is carried further in VS. xxxvi. 24, which, begining as does PGS., has five pādas, [with *prabravāma* in the fourth, and *adīnāḥ syāma* in the fifth, and] with the added ending *bhuyaś ca*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śaradaḥ śatāt, which needs emendation. [MGS., at i. 22. 11, agrees with VS.] In TA. iv. 42. 5 and in HGS. i. 7. 10 [the series is carried to eight pādas]: these agree from 1 to 7 [with *paśyema, jivema, nandāma, modāma, bhavāma, śṛṇavāma, prabravāma*], and differ only in the eighth, where TA. has *ajītāḥ syāma* against *ajitāḥ syāma* of HGS.; and both have the added ending *jyok ca suryaṁ dṛṣe.* In none of the other versions is there anything to help us with the doubtful forms in the Atharvan. In vs. 3, most of the mss. read *buddhema* (some *budhema*); our emendation *budhyema* is given also by the comm., and SPP. adopts it. In vs. 5, on the other hand, the mss., the comm., and SPP., give the wholly anomalous *puṣema* (= *puṣṭiṁ labhemahi,* comm.); SPP. ought to have emended to *puṣyema,* as we had done. *Bhūyema* (= *bhūyāsma,* comm.) in vs. 7 is another impossibility retained by SPP. In vs. 8 all the mss. have *bhūyasī* [or *-āsī*]; but the comm. has *-sīs,* and so SPP. has the courage to adopt and read it, as we had done before. *[AT p. 543⁹.]

68. With ceremonial performance.

[६८ - वेदोक्तकर्म सूक्त]

[ऋषि- ब्रह्मा। देवता- कर्म। छन्द- अनुष्टुप्।]

५०१२. अव्यंसश्च व्यचंसश्च बिलं वि ष्यामि मायया।
ताभ्यामुद्धृत्य वेदमथ कर्माणि कृण्महे॥ १॥

Of non-expansion and of expansion do I untie the aperture with magic; by those two having taken up the Veda, we then perform acts.

That is, doubtless, `conduct sacred ceremonies.` All the mss.* have at the begining *avyasas* (p. *avioasaḥ*), and so have Ppp., the Anukr., Kauś. and all its scholiasts, and the comm.; whence of course also SPP.; it is unquestionably the Atharvan reading. Yet even the comm. can only say for it that it is the same as *avyacasas,* a syllable being omitted by Vedic license; and the analysis of the *pada*-text appears to be one of those wild and senseless guesses of which in this book it presents not few examples. [The important thing to observe in the pāda *avya* [*ca*] *saś ca vyacasaś ca* is the recurrence of so many confusingly similar syllables : the corruption is a case of haplography (cf. note to iv. 5. 5, and Bloomfield in AJP. xvii. 418); but one would expect *avyacaso vyacasaś ca.*] The *pada*-mss. [save SPP`s J.] have *viśyāmi* in b as an integral word; but the com. understands *vi : syāmi,* and SPP., as well as our text, so reads; many of the mss. have *bi* instead of *vi.* One accents in c *vedam,* [and one has *vedam,* without accent; Griffith`s `bunch of grass` implies the reading

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vedam here and at 72. 1]; we might conjecture *vedim* as a better reading; *veda* is not to be expected in the Atharvan. [The *Index* gives for books i.-xviii. three occurrences of *veda,* namely at iv. 35. 6; x. 8. 17; xv. 3. 7 : at x. 8. 17 We suggests that it is perhaps to be rendered simply by `knowledge`; but in iv. and xv. it can hardly be aught else than `Veda.`] Some of the mss. accent *kṛṇmahe.* There was no sufficient reason for altering the accent of *vyacasas* in our text to *vyacasas*; SPP. reads *vyac-* with the majority of his authorities. The comm. has no notion of what the verse really means : he gives two different expositions–one explaining *avyacas* and *vyacas* to mean the two varieties of breathing, *prāṇa* and *vyāna*, the *bila* to be the *mūlādhāra,* and *veda* `the Veda`(*akṣarātmakamantrasaṁgha*); the other taking the first two to be the *paramātman* and *jīvātman,* the *bila* the heart, and *veda* `knowledge` (*cikīrṣitakarmaviṣayaṁ jñānam*), *[If I understand the Collation Book,W's P. actually begins with *avyacasaś ca vyacasaś ca,* which, apart from the wild accents, is worth nothing.]

In Ppp., this hymn is immediately followed by our hymn 72.

69. To the waters : for long life.

[६९- आप: सूक्त]

[ऋषि- ब्रह्मा। देवता- आप: देव। छन्द- आसुरी अनुष्टुप्, २ साम्नी एकावसाना अनुष्टुप्, ३ आसुरी गायत्री, ४ साम्नी उष्णिक्।]

५०१३. जीवा स्थ जीव्यासं सर्वमायुर्जीव्यासम्॥ १॥

Living are you; may I live; may I live my whole life-time.

५०१४. उपजीवा स्थोप जीव्यासं सर्वमायुर्जीव्यासम्॥ २॥

Living on are you; may I live on; may I live my whole life-time.

५०१५. संजीवा स्थ सं जीव्यासं सर्वमायुर्जीव्यासम्॥ ३॥

Living together are you; may I live together; may I live my whole life-time.

५०१६. जीवला स्थ जीव्यासं सर्वमायुर्जीव्यासम्॥ ४॥

Lively are you; may I live; may I live my whole life-time.

The comm. adds our hymn 70 as fifth verse to this hymn, and then commits the blunder of understanding Indra etc., there spoken of,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

addressed with `living are you`` etc.; it is, of course, the waters that are meant, as the liturgical use plainly shows. In vs. 2 all authorities give *upa jīva stha* (p. *upa : jīvaḥ : stha*); [both editions give *upajīvas*]. In vs. 3 they have *saṁjīvas* (though with considerable variety of accent); most, too, accent *saṁjīvyasam.* The comm. reads *upajīvyās* and *saṁjīvyas*, which make the decidedly easier sense, `fit to be lived on and with`; then the following clauses would mean `may I live on you and with you.` Ppp. reads throughout *stu* instead of *stha.*

70. For long life.

[७० - पूर्णायु सूक्त]

[ऋषि- ब्रह्मा। देवता- इन्द्र, सूर्य। छन्द- त्रिपदा गायत्री।]

५०१७. इन्द्र जीव सूर्य जीव देवा जीवा जीव्यासमहम्।
सर्वमायुर्जीव्यासम्॥ १॥

Live, O Indra; live, O Sūrya; live you, O gods; may I live; may I live my whole life-time.

The mss. read *jivās* after *devās,* and SPP. retains it, false accent and all. The comm. explains it by adding a *bhavata.*

71. For various blessings.

[७१-वेदमाता सूक्त]

[ऋषि- ब्रह्मा। देवता- गायत्री। छन्द- त्र्यवसाना पञ्चपदा अतिजगती।]

५०१८. स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्।
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम्।
मह्यं दत्त्वा व्रजत ब्रह्मलोकम्॥ १॥

Praised by me [is] the boon-giving Veda-mother. Let them urge on the soma-hymn of the twice-born. Having given to me life-time, breath, progeny, cattle, fame, property, Vedic splendor, go you to the *brahma*-world.

A corresponding verse is found in the supplement (p. 915 of the Calc. ed.) [p. 855 of the Poona ed.] to TA. x. 36, reading thus : *stuto mayā varadā vedamātā pracodayantī pavane dvijātā : āyuḥ pṛthivyāṁ draviṇam brahmavarcasam mahyaṁ datvā prajātum brahmalokam* (the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

accentuation is only partial, and worthless); its variants hardly help the interpretation of our verse. The translation given above makes no pretense to being an intelligent one; it merely endeavors to make what sense it can, with least divergence from the manuscript readings. For a it implies *stutā mayā varadā vedamāta,* which agrees throughout with the mss., save that they accent *vedamātā* in several different ways; the *pada*-mss. give *varadā* without division. For b is implied *pra codayantām pāvamānīṁ dvijanām* (with our edition); the mss. accent *pracodayantām*; and [excepting W`s P.M.W., which give *pāvamānīṁ*] they read *pāvamānī,* which SPP. adopts. In the second division, SPP. reads *paśum,* with [about] half the authorities, and with the comm.; the remaining authorities favor our *paśun,* giving that or *paśuṁ*. The comm. explains *varadā* by *iṣṭakāmapradādrī,* and *vedamātā* by *vedasya ṛgādirūpasya mātā,* signifying the *sāvitrī,* and standing as subject to *pra codayantām,* which is *pluralis majestaticus,* as is also *vrajata.* [Weber discusses *varadā* and the TA. passage at *Ind. Stud.* ii. 194 (as Whitney notes in the margin), and resolves *stuto* into *stutā u.*]

72. For the favor of the gods.

[७२ - परमात्मा सूक्त]

[ऋषि- भृग्वङ्गिरा ब्रह्मा। देवता- परमात्मा, समस्त देवगण। छन्द- त्रिष्टुप्।]

५०१९. यस्मात् कोशादुदभराम वेदं तस्मिन्नन्तरव दध्म एनम्।
कृतमिष्टं ब्रह्मणो वीर्येण तेन मा देवास्तपसावतेह॥ १॥

Out of what receptacle we bore up the Veda, within that do we set it down; what is performed [and] sacrificed by the heroic might of the *Brahman,* with that fervor, O gods, favor you me here.

Some of the mss. accent variously *abharāma* and *vedam;* [Griffith renders by `bunch of grass,` again (as at 68. 1) implying the accent *vedam* : but this accent is given only by SPP`s $S^m$.;] two or three of SPP`s have *ṛtam* instead of *kṛtam* in c; the version in Kauś. 139. 26 gives in place of either *adhītam*. Ppp. reads in a, b *udbharāmi veda tasminn antar va dudhmay enam.*

॥इत्येकोनविंशं काण्डं समाप्तम्॥

[Here ends the seventh and last *anuvāka,* with 18 hymns (or 14 or 13 : see introd. to hymn 60, above); and with 55 verses, if we count them as they are numbered in the Berlin text. They are summed up as 55 verses by certain mss.–No mention of the ending of a *prapāṭhaka* is made in the colophon.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ विंशं काण्डम्॥

BOOK XX

[सूक्त-१]

[ऋषि- १-३ क्रमशः विश्वामित्र, गौतम, विरूप। देवता- १-३ क्रमशः इन्द्र, मरुद्गण, अग्नि। छन्द- गायत्री।]

५०२०. इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः॥ १॥

O the mightiest Indra! We summon you for sipping the Soma duly processed after offerings. We request you to sip it.

५०२१. मरुतो यस्य हि क्षये पाथा दिवो विमहसः।
स सुगोपातमो जनः॥ २॥

O Maruts! You are full of splendour and reside in the divine abode. (We know) That the clients (Yajamāna) at whose house (the place of offering) you sip the Soma are duly protected by you for long.

५०२२. उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे।
स्तोमैर्विधेमाग्नये॥ ३॥

We worship by reciting the great hymns of Lord fire who accepts it as a morsel (*Havi*) to the essence of Soma and the cereals grown by forming through the bull, the essence of milk, *ghī* etc., originated or produced by the cows.

[सूक्त-२]

[ऋषि- गृत्समद या मेधातिथि। देवता- मरुद्गण, २ अग्नि, ३ इन्द्र, ४ द्रविणोदा। छन्द- एकावसाना विराट् गायत्री, ३ एकावसाना आर्ची उष्णिक्, ४ एकावसाना साम्नी त्रिष्टुप्।]

५०२३. मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु॥ १॥

May the chivalrous Maruts sip the essence of Soma which is being offered with the great hymns consistent to the season

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prevalent and the Ṛtvik (the person who arranges the offering) who makes the Soma pure, holy and worshipping.

५०२४. अ॒ग्निराग्नी॑ध्रात् सु॒ष्टुभ॑: स्व॒र्कादृ॒तुना॒ सोमं॑ पिबतु॥ २॥

May Lord fire sip the essence of Soma which is being offered with the great hymns consistent to the season by the Ṛtvik (Āgnīdhra) who keeps the fire of offering ever blazed.

५०२५. इन्द्रो॑ ब्र॒ह्मा ब्राह्म॑णात् सु॒ष्टुभ॑: स्व॒र्कादृ॒तुना॒ सोमं॑ पिबतु॥ ३॥

The convenor of the offering, god Indra may sip this essence of Soma which is being offered with great hymns in accordance with the season by the Ṛtvik (*Brāhmaṇācchansī*) who conducts this offering.

५०२६. दे॒वो द्र॑विणो॒दाः पो॒त्रात् सु॒ष्टुभ॑: स्व॒र्कादृ॒तुना॒ सोमं॑ पिबतु॥ ४॥

The god that endows with the wealth, *Draviṇodā* should sip this essence of Soma which is being offered with the great hymns and in accordance with the suitable seasons for sipping by the Ṛtvik (*Potā*) who converts the Soma in to the duly purified form.

[सूक्त- ३]

[ऋषि- इरिम्बिठि। देवता- इन्द्र। छन्द- गायत्री।]

५०२७. आ या॑हि सु॒षुमा हि त॒ इन्द्र॒ सोमं॒ पिबा॑ इ॒मम्।
एदं ब॒र्हिः सदो॒ मम॑॥ १॥

O Lord Indra! Please come to this offering being performed by us. Please sip this essence of Soma and enshrine yourself on this seat of dignity after sipping.

५०२८. आ त्वा॑ ब्रह्म॒युजा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑।
उप॒ ब्रह्मा॑णि नः शृणु॥ २॥

O Lord Indra! Please listen to this hymn that may yoke your best horses to the chariot and come hurriedly to us on listening to our prayer.

५०२९. ब्र॒ह्माण॑स्त्वा व॒यं यु॒जा सो॑म॒पामि॑न्द्र सो॒मिन॑:।
सु॒ताव॑न्तो हवामहे॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! We summon you for sipping this Soma and all of us are the performers of offering namely Soma *Yajña* in full pursuance of the celibacy.

[सूक्त- ४]

[ऋषि- इरिम्बिठि। देवता- इन्द्र। छन्द- गायत्री।]

५०३०. आ नो याहि सुतावतोऽस्माकं सुष्टुतीरुप।
पिबा सु शिप्रिन्नन्धसः॥ १॥

O Lord Indra! You hold a great crown on your head. We, the performers of Soma *Yajña*, summon you by virtue of reciting the best hymns. Please come here and sip the Soma.

५०३१. आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु।
गृभाय जिह्वया मधु॥ २॥

O Lord Indra! We offer you Soma till your stomach is filled. May its essence circulate in all parts of your body and may this delicious Soma enhance taste to your tongue.

५०३२. स्वादुष्टे अस्तु संसुदे मधुमान् तन्वे३ तव।
सोमः शमस्तु ते हृदे॥ ३॥

O Lord Indra! May this Soma mixed with honey be tasty to you and your body as well as the heart may feel satiation.

[सूक्त- ५]

[ऋषि- इरिम्बिठि। देवता- इन्द्र। छन्द- गायत्री।]

५०३३. अयमु त्वा विचर्षणे जनीरिवाभि संवृतः।
प्र सोम इन्द्र सर्पतु॥ १॥

O Intuitive Lord Indra! As the white clad lady prima-facie indicates that she is holding with the property of *Sattva*, so this essence of Soma mixed with cow's milk should provide you with both additional splendour and courage.

५०३४. तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे।
इन्द्रो वृत्राणि जिघ्नते॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Indra! You have a decent neck, gigantic stomach and sturdy arms. You kill the enemies by virtue of the splendour obtained from the Soma duly sipped.

५०३५. इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा।
वृत्राणि वृत्रहञ्जहि॥ ३॥

O Lord Indra! You are the administrator of the world and full of splendour. Please proceed forward and lead the army. O killer of Vṛtra! You are competent enough to kill the enemies.

५०३६. दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि।
यजमानाय सुन्वते॥ ४॥

O Lord Indra! Your goad (weapon) is gigantic and you provide the devotees with accommodation as also the luxuries which are utilized by them for Soma *Yajña*.

५०३७. अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब॥ ५॥

O Lord Indra! The essence of Soma enshrined on the altar kept on the seat and duly purified is submitted to you. We request you to sip it as early as possible.

५०३८. शाचिगो शाचिपूजनायं रणाय ते सुतः।
आखण्डल प्र हूयसे॥ ६॥

O Revered Indra! You defeat the enemy who is equipped with the rays of ego, over-confident and holder of splendour; this essence of Soma has been prepared to please you and we request you to sip it.

५०३९. यस्ते शृङ्गवृषो नपात् प्रणपात् कुण्डपाय्यः।
न्यस्मिन् दध्र आ मनः॥ ७॥

O Lord Indra! We focus our mind on the offering of Kuṇḍapāyī for your power analogous to the ridge of mountain that seldom falls and keeps protected.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the term *Kuṇḍapāyī* has been used in the above aphorism, it indicates to a large bowl full of Soma and the gods were summoned to sip it directly from that bowl. This was called *Kuṇḍapāyī* Yajña because essence of Soma used to offered in that bowl too.

[सूक्त- ६]

[ऋषि- विश्वामित्र। देवता- इन्द्र। छन्द- गायत्री।]

५०४०. इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे।
स पाहि मध्वो अन्धसः॥ १॥

O Lord Indra! We summon you to sip the purified Soma. Please sip this delicious Soma at this place of offering.

५०४१. इन्द्र क्रतुविदं सुतं सोमं हर्य पुरुष्टुत।
पिबा वृषस्व तातृपिम्॥ २॥

O Lord Indra! You are appreciated by majority and expert in performing the offering. You are too much fond of Soma. Therefore, please sip it and become mighty.

५०४२. इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः।
तिर स्तवान विश्पते॥ ३॥

O Lord Indra! You are always praised and you provide the subject with suitable maintenance. We request you to come in the company of all revered gods and perform this offering which is duly arranged with the material required.

५०४३. इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते।
क्षयं चन्द्रास इन्दवः॥ ४॥

O Lord Indra! You are the administrator of all devotees inclined to resolve solemnly. This radiant, sparkling and purified Soma is being offered to you.

५०४४. दधिष्वा जठरे सुतं सोममिन्द्र वरेण्यम्।
तव द्युक्षास इन्दवः॥ ५॥

O Lord Indra! This Soma so prepared is worth your sipping because it is so sparkling and made pure specially for you. Please sip it and give place in your offering.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५०४५. गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।
इन्द्र त्वादांतमिद् यशः॥६॥

O Lord Indra! You are always appreciated. As you are always fond of Soma, please be satiated with the sparkling droplets of this Soma which is made and processed by taking purity in mind. O Lord Indra! We attain to the fame only by virtue of your grace.

५०४६. अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता।
पीत्वी सोमस्य वावृधे॥७॥

The morsel of Soma etc. which stock is undepleted and always sparkling is offered to Lord Indra by the client (Yajamāna) who is engaged in offering. Lord Indra definitely is exhilarated by sipping this Soma.

५०४७. अर्वावतो न आ गहि परावतश्च वृत्रहन्।
इमा जुषस्व नो गिरः॥८॥

O the killer of monster Vṛtra! You are summoned here from the distant, adjacent and middle distant countries. Please come to the place of offering wherever you are.

५०४८. यदन्तरा परावतमर्वावतं च हूयसे।
इन्द्रेह तत आ गहि॥९॥

O Lord Indra! Please come to this place of offering from the distant, nearby and the provinces located in the middle.

[सूक्त- ७]

[ऋषि- सुकक्ष, ४ विश्वामित्र। देवता- इन्द्र। छन्द- गायत्री।]

५०४९. उद्घेदुभि श्रुतामघं वृषभं नर्यापसम्।
अस्तारमेषि सूर्य॥१॥

Lord Indra too appears in garb of Sun and he attacks on the wicked as also evil-doers by the fierce weapons. He is renowned in the world, full of luxuries and benevolent to all human-beings.

५०५०. नव यो नवतिं पुरो बिभेद बाह्वोजसा।
अहिं च वृत्रहावधीत्॥२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Indra had destroyed the ninety-nine residing places of the enemies by virtue of his extreme power and he killed the monster namely Vṛtra. He also beheaded the monster Ahi.

५०५१. स नु इन्द्रः शिवः सखाश्वांवद् गोमद् यवंमत्।
उरुधारेव दोहते॥ ३॥

May the Lord Indra provide us with sustained wealth like the numerous streams of milk from the cows because he is all-benevolent as also friendly to all human-beings.

५०५२. इन्द्रं क्रतुविदं सुतं सोमं हर्य पुरुष्टुत। पिबा वृषस्व तातृपिम्॥ ४॥

O Lord Indra! You are appreciated by the majority and you are expert in performing of offerings. Have appetite for this purified Soma, please sip it and then become mighty.

[सूक्त- ८]

[ऋषि- १-३ क्रमशः भारद्वाज, कुत्स, विश्वामित्र। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५०५३. एवा पाहि प्रत्नथा मन्दंतु त्वा श्रुधि ब्रह्मं वावृधस्वोत गीर्भिः।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि॥ १॥

O Lord Indra! Listen to our prayer and support us. Please sip the essence of Soma in the same way as once you have sipped it. May this essence make you healthy. Kindly provide us with the cereals (food) by appearing as the Lord Sun. Please kill the enemies and liberate the cows (rays) thieved by the robbers (*Paṇis*).

५०५४. अर्वाङेहि सोमंकामं त्वाहुरयं सुतस्तस्यं पिबा मदाय।
उरुव्यचा जठर आ वृषस्व पितेवं नः शृणुहि हूयमानः॥ २॥

O Lord Indra! Come to us with a passion to sip the Soma. This duly processed and purified Soma is for you. Please have it in your stomach and kindly listen to our prayer like a father when we summon you.

५०५५. आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबंध्यै।
समु प्रिया आववृत्रन् मदाय प्रदक्षिणिदभि सोमास इन्द्रम्॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This pitcher (*Kalaśa*) is full of Soma and it is for Lord Indra to sip. As the farmer irrigates his field, we in the same fashion, satiate Lord Indra with the essence of Soma. May this essence of Soma move in the posture of *Pradakṣiṇā* (round move) to Lord Indra and please him in body and mind both.

[सूक्त- ९]

[ऋषि- नोधा, ३-४ मेध्यातिथि। देवता- इन्द्र। छन्द- त्रिष्टुप्, ३-४प्रगाथ (बृहती + सतोबृहती)।]

५०५६. तं वों दुस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ १॥

O the performer of offering (*Ṛtvij*)! We worship Lord Indra in the same way as the cows low happily while going to their calves. Lord Indra is satiated with the essence of Soma full of splendour and he protects his devotees from the attacks of enemies.

५०५७. द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे॥ २॥

We ask for wealth in hundreds and thousands of varied ways from Lord Indra because he resides in the divine abode, the best donor, mighty nourisher in the varied ways and enriched with cereals like the mountains and cows.

५०५८. तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ॥ ३॥

O Lord Indra! We pray you first of all for attaining the same knowledge and power by virtue of which you had provided wealth to the Yogis and hermit Bhṛgu as also protected the scholars respectively.

५०५९. येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे॥ ४॥

O Lord Indra! The power by which you created the ocean and gigantic rivers is worth fulfilling our desired purposes. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

magnificence followed by the world of Sun and the earth is infinite.

[सूक्त- १०]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- प्रगाथ (बृहती, सतोबहती।]

५०६०. उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव॥ १॥

May the sweet hymns protect us continuously. These are means of attaining the luxuries, endowed with the real triumph in the life struggle and these are called so important as the chariot is considered as the most important apparatus for the war.

५०६१. कण्वा इव भृगवः सूर्या इव विश्वमिद् धीतमानशुः।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥

The saints born in the clan of Bhṛgu have gathered around Indra in the same way as the hermits ascendants to the clan of Kaṇva used to worship. Lord Indra looked like the Sun whose rays spread all over the world. Priyamedhas had worshipped reciting hymns in praise of Lord Indra.

[सूक्त- ११]

[ऋषि- विश्वामित्र। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५०६२. इन्द्रः पूर्भिदातिरद् दासमर्कैर्विदद्वसुर्दयमानो वि शत्रून्।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद् रोदसी उभे॥ १॥

The magnificent and wealthy Lord Indra had burnt into ashes the enemy by virtue of his acute splendour and thus destroyed their castle. Lord Indra equipped with number of weapons, got inspired by the hymns recited and became healthy in body. Thus, he provided the world of Sun and the earth with perfection.

५०६३. मखस्य ते तविषस्य प्र जूतिमियर्मि वाचममृताय भूषन्।
इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा॥ २॥

O Lord Indra! You are adorable and mighty enough. We recite

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the inspiring hymns in order to attain immortality and for enshrining to you a seat at the offering place. Please always lead both the men and the gods.

५०६४. इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद् वर्पणीतिः।
अहन् व्यंसमुशधग् वनेष्वाविर्धेना अकृणोद् राम्याणाम्॥ ३॥

O Lord Indra! You are renowned, expert in ethics and killed the monster Vṛtra resisting him to forward. He killed the demons expert in black art or the art of illusion (*Māyāvī*) in order to slaughter the enemy and regained the cows (rays), concealed in the dark by the demon without shoulder and hidden in the forest.

५०६५. इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः।
प्रारोचयन्मनवे केतुमह्नामविन्दज्ज्योतिर्बृहते रणाय॥ ४॥

Lord Indra, the inspirer of divine pleasure, obtained support from Maruts and made appear the day by defeating the entire army of the enemy. He then brought Lord Sun for light who opens the eyes of the day of human-beings and attain to the divine flame for establishing victory in the fierce wars.

५०६६. इन्द्रस्तुजो बर्हणा आ विवेश नृवद् दधानो नर्या पुरूणि।
अचेतयद् धिय इमा जरित्रे प्रेमं वर्णमतिरच्छुक्रमासाम्॥ ५॥

Lord Indra with his prominent power and as a leader (Commander) to the army, shatters the hurdles by entering in the middle of the army brought by the enemy for war. He revived the dawn for the devotees to worship and provided an additional radiance to the white colour of the dawn.

५०६७. महो महानि पनयन्त्यस्येन्द्रस्य कर्म सुकृता पुरूणि।
वृजनेन वृजिनान्त्सं पिपेष मायाभिर्दस्यूँरभिभूत्योजाः॥ ६॥

The devotees engage themselves regularly in reciting the great deeds performed by most chivalrous Lord Indra. It is Lord Indra who defeats all the enemies by virtue of his indomitable powers. He destroyed the mighty pirates as a result of using his illusion (*Māyā*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५०६८. युधेन्द्रो मह्ना वरिवश्चकार देवेभ्यः सत्पतिश्चर्षणिप्राः।
विवस्वतः सदने अस्य तानि विप्रा उक्थेभिः कवयो गृणन्ति॥७॥

Lord Indra fulfils the desires of gentle people and he leads them to all walks of their lives. By virtue of his magnificence, he established the supremacy of gods in these wars. The learned priest (*Stotā*) always appreciated the great deeds performed by him in the residence of their clients.

५०६९. सत्रासाहं वरेण्यं सहोदां ससवांसं स्वरपश्च देवीः।
ससान यः पृथिवीं द्यामुतेमामिन्द्रं मदन्त्यनु धीरणासः॥८॥

The priests pray Lord Indra with the great hymns as a conqueror of enemy, adorable, endower of the power as also the divine pleasure and administrator of sparkling water. He held the world of Sun and the earth only by virtue of his magnificence.

५०७०. ससानात्याँ उत सूर्यं ससानेन्द्रः ससान पुरुभोजसं गाम्।
हिरण्ययमुत भोगं ससान हत्वी दस्यून् प्रार्यं वर्णमावत्॥९॥

Lord Indra provided the donation of *Atya* (the horses-expert in taking jump or the flows of water), the Sun and the cows providing with food, the gold ornaments and matter of luxuries. He thus protected the *Aryas* (Indian caste in origin) and killed all pirates.

५०७१. इन्द्र ओषधीरसनोदहानि वनस्पतीँरसनोदन्तरिक्षम्।
बिभेद वलं नुनुदे विवाचोऽथाभवद् दमिताभिक्रतूनाम्॥१०॥

Lord Indra had provided the living-organisms with the benevolent medicines, delight and the vegetation (flora) as also the space for the welfare of all. He has beheaded Balāsura, removed the respondents and suppressed the enemies aggressive to the war.

५०७२. शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम्॥११॥

We summon Lord Indra in order to obtain protection for our life-struggle. Lord Indra is the remover of sins, regulator of human-beings, listener to the hymns, most stubborn, destroyer of enemies in the war, wealth-earner and full of luxuries.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त- १२]

[ऋषि- वसिष्ठ, ७ अत्रि। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५०७३. उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ।
आ यो विश्वानि शवसा ततानोपश्रोता म ईवतो वचांसि॥ १॥

O Vasiṣṭha (a specific designation acquired by virtue of penance)! You should recite the magnificence of Lord Indra while offerings are performed for attaining the nutritious food because he extends all the worlds by virtue of his power; promotes the fame and listens to the prayer made by the devotees. Hence, you should recite the best hymns to please him.

५०७४. अयामि घोषं इन्द्र देवजामिरिरज्यन्त यच्छुरुधो विवाचि।
नहि स्वमायुश्चिकिते जनेषु तानीदंहांस्यति पर्ष्यस्मान्॥ २॥

The power competent enough for resisting the agony, medicines (or the powers) enhance in the mean time when the gods are prayed to. O Lord Indra! Nobody in the human-beings knows of his age. Please lead us across this ocean of world innocently and without indulging in any kind of evil deeds.

५०७५. युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्थुः।
वि बाधिष्ट स्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान्॥ ३॥

We (Vasiṣṭha) employ both green coloured horses (Hari) with the chariot of Lord Indra by virtue of the recital of hymns because he is only the inventor of the rays or the sensory organs (*Gau*). We serve Lord Indra with these hymns. God Indra has spread his magnificence all over the world of Sun as well of Earth. He killed the demon Vṛtra by opting for an excellent manner.

५०७६. आपश्चित् पिप्यु स्तर्यो३ न गावो नक्षन्नृतं जरितारस्त इन्द्र।
याहि वायुर्न नियुतो नो अच्छा त्वं हि धीभिर्दयसे वि वाजान्॥ ४॥

O Lord Indra! May the flows increase continuously in the same way as the barren cow always is seen with sturdy limbs. May your worshipper be always busy with performance of offering (*Yajña*) to you. May your horses make you present here with the speed of wind. You provide your worshippers with the power of writ and proof.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५०७७. ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविराधसं जरित्रे।
एको देवत्रा दयसे हि मर्तानस्मिञ्छूर सवने मादयस्व॥५॥

O Lord Indra! You only are among all those who are most kind to human-beings. We wish the essence of Soma satiate to you in this afferent. O Valiant God! May the hymns recited by the devotees please you. You are the only god who provides us with the wealth in abundance.

५०७८. एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः।
स नं स्तुतो वीरवद् धातु गोमद् यूयं पात स्वस्तिभिः सदा नः॥६॥

The mighty persons born in Vasiṣṭha clan worship Lord Indra with the hymns assuming that Indra has held the thunderbolt. He endows them with the wealth including cows and warriors when pleased by the hymns recited. May that mighty Indra protect us and keep in safe custody with all benevolent means.

५०७९. ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ् माध्यंदिने सवने मत्सदिन्द्रः॥७॥

Lord Indra holds Soma, the thunderbolt, *ghī* and endows the worshippers what they desire for, kills the enemies. He is mighty, a great ruler, killer of Vṛtra and he sips the Soma. May Lord Indra in the same form come to us along with a chariot and may he be pleased by sipping Soma in '*Mādhyandina Savana*'.

[सूक्त- १३]

[ऋषि- १-४ क्रमशः वामदेव, गोतम, कुत्स, विश्वामित्र। देवता- १ इन्द्राबृहस्पती, २ मरुद्गण, ३-४ अग्नि। छन्द- जगती, ४ त्रिष्टुप्।]

५०८०. इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम्॥१॥

O Lord Bṛhaspati! Please, endow your worshippers with the prosperity and please feel pleasure of sipping the Soma in this offering in company of Lord Indra. May the omnipresent Soma be sipped by both of you viz. Indra and Bṛhaspati. Please endow us with chivalrous children and the prosperity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५०८१. आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः॥२॥

O Maruts! Please come to this place of offering on the mighty and speedy horses. Please come immediately with the wealth filled in both your hands. A grand place has been constructed here for you. Please be seated on the sheets made of Kuśa grass and be pleased with the morsel (*havi*) made of cereal.

५०८२. इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥३॥

The hymns thoughtfully are applied in the form of chariot to summon and make to appear the revered Jātaveda (fire) in course of offering. Our wisdom is formed for all benevolence by attaining to the presence of this fire. O Lord Fire! Bless us that we may get rid of the agony by virtue of attaining to your company.

The attitudes as also the habits of the men are found different irrespective of their analogous complexion. The flames of fire are seen the same but actually the propensity of temperature and style of blazing is found different altogether. A summons with the best temperament is required while setting a blaze to the fire for the purposes of the offering. Such a summons with keen devotion is called the hymn and by the same reason, the hymns are called a chariot to the fire used for offering.

५०८३. ऐभिरग्ने सुरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व॥४॥

O Lord Fire! Come to us either on the same chariot or several chariots in the company of all gods. Your horses are so mighty as to carry all gods. Hence, bring all thirty-three gods including their spouses in your company for the purpose of sipping Soma and please make them all cheerful.

[सूक्त- १४]

[ऋषि- सौभरि। देवता- इन्द्र। छन्द- प्रगाथ (विषमा ककुप्, समासतोबृहती)।]

५०८४. वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः।
वाजे चित्रं हवामहे॥१॥

O unique Lord Indra! We recite hymns with a wish to satiate

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

you with the essence of Soma especially prepared for you wishing our defence the same way as the people invite the mighty and reputed persons in a function at their homes.

५०८५. उप॑ त्वा॒ कर्म॑न्नू॒तये॒ स नो॒ युवो॒ग्रश्च॑क्राम॒ यो धृ॒षत्।
त्वामिद्ध्य॑वि॒तारं॑ ववृ॒महे॒ सखा॑य इन्द्र सान॒सिम्॥ २॥

O the Lord of gods and killer of enemies! We resort to you presuming your complexion full of youth and chivalry for our assistance while we are busy with our respective jobs. We call you for help the same way as it is expected from a friend.

५०८६. यो न॑ इ॒दमि॑दं पु॒रा प्र वस्य॑ आनि॒नाय॒ तमु॑ व स्तुषे।
सखा॑य॒ इन्द्र॑मू॒तये॑॥ ३॥

O friends! We recite hymns for welfare to all of you and offer this to Lord Indra who is the only god known for rendering wealth and prosperity *ab-initio*.

५०८७. हर्य॑श्वं॒ सत्प॑तिं चर्षणी॒सहं॒ स हि ष्मा॒ यो अम॑न्दत।
आ तु न॒: स व॑यति॒ गव्य॒मश्व्यं॑ स्तो॒तृभ्यो॑ म॒घवा॑ श॒तम्॥ ४॥

May Lord Indra satiate with many hundreds cows and horses the devotee who worships him with the presumption that Lord Indra has horses known as Hari, who nourishes the gentleman and defeats the enemies.

[सूक्त- १५]

[ऋषि- गौतम। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५०८८. प्र मंहि॑ष्ठाय बृह॒ते बृ॒हद्र॑ये स॒त्यशु॑ष्माय त॒वसे॑ म॒तिं भ॑रे।
अ॒पामि॑व प्रव॒णे यस्य॑ दु॒र्धरं॒ राधो॑ वि॒श्वायु॒ शव॑से॒ अपा॑वृतम्॥ १॥

We pray with keen devotion to Lord Indra who is most generous, prosperous, chivalrous and most genuine. His gratitude is popular and it may be compared to the undomitable water flow of the fountains that always flow for the welfare of all creatures of this universe.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५०८९. अध ते विश्वमनु हासदिष्टय आपो निम्नेव सवना हविष्मतः।
यत् पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्नथिता हिरण्ययः॥ २॥

O Lord Indra! This whole world had started hosting the offerings for you only when your thunderbolt could shatter the clouds with its golden radiance. Since then the Soma offered by the devotees started to flow for you like the trend of water that flows downward.

५०९०. अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे।
यस्य धाम श्रवसे नामेन्द्रियं ज्योतिरकारि हरितो नायसे॥ ३॥

O always illuminating goddess Uṣā (dawn)! Should we perform the offering with salutation to Lord Indra who is fearful to the enemies and appreciated by the devotees. His abode is always popular for providing the donation of cereals etc. and his power and the fame is circulated everywhere like the motion of a horse.

५०९१. इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो।
नहि त्वदन्यो गिर्वणो गिरः सघत् क्षोणीरिव प्रति नो हर्य तद् वचः॥ ४॥

O wealthy and all-appreciated Lord Indra! We pray to you while are busy with the work under your protection. As the mother earth accepts and bears all kinds of the matter, so you too please accept our hymns because nobody else is so competent as you yourself are.

५०९२. भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन् काममा पृण।
अनु ते द्यौर्बृहती वीर्यं मम इयं च ते पृथिवी नेम ओजसे॥ ५॥

O prosperous Lord Indra! Please, give a fillip to the desires of all these devotees who are engaged in your worship. Your chivalry is always great. This great world of Sun too exists or stand on your power and this earth too bows to your extreme power.

५०९३. त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशश्चकर्तिथ।
अवासृजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः॥ ६॥

O Lord Indra! You hold the thunderbolt and you had split up in pieces the dense cover of clouds by a single hurt of your

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thunderbolt as also liberated the torrent of water so gripped by the clouds. You only hold all kinds of power that may do struggle.

[सूक्त- १६]

[ऋषि- अयास्य। देवता- बृहस्पति। छन्द- त्रिष्टुप्।]

५०९४. उद्प्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्यर्का अनावन्॥ १॥

The devotees pray to Lord Bṛhaspati ceaselessly the same way as the watchman delivers perpetual sound and further as the birds chirp while playing with the water in a pool, as the clouds thunder ceaselessly and as the streams of water pouring down from the clouds and the fountains make frequent sounds.

५०९५. सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय।
जने मित्रो न दम्पती अनक्ति बृहस्पते वाजयाशूँरिवाजौ॥ २॥

Lord Bṛhaspati (Aṅgiras) had given the space to the cows appear (the speech or the rays) which were living in a clandestine place till then that Lord bestows the couple (male and female) with these rays by insertion of Arymā (the sun or the creator) like the prosperity (Bhaga). O Lord Bṛhaspati! Please, endow us with the power analogous to the horses used for the war.

५०९६. साध्वर्या अतिथिनीरिषिरा स्पार्हाः सुवर्णा अनवद्यरूपाः।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः॥ ३॥

May Lord Bṛhaspati bring out immediately the cows (rays or speech) from the caves in mountains, the same way as the peasants sow the barley after having it taken out from the accumulated store. These cows (speech) are beautiful, fair complexioned, benevolent, milking, dynamic, competitive and ever-admirable.

५०९७. आप्रुषायन् मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद॥ ४॥

As the meteors appear in the sky, revered Lord Bṛhaspati, pours the delicious essences at the place of origin (*Yoni*) made for the offering or the observance of the truth (*Ṛta*). He liberated the cows (rays) from the clouds and penetrated the crust of the earth as the droplets of the rain do.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The droplets of the rain penetrate the crust of the earth but such penetration enhances the fertility of the earth. Lord Bṛhaspati introduces the divine flows for the same purposes on the bottom of the earth or the premises (cells) of the earth.

५०९८. अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत्।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः॥५॥

Lord Bṛhaspati has had shattered the cover of ignorance (Balāsura) and liberated the cows (speech) by virtue of the discretion as the strong blow of wind removes the algae gathered on the surface of the water as also the clouds from the sky.

५०९९. यदा वलस्य पीयतो जसुं भेद् बृहस्पतिरग्नितपोभिरर्कैः।
दुद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम्॥६॥

Lord Bṛhaspati had taken over the divine speeches (cows) immediately when he shattered all the weapons used by the ignorance (Balāsura) by using his fiery, sparkling and radiating weapons as the tongue receives the food duly chewed by the teeth, Bṛhaspati had obtained the cows after killing the ignorance.

५१००. बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत्।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत्॥७॥

Lord Bṛhaspati was reckoned with the presence of cows as a result of listening to the low of them from the cave as the chicks come out by cracking the eggs, Lord Bṛhaspati brought out the cows (rays) by splitting up the mountains (hurdles created by the clouds).

५१०१. अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम्।
निष्टज्जभार चमसं न वृक्षाद् बृहस्पतिर्विरवेणा विकृत्य॥८॥

Lord Bṛhaspati saw the beautiful cows fastened within the mountain cave in a piteous condition as the fishes are seen troubled in shallow water. Lord Bṛhaspati cut the ties and liberated the cows, the same way as the wood is extracted for construction of the pot for keeping Soma from the tree.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

It is natural that every man possesses the seed of divine knowledge. When the seeds are provided with proper nutrition and care, these start sprouting and feel troubles no lesser than the fish in shallow water when the premises of the mind are narrow. Hence, it is natural that the buds originated from that seed split up and make broad the premises of the mind too. Lord Bṛhaspati in garb of a teacher liberates the divine propensity of man.

५१०२. सोषामविन्दुत् स स्वः सो अग्निं सो अर्केण वि बंबाधे तमांसि।
बृहुस्पतिर्गोवंपुषो वुलस्य निर्मुज्जानं न पर्वंणो जभार॥ ९॥

Lord Bṛhaspati had obtained the dawn Uṣā in order to liberate the cows. He destroyed the darkness by means of the sun and the fire as the marrow is obtained by cracking the bones, Lord Bṛhaspati had brought out the cows (rays) by penetration of the ignorance (Balāsura).

५१०३. हिमेवं पुर्णा मुंषिता वनांनि बृहुस्पतिंनाकृपयद् वुलो गाः।
अनानुकृत्यमंपुनश्चंकार् यात् सूर्यामासा मिथ उुच्चरांतः॥ १०॥

As the heavy snowfall destroys the petals of the lotus, the ignorance (Balāsura) had abducted the cows which were liberated by Lord Bṛhaspati. Lord sun and the moon are evident to this event and confirm that nobody else might do such operation as was made by Lord Bṛhaspati.

५१०४. अभि श्यावं न कृशंनेभिरश्वं नक्षंत्रेभिः पितरो द्यामंपिशन्।
रात्र्यां तमो अदंधुर्ज्योतिरहुन् बृहुस्पतिर्भिनदद्रिं विदद् गाः॥ ११॥

As a black horse is duly decorated with the golden ornaments, the Lords have decorated the world of sun with the twinkling stars. They placed the darkness in the night and the light in the day. In the meantime Lord Bṛhaspati obtained the cows (rays) by splitting up the mountains (clouds).

५१०५. इदमंकर्म नमों अभ्रियाय यः पूर्वीरन्वानोनंवीति।
बृहुस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयों धात्॥ १२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These hymns have been recited for Lord Bṛhaspati who was originated in the ether. We salute him with due reverence. May Lord Bṛhaspati for whom the oldest hymns have been recited in various ways; endow us with the cows, horses, brave children, servants including the food etc.

[सूक्त- १७]

[ऋषि- कृष्ण, १२ वसिष्ठ। देवता- इन्द्र। छन्द- जगती, ११-१२ त्रिष्टुप्।]

५१०६. अच्छा म इन्द्रं मतयः स्वर्विदः सध्रीचीर्विश्वा उशतीरनूषत।
परि ष्वजन्ते जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये॥ १॥

As the wives are dependent on their husbands, the hymns most sacrosanct, energising the power of soul, harmony and the progress are dependent on Lord Indra. And he will only listen to as also bless for the welfare.

५१०७. न घा त्वद्रिगप वेति मे मनस्त्वे इत् कामं पुरुहूत शिश्रय।
राजेव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु सोमेऽवपानमस्तु ते॥ २॥

O Lord Indra! You are adorable by numerous devotees. Our mind does not move anywhere else but you. We centre all our ambitions on you. As the kings are seated on the throne, we request you please be seated on the seat made by Kuśa grass. May this essence of Soma satiate you.

५१०८. विषूवृदिन्द्रो अमतेरुत क्षुधः स इद्रायो मघवा वस्व ईशते।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो वर्धन्ति वृषभस्य शुष्मिणः॥ ३॥

May Lord Indra enshrine all around to us for protecting from the lack of food and the evil thoughts that lead towards adversity. Prosperous Lord Indra is only the governor of all properties and the wealth. The seven streams (the apparent rivers and the micro streams) flow as directed by Lord Indra who is full of splendour and powerful to make a train sufficient. These streams enhance the power of that ever energetic and mighty warrior (Indra).

५१०९. वयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमूषदः।
प्रैषामनीकं शवसा दविद्युतद् विदत् स्वर्मनवे ज्योतिरार्यम्॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the birds always resort to a tree sparkling with the beautiful leaves, the essence of Soma enhancing the pleasure resort to Lord Indra. By the cause of the essence of Soma and its splendour, Lord Indra's mouth becomes full of splendour. May Lord Indra bestow his supreme splendour on the people.

५११०. कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत्।
न तत् ते अन्यो अनु वीर्यं शकन्न पुराणो मघवन् नोत नूतनः॥५॥

As the gambler defeats the earlier winner at the casino, the prosperous Lord Indra defeated (inspired) the Lord sun. O most prosperous Lord Indra! Nobody either old or young competes with your valour.

५१११. विशंविशं मघवा पर्यशायत जनानां धेना अवचाकशद् वृषा।
यस्याह शक्रः सवनेषु रण्यति स तीव्रैः सोमैः सहते पृतन्यतः॥६॥

Lord Indra makes an easy access to all people and fulfils their desires. He listens to the hymns recited by the devotees most attentively. Lord Indra on having pleased with the offering of Soma hosted by the devotees, sips the Soma and defeats the enemies stood for war by virtue of the power he obtains from the Soma.

५११२. आपो न सिन्धुमभि यत् समक्षरन्त्सोमास इन्द्रं कुल्या इव ह्रदम्।
वर्धन्ति विप्रा महो अस्य सादने यवं न वृष्टिर्दिव्येन दानुना॥७॥

As the rivers usually flow towards the sea and the rivulets move towards the pool, the Soma gradually proceeds to Lord Indra and sipped by him. As the clouds showering with the divine rain enhances the quantity of barley crop, the scholars enhance the magnificence of Lord Indra at the place of offering.

५११३. वृषा न क्रुद्धः पतयद् रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः।
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे हविष्मते॥८॥

As the furious ox rushes towards another ox, Lord Indra rushes in a fury to the clouds. Thus, he split up the clouds and liberated the water for us. The prosperous Lord Indra endows splendour with the devotees who offer the cereal, the specially processed Soma to such a god who makes the rain possible.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५११४. उज्जायतां परशुर्ज्योतिषा सह भूया ऋतस्य सुदुघा पुराणवत्।
वि रोचतामरुषो भानुना शुचिः स्वर्ण शुक्रं शुशुचीत सत्पतिः॥ ९॥

May the thunderbolt of Lord Indra appear with radiance, the hymns be originated in the offering as before and may Lord Indra become pure and good-looking with radiating splendour. May such nourisher of saints be illustrated with the white flame analogous to the sun-god.

५११५. गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम्।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम॥ १०॥

O Lord Indra! You are worshipped by numerous people. May we relax from the poverty and the sorrow as a result of rearing the cows. May the barley etc. cereals supply us the food. Under the administration of ruler, may we acquire the properties in abundance duly acquired by our own competence.

५११६. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु॥ ११॥

May Lord Bṛhaspati protect us from the shadow of evil-doers at the west, north and the south. May Lord Indra protect us from the invading enemies that come from the eastern direction and the middle part of the country. Lord Indra is a friend to all of us. May we reinforce the spirit of amity for him. May Lord Indra fulfill our desires.

५११७. बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य।
धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा नः॥ १२॥

O Lord Bṛhaspati and Indra! Both of you are the masters of prosperity as seen in the earth and the world of sun. Please endow us with prosperity and guard us by providing with the means of welfare.

[सूक्त- १८]

[ऋषि- मेधातिथि, प्रियमेध, ४-६वसिष्ठ। देवता- इन्द्र। छन्द- गायत्री।]

५११८. वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः।
कण्वा उक्थेभिर्जरन्ते॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! With a keen desire for establishing amity with you; all your devotees herein as also the devotees belonging to the clan of Kaṇva pray to you with recital of these hymns.

५११९. न घेम॒न्यदा प॑पन॒ वज्रि॑न्न॒पसो॒ नवि॑ष्टौ।
तवेदु स्तोमं॑ चिकेत॥ २॥

O Lord Indra! You hold the thunderbolt. We will not pray to others except you while performing this offering. We only know to pray to you with the recital of hymns.

५१२०. इ॒च्छन्ति॑ दे॒वाः सु॒न्वन्तं॒ न स्वप्ना॑य स्पृहयन्ति।
यन्ति॑ प्र॒मादमत॑न्द्राः॥ ३॥

The gods always are pleased with the devotees who prepare the Soma always for the offerings and always bless them. The ever-active gods always enjoy the Soma as it keeps them on cheers.

५१२१. व॒यमि॑न्द्र त्वा॒यवो॒ऽभि प्र णो॑नुमो वृषन्।
वि॒द्धी त्व॑१॒स्य नो॑ वसो॥ ४॥

O the great warrior Lord Indra! We convey our frequent salute with a desire for obtaining your mercy. Please listen to our prayer and act upon them because you provide all with shelter.

५१२२. मा नो॑ नि॒दे च॒ वक्त॑वे॒र्यो र॑न्धी॒ररा॑व्णे।
त्वे अपि॒ क्रतु॒र्मम॑॥ ५॥

O Lord Indra! You are our master. We pray to you to protect us from the circumstances that compel a man to live under the lewd, the miser and the person who condemns others.

५१२३. त्वं वर्मा॑सि स॒प्रथः॑ पुरोयो॒धश्च॑ वृत्रहन्।
त्वया॒ प्रति॑ ब्रुवे यु॒जा॥ ६॥

O Lord Indra! You are popular in this universe as a destroyer of the enemies by a fierce attack on them in the battlefield. You

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

protect us like a shield. We become able to kill our enemies only when proper assistance is given by you.

[सूक्त- १९]

[ऋषि- विश्वामित्र। देवता- इन्द्र। छन्द- गायत्री।]

५१२४. वार्त्रहत्याय शवसे पृतनाषाह्याय च।
इन्द्र त्वा वर्तयामसि॥१॥

O Lord Indra! We call your attention most humbly in order to kill the demon namely Vṛtra and to obtain extraordinary power sufficient to defeat the army of the enemy.

५१२५. अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो।
इन्द्र कृण्वन्तु वाघतः॥२॥

O Lord Indra! You perform many hundreds activities or the offerings. May the devotee attain to your mercy and always assisting powers.

५१२६. नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे।
इन्द्राभिमातिषाह्ये॥३॥

O Lord Indra! You are the performer of many hundreds of deeds and we recite your glory and the magnificence in order to obtain victory in the war.

५१२७. पुरुष्टुतस्य धामभिः शतेन महयामसि।
इन्द्रस्य चर्षणीधृतः॥४॥

We pray to Lord Indra who is worshipped by all, who is full of splendour and who assists all the people to sustain their life.

५१२८. इन्द्रं वृत्राय हन्तवे पुरुहूतमुप ब्रुवे।
भरेषु वाजसातये॥५॥

We summon Lord Indra for our maintenance as he had killed the demon Vṛtra and he is summoned by all.

५१२९. वाजेषु सासहिर्भव त्वामीमहे शतक्रतो।
इन्द्र वृत्राय हन्तवे॥६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You perform hundreds of activities and you are competent to destroy the enemies in the wars. We pray to you to kill the demon Vṛtra.

५१३०. द्युम्नेषु पृतनाज्ये पृत्सुतूर्षु श्रवःसु च।
इन्द्र साक्ष्वाभिमातिषु॥७॥

O Lord Indra! Kindly be with us at the time of earning money, in the war, defeat of enemy, attainment of the fame and at the time of coping with the hurdles.

[सूक्त- २०]

[ऋषि- विश्वामित्र, ५-७ गृत्समद। देवता- इन्द्र। छन्द- गायत्री, ४ अनुष्टुप्।]

५१३१. शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम्।
इन्द्र सोमं शतक्रतो॥१॥

O Lord Indra! You are the doer of hundreds of activities. Please sip this Soma that brings the power, splendour, energy etc. for providing us with your protection.

५१३२. इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु।
इन्द्र तानि त आ वृणे॥२॥

O Lord Indra! You are the performer of hundreds of activities. We ask for, as your power, the specific competence existing in the five classes of the society.

५१३३. अगन्निन्द्र श्रवो बृहद् द्युम्नं दधिष्व दुष्टरम्।
उत् ते शुष्मं तिरामसि॥३॥

O Lord Indra! May this great morsel (morsel of offering) access to you. Please entertain this Soma because it is a rare to attain for the enemies and it is full of splendour. Thus, we enhance your power by offering this Soma.

५१३४. अर्वावतो न आ गह्यथो शक्र परावतः।
उ लोको यस्ते अद्रिव इन्द्रेह तत आ गहि॥४॥

O holder of thunderbolt Lord Indra! Come to us from the nearby province as also from the distant country. Please come

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

down here from your specific abode as we call you with great urge.

५१३५. इन्द्रों अङ्ग मुहद् भयमभी षदप चुच्यवत्।
स हि स्थिरो विचर्षणिः॥५॥

Lord Indra is competent to remove the fear of enemy within no time and he stands in the war undivided and this whole world is seen by him.

५१३६. इन्द्रश्च मृडयाति नो न नः पश्चादघं नशत्।
भद्रं भवाति नः पुरः॥६॥

The evils cannot destroy us if the pleasure is rendered by Lord Indra and he will do our welfare in every circumstance.

५१३७. इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्।
जेता शत्रून् विचर्षणिः॥७॥

May the conqueror of enemy, the intuitive Lord Indra make us free from all kinds of fears and apprehensions prognosticated.

[सूक्त- २१]

[ऋषि- सव्य। देवता- इन्द्र। छन्द- जगती, १०-११ त्रिष्टुप्।]

५१३८. न्यू३षु वाचं प्र महे भरामहे गिर इन्द्राय सदने विवस्वतः।
नू चिद्धि रत्नं ससतामिवाविदन्न दुष्टुतिर्द्रविणोदेषु शस्यते॥ १॥

We pray to Lord Indra with recital of great hymns in this offering of Vivasvān. As the thief's loot the money of idle persons, Lord Indra in the same way had obtained the gems from the possession of the demons. It is not good to condemn the persons who are generous and show no misery in the donation.

५१३९. दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि॥ २॥

O Lord Indra! You provide us with horses, cows, the wealth as also several kinds of cereals. You are a warrior full of splendour and provide with the inspiration to perform greater deeds coincide

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

proper maintenance to all. You enable the people to stand for their resolutions and you are a friend to the friends. Thus, with this presumption, we pray to you.

५१४०. शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभितश्चेकिते वसु।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः॥३॥

O Lord Indra! It is understood that all kinds of wealth are only yours because you are a mighty performer of multi-activities and full of splendour. O conqueror! Please accumulate and send that wealth to the destined place. Please do not be miser to fulfil the desires of your devotees.

५१४१. एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो अमतिं गोभिरश्विना।
इन्द्रेण दस्युं दरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि॥४॥

O Lord Indra! Be satiated with the Soma full of splendour as also with the morsels of offering and remove our poverty by providing us with the wealth (maintenance and progress in garb of cows and horses). May all of us feel pleasure and the envy departed from our hearts by seeing Lord Indra at an oppression of destroying our enemies after perfect satisfaction with the Soma offered by us.

५१४२. समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिद्युभिः।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि॥५॥

O Lord Indra! May we be enriched with the wealth and the food, the splendour that puts others in pleasure and the power. May our wisdom be so sharp as to lead us to obtain the gallant sons, the best species of cows and the horses.

५१४३. ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते।
यत् कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः॥६॥

O Lord Indra! You always favour the saints and enlightened people. You had obtained courage and the pleasure by virtue of sipping the Soma which had enhanced your power and you killed the demon Vṛtra in the war. You then killed ten-thousand demons in order to keep your devotees in pleasure and peace.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१४४. युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा।
नम्या यदिन्द्र सख्यां परावति निबर्हयो नमुचिं नाम मायिनम्॥७॥

O Lord Indra! You are mighty and always involve yourself in struggle. You always engage yourself in fighting against the warriors of enemy. You have destroyed several cities belonging to them by virtue of your extreme power. You have beheaded a demon Namuci (not liberating) who was skilled in fabricating the conspiracy and all this could be done only with the help of your most humble and worthy friend Marutas.

५१४५. त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिग्वस्य वर्तनी।
त्वं शता वङ्गृदस्याभिनत् पुरोऽनानुदः परिषूता ऋजिश्वना॥८॥

O Lord Indra! You had killed the demons named Karanja (shrewd nature) and *Parṇaya* (dynamic) by hitting with your sharp weapons because these demons had tortured *Atithigva*. You had liberated *Ṛjiśva* (follower of the simplicity) by destroying many hundreds of cities of *Vangṛda* (violator of the rules) and that too without any help.

५१४६. त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः।
षष्टिं सहस्रा नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक्॥९॥

O Lord Indra! You had beheaded twenty kings and their sixty-thousand ninety nine soldiers by your scarce Cakravyūha (the dynamic operation) who stood for war against the single king Suśravas (most repute). Thus, you are most popular for the excellent war craft known to you.

५१४७. त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम्।
त्वमस्मै कुत्समतिथिग्वमायुं महे राज्ञे यूने अरन्धनायः॥१०॥

O Lord Indra! You had protected Suśravas by the means of protective measures and Turvayāṇa by means of the maintenance and you too have enslaved the kings namely Kutsa (Atithigva) and Āyu for this great young king.

५१४८. य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा असाम।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः॥११॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! We pray to you through this offering. Duly regarded by the gods you are our friend. May we live always in pleasure. We live a long life without any diminishing effect to our power by your grace and we pray to you.

[सूक्त- २२]

[ऋषि- त्रिशोक, ४-६ प्रियमेध। देवता- इन्द्र। छन्द- गायत्री।]

५१४९. अभि त्वां वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्यश्नुही मदम्॥ १॥

O Lord Indra! You are mightiest and this Soma is offered for you. By means of this offering, we request you to sip this satiating essence.

५१५०. मा त्वां मूरा अविष्यवो मोपहस्वानह आ दभन्।
माकीं ब्रह्मद्विषो वनः॥ २॥

O Lord Indra! May any impression of the idiots wishing protection from you and the shrewd who make joke of you. Please do not extend any help tot he pupil who keep envy to knowledge.

५१५१. इह त्वा गोपरीणसा महे मन्दन्तु राधसे।
सरो गौरो यथा पिब॥ ३॥

O Lord Indra! The devotees wish for prosperity and submit their prayer with offerings of the Soma duly blended with the cow-milk. Please sip this Soma like a dear that drinks water from a pool.

५१५२. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ ४॥

O the performer of the offering! Pray to Lord Indra with recital of hymns presuming that he is protector of the saints and enlightened people, he rears the cows and is always genuine so that the powers of Lord Indra may be felt.

५१५३. आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May the best horses bring Lord Indra to the place of offering from where we pray to him with recital of hymn.

५१५४. इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत् सीमुपह्वरे विदत्॥६॥

The cows provide delicious milk when Lord Indra sips the delicious essence of Soma near the place of offering.

[सूक्त- २३]

[ऋषि- विश्वामित्र। देवता- इन्द्र। छन्द- गायत्री।]

५१५५. आ तू न इन्द्र मद्र्यग्घुवानः सोमपीतये।
हरिभ्यां याह्यद्रिवः॥१॥

O Lord Indra! We summon you for sipping this Soma. Please, come here riding on the horses of green complexion.

५१५६. सत्तो होता न ऋत्वियस्तिस्तिरे बर्हिरानुषक्।
अयुज्रन् प्रातरद्रयः॥२॥

The priest consistent to the season have been seated at our offering. They have spread the seats made of the Kuśa grass on the ground and have made ready the grinding stone for blending the Soma with other things. O Lord Indra! Please come and sip the Soma.

५१५७. इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद।
वीहि शूर पुरोलाशम्॥३॥

O Chivalrous Indra! The priests perform these hymns. Please come, take this seat and enjoy *Puroḍāśa*.

५१५८. रारन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन्।
उक्थेष्विन्द्र गिर्वणः॥४॥

O Lord Indra! You are the killer of Vṛtra and always adorable. Please listen to the hymns recited in course of three Savanas.

५१५९. मतयः सोमपामुरुं रिहन्ति शवसस्पतिम्।
इन्द्रं वत्सं न मातरः॥५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

These hymns recited by us are obtained by Lord Indra the same way as the cows accept their calves because Lord Indra is noble and habitual to Soma and he is the master of all powers.

५१६०. स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः॥६॥

O Lord Indra! We make sturdy your body with strong organs by sipping the Soma and taking the morsel offered so that you may be able to donate a large amount. By the grace of your kindness, please make us able to earn a good name and fame in our lives.

५१६१. वयमिन्द्र त्वायवो हविष्मन्तो जरामहे।
उत त्वमस्मयुर्वसो॥७॥

O Lord Indra! You provide shelter to all. We pray to you to take the morsel in our hand and the desires in our heart. Please protect us.

५१६२. मारे अस्मद् वि मुमुचो हरिप्रियार्वाङ् याहि।
इन्द्र स्वधावो मत्स्वेह॥८॥

O the favourite owner of the green horses Lord Indra! Please come to us and don't liberate your horses from the yoke at any distant place from here. We wish for your grace at your arrival in this offering.

५१६३. अर्वाञ्चं त्वा सुखे रथे वहतामिन्द्र केशिना।
घृतस्नू बर्हिरासदे॥९॥

O Lord Indra! May the horses which have very smooth and radiant hairs bring you near to us without any discomfort on the way. Please enthrone yourself on the pious seat of Kuśa grass at this place of offering.

[सूक्त- २४]

[ऋषि- विश्वामित्र। देवता- इन्द्र। छन्द- गायत्री।]

५१६४. उप नः सुतमा गहि सोममिन्द्र गवाशिरम्।
हरिभ्यां यस्ते अस्मयुः॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! Please come to us on the chariot duly yoked by the horses, as your devotees expect. Please sip the Soma mixed with the cow-milk etc.

५१६५. तमिन्द्र मदुमा गहि बर्हिष्ठां ग्रावभिः सुतम्।
कुविन्त्वस्य तृप्णवः॥२॥

O Lord Indra! Please come near Soma to be offered for you which is for your pleasure and please be seated on the seat made of Kuśa grass over the bed of sacrosanct stones. Please be satiated by sipping it in abundance.

५१६६. इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः।
आवृते सोमपीतये॥३॥

May the hymns recited summoning Lord Indra bring him to this altar for his kind sipping of Soma.

५१६७. इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे।
उक्थेभिः कुविदागमत्॥४॥

We invite Lord Indra for the sipping of Soma with the recital of hymns in this place of offering. He has already come in a number of offerings by virtue of reciting these hymns.

५१६८. इन्द्र सोमाः सुता इमे तान् दधिष्व शतक्रतो।
जठरे वाजिनीवसो॥५॥

O Lord Indra! You provide all the living-organisms with food and wealth. O Lord Indra! You perform hundreds of deeds. Please come and sip this duly prepared Soma.

५१६९. विद्मा हि त्वा धनंजयं वाजेषु दधृषं कवे।
अधा ते सुम्नमीमहे॥६॥

O intuitive Lord Indra! We know you as the acquirer of all kinds of wealth and you are skilled in defeating our enemies, therefore we beg from you for the wealth.

५१७०. इममिन्द्र गवाशिरं यवाशिरं च नः पिब।
आगत्या वृषभिः सुतम्॥७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! Please come to us riding on the mighty horses and please sip this Soma duly prepared and mixed with cow-milk as also the barley.

५१७१. तुभ्येदिन्द्र स्व ओक्ये३ सोमं चोदामि पीतये।
एष रारन्तु ते हृदि॥८॥

O Lord Indra! We offer you the essence of Soma at this place of offering. May this Soma inspire and give you heart-pleasing happiness.

५१७२. त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे।
कुशिकासो अवस्यवः॥९॥

O most ancient and primitive Lord Indra! We pray to you for attaining to the shelter of your protective powers. O Lord Indra! We all the descendants of Kuśika clan summon you to this place of offering for sipping the Soma.

[सूक्त- २५]

[ऋषि- गोतम, ७ अष्टक। देवता- इन्द्र। छन्द- जगती, ७ त्रिष्टुप्।]

५१७३. अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः।
तमित् पृणक्षि वसुना भवीयसा सिन्धुमापो यथाभितो विचेतसः॥१॥

O Lord Indra! Your devotee duly protected under your powers becomes most progressive and a forerunner by obtaining the wealth including horses and the cows. As the water ultimately approaches the ocean, all the wealth goes to the devotee thereby to give him perfection and due satisfaction.

५१७४. आपो न देवीरुप यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः।
प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव॥२॥

As the water drops are obtained by the Hotā (a vessel shaped like a spoon), all gods in the same fashion entertain their favourite hymns and the prayers by coming down from the space to the place of offering and near to their devotees. They thus lead to their devotees through the west routes towards the east.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१७५. अधि द्वयोरदधा उक्थ्यं१ वचो यतस्रुचा मिथुना या संपर्यतः।
असंयत्तो व्रते ते क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते॥३॥

O Lord Indra! The two vessels full of cereals jointly are being offered to you. You have accepted these vessels with most pleasing hymns duly recited. You protect all who follow the rules prescribed by you and thus you make them strong and wealthy by the fours. You endow the offerer with all benevolent powers who summons you for the offering of Soma.

५१७६. आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः॥४॥

O Lord Indra! All Aṅgiras (the saints) have provided you with the morsel (a unit of offering) duly by blazing the fire of offering with their great deeds systematically performed. Subsequently, all those great men had obtained all horses, cows including several kinds of food-stuff and the wealth.

५१७७. यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि।
आ गा आजदुशना काव्यः सचा यमस्य जातममृतं यजामहे॥५॥

Atharvan had very first extended all the ways and manners of performing the offering and then Lord Sun had appeared for sustaining the resolution. Thereafter, Uśanā (the ever-brilliant rays) had made all the cows (the rays or speech) able to come out from the cave of the mountain. All of us worship the immortal as also the regulator of this whole universe Lord Indra.

५१७८. बर्हिर्वा यत् स्वपत्याय वृज्यतेऽर्को वा श्लोकमाघोषते दिवि।
ग्रावा यत्र वदति कारुरुक्थ्य१स्तस्येदिन्द्रो अभिपित्वेषु रण्यति॥६॥

Lord Indra only visits a place or home where Kuśa grass is carried for performing the offerings and other great deeds, where the recital of hymns made echos in the ether (atmosphere) just with the dawn where with the recital of hymns, the echo of sound thrashing the cereals on stone for preparation of Soma comes out. Thus, only to these places Lord Indra comes and enjoys sipping the Soma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१७९. प्रोग्रां पीतिं वृष्ण इयर्मि सत्यां प्रयै सुतस्य हर्यश्व तुभ्यम्।
इन्द्र धेनाभिरिह मादयस्व धीभिर्विश्वाभिः शच्या गृणानः॥७॥

O Lord Indra! Your horses are of green complexion. You shower with the pleasures and prosperities and assuming that you will come definitely to the place of our offering, we prepare this Soma so that it can be sipped by you. O Lord! Please enjoy the hymns recited in your prayers. Please perform the welfare and please be satiated with the hymns variedly recited by us.

[सूक्त- २६]

[ऋषि- शुनः शेप, ४-६ मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५१८०. योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥१॥

We summon Lord Indra for our due protection every time we initiate the great deeds because Lord Indra is most mighty and had defeated the enemies in all the wars ensued. Thus, we call him a friend.

५१८१. आ घा गमद् यदि श्रवत् सहस्रिणीभिरूतिभिः।
वाजेभिरुप नो हवम्॥२॥

Lord Indra will come to us definitely and endow us with the food and prosperity along with a thousand means of protection.

५१८२. अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे॥३॥

As our father had done, we summon Lord Indra for our assistance because he resides in heavenly abode, grants access to all and leads them properly.

५१८३. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥४॥

Lord Indra is present in the form of sun in *Dyuloka* (abode of Sun), in the form of non-violent fire in the earth and in the form of wind blowing everywhere in the space. All living-beings pertaining to these three worlds consider him as a deity in their

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

deeds. All the stars and planets twinkling in the abode of sun are the varied forms of the Lord Indra viz. Lord Indra is the sole convenor of the luminating and breathing powers in all these three worlds.

५१८४. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥५॥

The two horses are yoked to the chariot of Lord Indra. They are of red-complexion, these are adventurous and provide the people a strong dynamism.

५१८५. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः॥६॥

O all human beings! It appears that you gain new birth daily as you retire in the night with the snoring sleep and become void of sensitivity but on the next morning you again become both sensitive and active.

The above hymn is addressed to the common people of this world. They have neither the power of discretion nor can they see the future consequences of the acts they perform at present.

[सूक्त- २७]

[ऋषि- गोषूक्ति और अश्वसूक्ति। देवता- इन्द्र। छन्द- गायत्री।]

५१८६. यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोषखा स्यात्॥१॥

O Lord Indra! Were I the master (owner) of all prosperities like you, the devotees too would have become the friends of cows (rich of speech or friend to the senses).

५१८७. शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।
यदहं गोपतिः स्याम्॥२॥

O Lord Indra! In case, I become the owner of cows (the speech or the sensory organs), I would like to be giving contribution to the scholars as both for their education and assistance.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१८८. धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।
गामश्वं पिप्युषी दुहे॥३॥

O Lord Indra! Your solemn cow (speech) provides the offerer of Soma Yajña with most conformed power.

५१८९. न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः।
यद् दित्ससि स्तुतो मघम्॥४॥

O Lord Indra! Nobody either a man or a god can resist you while you endow your devotee with wealth if having pleased by the hymns recited; you are agreed to provide him with the wealth.

५१९०. यज्ञ इन्द्रमवर्धयद् यद् भूमिं व्यवर्तयत्।
चक्राण ओपशं दिवि॥५॥

Lord Indra made his residence in the abode of sun and extended the scope of land there when the offering had increased his power.

The offerings always increase the power of Lord Indra by which he organises the divine powers of nature. As a result of such enhancement in the power of Lord Indra, the divine flow brings prosperity to this earth as a whole.

५१९१. वावृधानस्य ते वयं विश्वा धनानि जिग्युषः।
ऊतिमिन्द्रा वृणीमहे॥६॥

O Lord Indra! We expect to have that divine protection that may make us prosperous and win all the prosperities of our enemies.

[सूक्त- २८]

[ऋषि- गोषूक्ति और अश्वसूक्ति। देवता- इन्द्र। छन्द- गायत्री।]

५१९२. व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना।
इन्द्रो यदभिनद् वलम्॥१॥

When Lord Indra had shattered the thick cover of clouds by the power he got after sipping the Soma, he extended the scope of illuminating ether too.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१९३. उद्गा आंजुदङ्गिंरोभ्य आविष्कृण्वन् गुहां सतीः।
अर्वाञ्चं नुनुदे वुलम्॥ २॥

O Lord Indra! You had made to appear all the rays (cows) which were till then covered in a cave and surrounded by the darkness in garb of the sun-god and thus you accessed them to all living-organisms. The demon power resisting those brilliant rays was defeated and departed from there.

५१९४. इन्द्रेंण रोचुना दिवो दृढानिं दृंहितानिं च।
स्थिराणि न पंराणुदें॥ ३॥

Lord Indra had made prosperous and most powerful all the luminating planets existing in the space. Nobody can depart those planets from their existing places.

५१९५. अपामूर्मिर्मदंन्निव स्तोमं इन्द्राजिरायते।
वि ते मदां अराजिषुः॥ ४॥

O Lord Indra! As the waves of ocean frequently move up and down, the prayers made for you immediately increase both your vigour and places.

[सूक्त- २९]

[ऋषि- गोषूक्ति और अश्वसूक्ति। देवता- इन्द्र। छन्द- गायत्री।]

५१९६. त्वं हि स्तौमवर्धन इन्द्रास्युंक्थवर्धनः।
स्तोतृणामुत भंद्रकृत्॥ १॥

O Lord Indra! You satisfy and become prosperous by virtue of the hymns and the prayer, you are benevolent to all the devotees who solemnly pray to you.

५१९७. इन्द्रमित् केशिना हरीं सोमपेयाय वक्षतः।
उपं यज्ञं सुराधंसम्॥ २॥

Both horses are covered with tender hair and these bring Lord Indra near pavilion made for the offering and they enjoy the Soma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५१९८. अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः।
विश्वा यदजय स्पृधः॥ ३॥

Lord Indra had beheaded the Namuci (the demon that resists or the evil tendency) by virtue of the froth (the power of conflict) that rises up within (water or the flow of breathing).

५१९९. मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः।
अव दस्यूँरधूनुथाः॥ ४॥

O Lord Indra! You are present everywhere by virtue of your illusion (Māyā). You had befallen the pirates (Vṛtra, Ahi etc.) proceeding towards the sun abode.

५२००. असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः।
सोमपा उत्तरो भवन्॥ ५॥

O Lord Indra! You are fond of sipping Soma and you are great. You had destroyed the organisation of the people (selfish) not performing the Soma Yajña by striking internal duel among them.

[सूक्त- ३०]

[ऋषि- वरु अथवा सर्वहरि। देवता- हरि (इन्द्र)। छन्द- जगती।]

५२०१. प्र ते महे विदथे शंसिषं हरी प्र ते वन्वे वनुषो हर्यतं मदम्।
घृतं न यो हरिभिश्चारु सेचत आ त्वा विशन्तु हरिवर्पसं गिरः॥ १॥

O Lord Indra! We worship both your horses in this great offering. We appreciate the courage you have shown and actually it deserves adoration. May our hymns access to Lord Indra who showers with *ghī* (splendour or the water) by the means of Hari (seizing power of the sun etc.).

५२०२. हरिं हि योनिमभि ये समस्वरन् हिन्वन्तो हरी दिव्यं यथा सदः।
आ यं पृणन्ति हरिभिर्न धेनव इन्द्राय शूषं हरिवन्तमर्चत॥ २॥

O the performer of offering! Worship both horses of Lord Indra who carry him to the divine abodes with acute acceleration. Pray to the benevolent power of Lord Indra including his horses.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the cows give milk, you should satisfy Lord Indra with recital of hymns as also with the green coloured Soma.

५१०३. सो अस्य वज्रो हरितो य आयसो हरिर्निकामो हरिरा गभस्त्योः।
द्युम्नी सुशिप्रो हरिमन्युसायक इन्द्रे नि रूपा हरिता मिमिक्षिरे॥ ३॥

The thunderbolt made of iron and mighty enough is held by Lord Indra with both hands. Lord Indra is most prosperous, he has a decent chin and he kills the shrewd by his arrows in a fury. Lord Indra of such form is being satiated with the green coloured Soma.

५२०४. दिवि न केतुरधि धायि हर्यतो विव्यचद् वज्रो हरितो न रंह्या।
तुददहिं हरिशिप्रो य आयसः सहस्रशोका अभवद्धरिंभरः॥ ४॥

The thunderbolt as radiant as Lord sun is in the space. As a result of the prayer, it covers all the same way as Lord sun covers this whole universe. Lord Indra with the decent chin and having fond of the Soma became extraordinarily vigorous in course of killing demon Vṛtra by attacking him with the thunderbolt made of iron.

५२०५. त्वंत्वमहर्यथा उपस्तुतः पूर्वेभिरिन्द्र हरिकेश यज्वभिः।
त्वं हर्यसि तव विश्वमुक्थ्यं१मसामि राधो हरिजात हर्यतम्॥ ५॥

O Harikeśa (Lord Indra)! You were perpetually prepared since the primitive age by the saints and all offerings were attended by you. You are worth appreciation for all. O Lord Indra! All kinds of food endowed by you are appreciable and you are enriched with extraordinary characteristics and the splendour both.

[सूक्त- ३१]

[ऋषि- वरु अथवा सर्वहरि। देवता- हरि (इन्द्र)। छन्द- जगती।]

५२०६. ता वज्रिणं मन्दिनं स्तोम्यं मद इन्द्रं रथे वहतो हर्यता हरी।
पुरूण्यस्मै सवनानि हर्यत इन्द्राय सोमा हरयो दधन्विरे॥ १॥

Two beautiful and green coloured horses carry the chariot of Lord Indra on being yoked in course of his movement after sipping the Soma and holding the thunderbolt with both hands for the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pleasure of Lord Indra. The Soma is offered many times at the place of our offering.

५२०७. अरं कामाय हरयो दधन्विरे स्थिराय हिन्वन् हरयो हरी तुरा।
अर्वद्भिर्यो हरिभिर्जोषमीयते सो अस्य कामं हरिवन्तमानशे॥ २॥

The Soma in abundance has been kept for Lord Indra. It is the Soma that brings fast the undivided horses of Lord Indra at the place of offering. The dynamic horses bring Lord Indra in the Soma Yajña as they carry him to the battle-field.

५२०८. हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत।
अर्वद्भिर्यो हरिभिर्वाजिनीवसुरति विश्वा दुरिता पारिषद्धरी॥ ३॥

Lord Indra always bear Hari (rays) as his moustache, beard and hair. His body is as strong as the iron itself. He gets bigger by sipping the Soma; he accesses to the offerings by riding on his most dynamic horses. May Lord Indra so mighty shatter all the hurdles coming on our way by yoking both these horses.

५२०९. स्रुवेव यस्य हरिणी विपेततुः शिप्रे वाजाय हरिणी दविध्वतः।
प्र यत् कृते चमसे मर्मृजद्धरी पीत्वा मदस्य हर्यतस्यान्धसः॥ ४॥

The most brilliant and green eyes of Lord Indra are centred specifically like two sruvas (instruments used for offering) on the Soma at the altar of offering. His strong jaws always thrill for sipping the Soma in haste. He sprinkles the Soma on the body of both his horses after having satiated with it. The Soma duly purified and kept in the spoon-like vessel is sparkling as also worth providing cheers.

५२१०. उत स्म सद्म हर्यतस्य पस्त्यो३रत्यो न वाजं हरिवाँ अचिक्रदत्।
मही चिद्धि धिषणाहर्यदोजसा बृहद् वयो दधिषे हर्यतश्चिदा॥ ५॥

The residence of Lord Indra is on the space and earth (the earth illuminating with the light of sun). He sets out for fighting to the battlefield with a speed not lesser than his own horses yoked to the chariot. O Lord Indra! The specific hymns always appreciate you. You hold an undepleted stock of the food according to your capacity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त- ३२]

[ऋषि- वरु अथवा सर्वहरि। देवता- हरि (इन्द्र)। छन्द- जगती, २-३ त्रिष्टुप्।]

५२११. आ रोदसी हर्यमाणो महित्वा नव्यंनव्यं हर्यसि मन्म नु प्रियम्।
प्र पस्त्यमसुर हर्यतं गोराविष्कृधि हरये सूर्याय॥ १॥

O Lord Indra! You are present everywhere on this earth illuminated by the sun and it is your own magnificence. You always expect new and favourite hymns. O most mighty Lord Indra! You make to appear the ether like a home to Lord sun who illuminates and makes the earth all prosperous.

५२१२. आ त्वां हर्यन्तं प्रयुजो जनानां रथे वहन्तु हरिशिप्रमिन्द्र।
पिबा यथा प्रतिभृतस्य मध्वो हर्यन् यज्ञं सधमादे दशोणिम्॥ २॥

O Lord Indra! Your chin is very beautiful. May your horses make you access to the offerings performed by the people as soon as they are yoked to the chariot. Please sip the delicious Soma prepared especially and with loving care for you. The Soma as a means of offering has been prepared by using ten fingers and we expect your sipping for the purpose of victory in the battle.

५२१३. अपाः पूर्वेषां हरिवः सुतानामथो इदं सवनं केवलं ते।
ममद्धि सोमं मधुमन्तमिन्द्र सत्रा वृषं जठर आ वृषस्व॥ ३॥

O Lord Indra! You have sipped the Soma offered in *Prātaḥ* Savana. O rider on chariot with the horses! This Soma in the *Mādhyandina* Savana too is for your sipping. Do enjoy this delicious Soma. O Lord Indra! You are the absolute cause for rain in abundance. We pray to you to fill your stomach with the Soma.

[सूक्त- ३३]

[ऋषि- अष्टक। देवता- हरि। छन्द- त्रिष्टुप्।]

५२१४. अप्सु धूतस्य हरिवः पिबेह नृभिः सुतस्य जठरं पृणस्व।
मिमिक्षुर्यमद्रय इन्द्र तुभ्यं तेभिर्वर्धस्व मदमुक्थवाहः॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are the master of horses. Please sip this Soma brought to this offering and which has been purified with the water. Please fill your stomach by sipping it. O always admirable Lord Indra! Entertain our prayer after having duly sipped Soma. This Soma has been duly prepared by thrashing it on the stones and we expect, you will obtain vigour as a result of sipping it.

५२१५. प्रोग्रां पीतिं वृष्णं इयर्मि सत्यां प्रयै सुतस्यं हर्यश्व तुभ्यम्।
इन्द्र धेनांभिरिह मांदयस्व धीभिर्विश्वांभिः शच्यां गृणानः॥ २॥

O the master of green coloured horses (Indra)! This Soma has been duly extracted for you. We offer it for your sipping with absolute faith that you will certainly come to the place of offering. You shower with the pleasures and the prosperities your devotees. O Lord! Kindly entertain and listèn to the hymns recited by us and please be happy. You are worth adoration with the composite form of all wisdom and powers.

५२१६. ऊती शंचीवस्तवं वीर्येण वयो दधांना उशिजं ऋतज्ञाः।
प्रजावंदिन्द्र मनुंषो दुरोणे तस्थुर्गृणन्तंः सधमाद्यांसः॥ ३॥

O Lord Indra! The descendant of Uśij clan are expert in executing the offering. They started living in the offering place of their clients by making them enjoy the pleasure of children and the food. They could only do this for their respective clients only when those are fully sheltered by you. All of them as a result of your specific grace exclusively kept themselves busy with their prayer.

[सूक्त- ३४]

[ऋषि- गृत्समद। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५२१७. यो जात एव प्रथमो मनंस्वान् देवो देवान् क्रतुंना पर्यभूषत्।
यस्य शुष्माद् रोदंसी अभ्यसेतां नृम्णस्यं मह्ना स जंनास इन्द्रंः॥ १॥

O People! Lord Indra has started surprising all gods in the heaven by virtue of his great deeds since his birth. He had acquired the popularity only by virtue of his resolution and the valour. His power so enormous had frightened both worlds i.e. the heaven and the earth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२१८. यः पृथिवीं व्यथमानामदृंहद् यः पर्वतान् प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात् स जनास इन्द्रः॥२॥

O People! Lord Indra had measured the distance of the vast sky, held the world of sun and provided stability to the aggrieved mountains by extending a strong base to the earth.

५२१९. यो हत्वाहिमरिणात् सप्त सिन्धून् यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु स जनास इन्द्रः॥३॥

O People! Lord Indra had made the seven rivers to flow by killing the demon Vṛtra, liberated all the cows abducted by Balāsura, who made the fire god to appear amid the stones and killed all the enemies.

५२२०. येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः।
श्वघ्नीव यो जिगीवां लक्षमाददुर्यः पुष्टानि स जनास इन्द्रः॥४॥

O People! Lord Indra had constructed all the dynamic worlds, thrown to lower places the evil-doers and captured the prosperity of enemies as the hunter traps in the animals.

५२२१. यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः॥५॥

The People ask - "Where does Lord Indra actually reside?" Some people say that he has no existence at all. Lord Indra with valour used to destroy the nutritive property of such enemies who have no faith in him. O People! Express your obeisance for Lord Indra because Lord Indra is the greatest among all gods.

५२२२. यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः।
युक्तग्राव्णो योविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः॥६॥

O People! Lord Indra provides the pauper, scholars and the devotees with the wealth. The clients (Yajamān) who are always prepared for thrashing the cereals on the stone in order to extract the Soma are always protected by Lord Indra.

५२२३. यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः॥७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O People! Whatever the property in garb of villages, horses and chariots is seen with you all that have been provided by Lord Indra. Further he who had made to appear the sun-god and the dawn and who is the administrator of the nature is Lord Indra.

५२२४. यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः॥८॥

O People! He whom the sun abode and the earth summon for their help, who is summoned by the enemies irrespective of their status of power either lower or greater and who is summoned simultaneously by the two warriors rode on a single chariot is Lord Indra.

५२२५. यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत् स जनास इन्द्रः॥९॥

O People! Lord Indra is he who claims for victory the warrior in whose favour he took, who is called on by the chivalrous people for their protection in course of the battle and further who knows duly how to kill the immense power of the enemies in this world.

५२२६. यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः॥१०॥

O People! Lord Indra is he who had destroyed by his thunderbolt many committing great sin, and offering (him) no homage who grants not success to the confident; who is the slayer of *Dasyu*.

५२२७. यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत्।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः॥११॥

O People! Lord Indra is he who detected the monster Śambara who had concealed him within the cave of a mountain for forty years and further who killed *Ahi,* growing in strenght, and the sleeping son of Dānu.

५२२८. यः शम्बरं पर्यतरत् कसीभिर्योऽचारुकास्नापिबत् सुतस्य।
अन्तर्गिरौ यजमानं बहुं जनं यस्मिन्नामूर्छत् स जनास इन्द्रः॥१२॥

O People! Lord Indra is he who had shattered the thick cover of the clouds with the acute blow of his thunderbolt who sips with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

interest the Soma and who uplifts like the peak of a mountain the persons who always perform the great deeds like the offerings etc.

५२२९. यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून्।
यो रौहिणमस्फुरद् वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः॥ १३॥

O People! Lord Indra is he who is luminating with seven rays, who is full of splendour and power, who causes to flow the seven rivers and further who had resisted by using the thunderbolt to Rohiṇī ascending towards the abode of the sun.

५२३०. द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः॥ १४॥

People! Lord Indra he is to whom the abode of sun and the earth both salute, the mountains are frightened by his power, who is fond of sipping Soma, whose arms are as mighty as the thunderbolt itself and whose body is most powerful.

५२३१. यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः॥ १५॥

O People! Lord Indra is he who protects the devotees, preparing the Soma and the worshippers and whose power is enhanced by the Soma, fame is enhanced by the knowledge and the power is enhanced by the morsels of offering (*Āhutis*).

५२३२. जातो व्यख्यत् पित्रोरुपस्थे भुवो न वेद जनितुः परस्य।
स्तविष्यमाणो नो यो अस्मद् व्रता देवानां स जनास इन्द्रः॥ १६॥

O People! Lord Indra is who had got fame in the lap of abode of the sun, just then he got his birth, who does not have any respect for the earth as mother and the father as the abode of the sun and who fulfils the divine resolutions made by us as a result of the hymns recited.

५२३३. यः सोमकामो हर्यश्वः सूरिर्यस्माद् रेजन्ते भुवनानि विश्वा।
यो जघान शम्बरं यश्च शुष्णं य एकवीरः स जनास इन्द्रः॥ १७॥

O People! He who drives his horses named Hari in a proper speed and who is fond of sipping the Soma, who had killed the demons like Śambara and Śuṣṇa, who reveals extra-ordinary

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gallantry in the deeds requiring valour and by whose power all the living-organisms are frightened of, he is Lord Indra.

५२३४. यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दर्षि स किलासि सत्यः।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम॥ १८॥

Lord Indra is he who endows the clients specially preparing the Soma and performing the offering with the wealth in abundance. He definitely is Lord Indra in the garb of truth. O Lord Indra! May all of us always appreciate you with the ever-pleasing hymns in the company of our children as also all relations.

[सूक्त- ३५]

[ऋषि- नोधा। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५२३५. अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय।
ऋचीषमायाध्रिगव ओहमिन्द्राय ब्रह्माणि राततमा॥ १॥

We offer the morsel of cereals (Haviṣyānna) with recital of the hymns appreciating Lord Indra, who has uninterrupted speed, who is great and illustrious so that these hymns inspire love Indra to perform the deeds resolved by us.

५२३६. अस्मा इदु प्रयं इव प्र यंसि भराम्याङ्गूषं बाधे सुवृक्ति।
इन्द्राय हृदा मनसा मनीषा प्रत्नाय पत्ये धियो मर्जयन्त॥ २॥

We offer hymns analogous to the morsel for Lord Indra and we apply all this for the pleasure of Lord Indra who is competent to kill all the enemies. The saint always recites pious hymns with sole meditation in heart, mind and the wisdom for that primitive Lord Indra.

५२३७. अस्मा इदु त्यमुपमं स्वर्षां भराम्याङ्गूषमास्येन।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं वावृधध्यै॥ ३॥

All of us (the scholars) recite with the melodious sound and pure mind the best hymns consistent to the magnificence of Lord Indra so that he may be pleased with us.

५२३८. अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्सिनाय।
गिरश्च गिर्वाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the Lord Tvaṣṭā had provided Lord Indra with the chariot duly built, we all recite the most popular and the best hymns with our speech for Lord Indra who fulfils all our desires, worth adoration and most intelligent.

५२३९. अस्मा इदु सप्तिमिव श्रवस्येन्द्रायार्कं जुह्वा३ समंज्जे।
वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं दुर्माणम्॥५॥

We employ our speech with the hymns for requesting Lord Indra to have wealth with us, the same way as the horses are yoked to the chariot. We are reciting these hymns for appreciation of Lord Indra who is a great warrior, best donor, most illustrious and destroyer to the cities of enemies.

५२४०. अस्मा इदु त्वष्टा तक्षद् वज्रं स्वपस्तमं स्वर्य१ रणाय।
वृत्रस्य चिद् विदद् येन मर्म तुजन्नीशानस्तुजता कियेधाः॥६॥

Lord Tvaṣṭā had made the most mighty thunderbolt competent to hit the target for Lord Indra in course of the battle. Lord Indra had blown this thunderbolt on the chest of Vṛtra thereby killing him because Lord Indra is known as the killer of enemies.

५२४१. अस्येदु मातुः सवनेषु सद्यो महः पितुं पपिवां चार्वन्ना।
मुषायद् विष्णुः पचतं सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता॥७॥

The great Lord Indra had enjoyed the morsel and the Soma both at the place of offering who had made this world prosperous by showering the rain in abundance like the grace of a mother to his child. The omnipresent Lord Indra had won and seized the wealth of the enemies and shattered the clouds with an acute blow of his thunderbolt.

५२४२. अस्मा इदु ग्नाश्चिद् देवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः।
परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परिष्टः॥८॥

The wives of gods had prayed to Lord Indra when the inert property (Ahi) has been suppressed. Subsequently, he enslaved this earth and the abode of the Sun. Nobody can oppose him either on the earth or in the abode of sun.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२४३. अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात्।
स्वराळिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय॥ ९॥

The magnificence of Lord Indra is extended beyond the scope of the ether, the earth and the space also. Self-acquirer of fame, favourite to all, the best warrior and with his infinite power Lord Indra inspires his warriors to fight bravely in the battle.

५२४४. अस्येदेव शवसा शुषन्तं वि वृश्चद् वज्रेण वृत्रमिन्द्रः।
गा न व्राणा अवनीरमुञ्चदभि श्रवो दावने सचेताः॥ १०॥

Lord Indra had beheaded the suppresser Vṛtra with an acute blow of his thunderbolt and liberated the flow of water resisted by him as someone captivates the cows abducted from somewhere.

५२४५. अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण सीमयच्छत्।
ईशानकृद् दाशुषे दशस्यन् तुर्वीतये गाधं तुर्वणिः कः॥ ११॥

The rivers could be flown by the grace of Lord Indra because he only has controlled and regulated them by using his thunderbolt. The victorious and the supreme ruler Lord Indra not only provides his devotees with wealth but also assists him in course of struggle, if any, taking place with the enemies Turvaṇi.

५२४६. अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः।
गोर्न पर्व वि रदा तिरश्चेष्यन्नर्णांस्यपां चरध्यै॥ १२॥

O Lord Indra! You are most dynamic and master of all. Your powers are immeasurable please attack this Vṛtra and cut the joints of him as even as the earth itself by the slanting blow of your thunderbolt. Thus, please liberate the flow of water.

५२४७. अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः।
युधे यदिष्णान आयुधान्यृघायमाणो निरिणाति शत्रून्॥ १३॥

People! Appreciate the past deeds performed by this most energetic Lord Indra. He is adorable and he destroys all the enemies causing damage to the society with acute blow of weapons immediately.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२४८. अ॒स्येदु॑ भि॒या गि॒रय॑श्च दृ॒ळ्हा द्यावा॑ च॒ भूमा॑ ज॒नुष॑स्तुजेते।
उपो॑ वे॒नस्य॒ जोगु॑वान ओ॒णिं स॒द्यो भु॑वद् वी॒र्या॒य नो॒धाः॥ १४॥

It is the fear of Lord Indra that makes to shiver even the formidable mountains, the ether, the earth and all the living-organisms too. The saint Nodhā has become mighty by the grace of Lord Indra when he described all the protective means lying with Lord Indra.

५२४९. अ॒स्मा इदु॒ त्यदनु॑ दाय्येषा॒मेको॒ यद् व॒न्ने भूरे॒रीशा॑नः।
प्रैत॑शं॒ सूर्ये॑ पस्पृधा॒नं सौव॑श्व्ये॒ सुष्वि॑माव॒दिन्द्रः॑॥ १५॥

The devotees offer the same whatever is desired by Lord Indra who is the sole master of immeasurable wealth. Lord Indra had provided protection to the son of Suaśva who competed with Lord Sun, to the persons performing Soma Yajña and the saint Etaśa.

५२५०. ए॒वा ते॑ हारियोजना सुवृ॒क्तीन्द्र॒ ब्रह्मा॑णि॒ गोत॑मासो अक्रन्।
ऐषु॑ वि॒श्वपे॑शसं॒ धियं॑ धाः प्रा॒तर्म॒क्षू धि॒याव॑सुर्जगम्यात्॥ १६॥

O Lord Indra! You have a chariot duly yoked to the green coloured horses and the descendants of Gautama clan have recited the great hymns for your pleasure. Please listen to all these hymns most attentively. May Lord Indra be pleased with us in the offering made this early morning because he provides immeasurable wealth and the prosperity to their devotees.

[सूक्त- ३६]

[ऋषि- भरद्वाज। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५२५१. य एक॒ इद्धव्य॑श्चर्षणी॒नामिन्द्रं॒ तं गी॒र्भिर॒भ्य॒र्च आ॒भिः।
यः पत्य॑ते वृष॒भो वृष्ण्या॑वान्त्स॒त्यः सत्वा॑ पुरुमा॒यः सह॑स्वान्॥ १॥

Lord Indra is worth summoning at the time of adversity by all people. He comes when the hymns are recited. We worship Lord Indra who fulfils the desires of all living-beings, full of valour, scholarly, truthful and causing pain to the enemies.

५२५२. तमु॑ नः॒ पूर्वे॑ पि॒तरो॒ नव॑ग्वाः स॒प्त विप्रा॑सो अ॒भि वा॒जय॑न्तः।
न॒क्ष॒द्दा॒भं ततु॑रिं पर्व॒ते॒ष्ठामद्रो॑घवाचं म॒तिभि॒ः शवि॑ष्ठम्॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The ancient saints like Aṅgiras etc. had performed the rituals of offering for nine months in order to enhance the valour of Lord Indra and for his vigour. They prayed to him ceaselessly. Lord Indra is an administrator, destroyer of enemies and his speed is immeasurable.

५२५३. तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः।
यो अस्कृधोयुरजरः स्वर्वान् तमा भर हरिवो मादयध्यै॥ ३॥

O Lord Indra! You are the master of horses. We beg for the wealth which will provide us gaiety including children, grand children, servants, animals etc. and kindly provide us with undepleting wealth that may remain for long and be for our pleasure in abundance.

५२५४. तन्नो वि वोचो यदि ते पुरा चिज्जरितार आनशुः सुम्नमिन्द्र।
कस्ते भागः किं वयो दुध्र खिद्वः पुरुहूत पुरूवसोऽसुरघ्नः॥ ४॥

O Lord Indra! You are competent to defeat the enemies, you poses extreme vigour and you are summoned by your uncountable devotees. You have all power to destroy the wicked demons. You have a special share in all kinds of offerings performed by the human-beings. O Lord Indra! Kindly provide us the same pleasure, you already had provided to your devotees.

५२५५. तं पृच्छन्ती वज्रहस्तं रथेष्ठामिन्द्रं वेपी वक्करी यस्य नू गीः।
तुविग्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ॥ ५॥

The client who performs the offering and recites the hymn for the pleasure of Lord Indra with the presumption that Lord Indra is holder of thunderbolt, is rider on the chariot, operates various deeds and is competent to capture a number of enemies at the same time. The devotee of such nature becomes able to defeat his enemies and attains all pleasures.

५२५६. अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन।
अच्युता चिद् वीलिता स्वोजो रुजो वि दृळ्हा धृषता विरप्शिन्॥ ६॥

O Lord Indra! You are equipped with your own power. You have killed the most artful demon Vṛtra with an acute blow of the thunderbolt that acts with a speed the mind has. O Lord Indra! You have destroyed the strongest, supported indomitable castles.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२५७. तं वो॑ धि॒या नव्य॑स्या॒ शवि॑ष्ठं प्र॒त्नं प्र॑त्न॒वत् प॑रितंस॒यध्यै॑।
स नो॑ वक्षदनिमा॒नः सु॒वह्मेन्द्रो॒ विश्वा॒न्यति॑ दु॒र्गहा॑णि॥७॥

We enhance the power of Lord Indra with the new hymns, the same way as the ancient hermits had pleased him. May that magnificent Lord Indra cross our boat safely from the worldly ocean and by saving us from all kinds of pains and puzzles because he has fastest vehicle or the chariot to which the powerful horses have been yoked.

५२५८. आ जना॑य॒ द्रुह्व॑णे॒ पार्थि॑वानि दि॒व्यानि॑ दीपयो॒ऽन्तरि॑क्षा।
तपा॑ वृषन् वि॒श्वतः॑ शो॒चिषा॒ तान् ब्र॑ह्म॒द्विषे॑ शोचय॒ क्षाम॒पश्च॑॥८॥

O Lord Indra! You shower with the expected fruits. Kindly cover all nooks and corners of the three worlds i.e. the world of sun, the earth and the space and please set on fire all the wicked persons who hate the knowledge of Brahma with a gaze of your prominent splendour.

५२५९. भुवो॒ जन॑स्य दि॒व्यस्य॒ राजा॒ पार्थि॑वस्य॒ जग॑तस्त्वेषसंदृक्।
धि॒ष्व वज्रं॒ दक्षि॑ण इन्द्र॒ हस्ते॒ विश्वा॑ अजुर्य दयसे॒ वि मा॒याः॥९॥

O Lord Indra! You are the king of all the living-organisms in the heaven as also on the earth; you are full of splendour and no impact of old age can bring down your powers. Please hold the thunderbolt in your right hand and destroy all the manipulators and artful persons existing in this world.

५२६०. आ सं॒यत॑मिन्द्र णः स्व॒स्तिं श॑त्रु॒तूर्या॑य बृह॒तीमम॑ृध्राम्।
यया॒ दासा॒न्यार्या॑णि वृ॒त्रा करो॑ वज्रिन्त्सु॒तुका॒ नाहु॑षाणि॥१०॥

O Lord Indra! Please provide us with undepleting, well-balanced and all-benevolent wealth so that we may be able to kill our enemies. By virtue of having such wealth, may we become able to motivate the slaves (slaves to their sensory organs and the evil-doers) and lead them towards the best way and thus the enemies of humanity may be destroyed.

५२६१. स नो॑ नि॒युद्भिः॑ पुरुहूत वेधो वि॒श्ववा॑राभि॒रा ग॑हि प्रयज्यो।
न या अदे॑वो॒ वर॑ते॒ न दे॒व आभि॑र्याहि॒ तूय॒मा म॑द्र्य॒द्रिक्॥११॥

O Lord Indra! You are summoned by the uncountable devotees

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and you are most revered. Please come to us riding on the admirable horses. Please come to us riding on the horses whose motions are unrestricted or not barred by the gods and the demons.

[सूक्त -३७]

[ऋषि- वसिष्ठ। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५२६२. यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः।
यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः॥ १॥

Lord Indra is as dreadful as the bull with acute forms. He pulls down the position of enemies without asking for other's help. O Lord Indra! You snatch the accommodation and the residence of those who have no faith in the great deeds including the offerings. Please provide your devotees with all prosperity.

५२६३. त्वं ह त्यदिन्द्र कुत्समावः शुश्रूषमाणस्तन्वा समर्ये।
दासं यच्छुष्णं कुयवं न्यस्मा अरन्धय आर्जुनेयाय शिक्षन्॥ २॥

O Lord Indra! You had given wealth to Kutsa, the son of Arjunī and killed the slaves namely Śuṣṇa and Kuyava in course of the war when you protected Kutsa by serving him yourself.

५२६४. त्वं धृष्णो धृषता वीतहव्यं प्रावो विश्वाभिरूतिभिः सुदासम्।
प्र पौरुकुत्सिं त्रसदस्युमावः क्षेत्रसाता वृत्रहत्येषु पूरुम्॥ ३॥

O indomitable Lord Indra! You protect the king Sudāsa, one of your devotees, giving offering with your thunderbolt and the immeasurable power as well. You had provided cover of protection to Trasadasyu and Puru, the son of Purukutsa while destroying the enemy and distributing land.

५२६५. त्वं नृभिर्नृमणो देववीतौ भूरीणि वृत्रा हर्यश्व हंसि।
त्वं नि दस्युं चुमुरिं धुनिं चास्वापयो दभीतये सुहन्तु॥ ४॥

O Philanthropist Lord Indra! You had destroyed the enemies to the humanity with the assistance of Marutas in the battle-field. O Lord Indra! You have the green coloured horses and you too had killed the pirate Cumuri and Dhuni in order to protect the Dabhīti.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२६६. तवं च्यौत्नानिं वज्रहस्त तानि नव यत् पुरो नवतिं चं सद्यः।
निवेशंने शततमाविंवेषीरहं च वृत्रं नमुचिमुताहंन्॥५॥

O Lord Indra! You had destroyed within a very short time, the ninety-nine cities of the enemies by virtue of the blow of your thunderbolt and the might as well. You had beheaded the Vṛtrāsura and Namuci by the forceful entrance in the hundredth city for making it your residence.

५२६७. सना ता तं इन्द्र भोजंनानि रातहंव्याय दाशुषें सुदासें।
वृष्णों ते हरी वृषंणा युनज्मि व्यन्तु ब्रह्मांणि पुरुशाक वाजंम्॥६॥

O Lord Indra! You had provided king Sudāsa with enduring wealth and the property by pleasing him at his offering. O Lord Indra! You are involved in multifarious activities and you fulfil all the desires of your devotes. We yoke two mighty horses to the chariot for you. May our hymns access to Lord Indra.

५२६८. मा तें अस्यां संहसावन् परिष्टावघायं भूम हरिवः परादै।
त्रायंस्व नोऽवृकेभिर्वरूंथैस्तवं प्रियासंः सूरिषुं स्याम॥७॥

O Lord Indra! You are mighty and the master of the horses. May all of us not commit fault of borrowing help from others while performing the pious offering for you. Please protect us by using all protective means. May all of us be worthy to have your grace.

५२६९. प्रियास इत् तें मघवन्नभिष्टौ नरों मदेम शरणे सखांयः।
नि तुर्वशं नि याद्वं शिशीह्यतिथिग्वाय शंस्यं करिष्यन्॥८॥

O Lord Indra! You are the master of the wealth. We pray to you to provide us with a harmonious mind so that all of as (your devotees) may live friendly with each other. Please provide all the pleasure to the Sudāsa who is expert in entertainment of the guest and please defeat the Turvaśas and Yādavas.

५२७०. सद्यश्चिन्नु तें मघवन्नभिष्टौ नरंः शंसन्त्युक्थशासं उक्था।
ये ते हवेंभिर्वि पणींरदांशन्नस्मान् वृणीष्व युज्यांय तस्मैं॥९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are most wealthy and we the devotees recite the hymns in the offerings arranged for you. May all of us accept you as our friend.

५२७१. एते स्तोमा नरां नृतम तुभ्यमस्मद्र्यञ्चो ददतो मघानि।
तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च नृणाम्॥ १०॥

O the best leader Lord Indra O Lord Indra! Your devotees have made you our friend by offering the morsel and reciting the hymn. Please protect these worshippers in course of the war.

५२७२. नू इन्द्र शूर स्तवमान ऊती ब्रह्मजूतस्तन्वा वावृधस्व।
उप नो वाजान् मिमीह्युप स्तीन् यूयं पात स्वस्तिभिः सदा नः॥ ११॥

O chivalrous Lord Indra! May your powers of protection as well as body both enhance as a result of inspiration arising from our worship and prayer. Please provide us with food and accommodation (home) by protection ensured through your all-benevolent powers.

[सूक्त-३८]

[ऋषि- इरिम्बिठि, ४-६ मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५२७३. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
एदं बर्हिः सदो मम॥ १॥

O Lord Indra! Please come to our offering place. This duly prepared Soma is for you. Please sip it and be seated on the best sheet made of Kuśa grass.

५२७४. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।
उप ब्रह्माणि नः शृणु॥ २॥

O Lord Indra! Please listen to our prayer by coming nearer to us through the best horses yoked to the chariot as soon as the hymns recited by us reach their ears.

५२७५. ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are fond of sipping Soma. We all devotees are seated on the Soma Yajña with full celibacy and summon you for entertaining this Soma.

५२७६. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥४॥

The devotee expert in Sāmagāna pleases Lord Indra with reciting the hymns contemplated in the Bṛhat Sāman. In the same way, the performer of offering too pray to Lord Indra by recital of hymns.

५२७७. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥५॥

Lord Indra holds the thunderbolt and he wears the gold ornaments. His horses are so friendly with him that they yoke themselves to the chariot only when an indication is given.

The above hymn considers the horse as the valour of a person. The gallants who are organised immediately just when an indication is given. Lord Indra be friends to him but he does not favour such people who are scattered and unaware of due to their self-ego.

५२७८. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि।
वि गोभिरद्रिमैरयत्॥६॥

Lord Indra had established Lord Sun at the extreme height in the ether in order to provide the world with light and Lord Indra in the form of sun thus removed all the hurdles like the clouds and the mountains etc. by spreading his rays.

[सूक्त-३९]

[ऋषि-मधुच्छन्दा २-५ गोषूक्ति अश्वसूक्ति। देवता- इन्द्र। छन्द- गायत्री।]

५२७९. इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥१॥

O Ṛtvijas! We summon the best Lord Indra for the welfare of you all. May that god be merciful to us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५२८०. व्यं१न्तरिक्षमतिरन्मदे सोमस्य रोचना।
इन्द्रो यदभिनद् वलम्॥ २॥

When Lord Indra had shattered the most powerful clouds in the vagary arisen by reason of sipping the Soma, he subsequently extended the scope of illuminating sky.

५२८१. उद् गा आजदङ्गिरोभ्य आविष्कृण्वन् गुहा सतीः।
अर्वाञ्चं नुनुदे वलम्॥ ३॥

O Lord Indra! You had made to appear the undisclosed rays (cows) thrown captivated in a cave in the form of sun and accessed them to all the living-organisms (Aṅgiras). The illicitly withholding Balāsura was departed after a bitter defeat.

५२८२. इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च।
स्थिराणि न पराणुदे॥ ४॥

Lord Indra had reinforced and prospered all the illuminating planets existing in the space. Nobody can bring down these stars from their destined position.

५२८३. अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते।
वि ते मदा अराजिषुः॥ ५॥

O Lord Indra! As the waves of the ocean move up and down frequently, the prayers made for you enhance your vigour and immediately access to you.

[सूक्त- ४०]

[ऋषि- मधुच्छन्दा। देवता- १-२ इन्द्र, ३ मरुद्गण। छन्द- गायत्री।]

५२८४. इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा।
मन्दू समानवर्चसा॥ १॥

The Marutas holding the analogous splendour and always in humorous mood are enshrined conjointly with the fearless Lord Indra.

५२८५. अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिन्द्रस्य काम्यैः॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

This offering is always nice looking when the Marutas are present at the place of offering who also pray for the spotless and illustrious Lord Indra.

५२८६. आदहं स्वधामनु पुनर्गर्भत्वमेरिरे।
दधाना नाम यज्ञियम्॥ ३॥

Addressed as Marut in the offering, who are competent to holding actually attained to the womb in garb of the clouds in order to enhance the crop thereby food for all living-organism.

The various factors like Nitrogen, Hydrogen etc. present in the wind frequently take place in the womb of floras and the clouds in garb of the fertile compounds. This very process increases the production of eatables and nutritive cereals etc.

[सूक्त-४१]

[ऋषि- गोतम। देवता- इन्द्र। छन्द- गायत्री।]

५२८७. इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः।
जघान नवतीर्नव॥ १॥

The most victorious Lord Indra had killed ninety-nine Vṛtras (monsters) with the blows of the thunderbolt made of the bones donated by the hermit Dadhīci.

५२८८. इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम्।
तद् विदच्छर्यणावति॥ २॥

When Lord Indra had known the fact that the head of that horse existed in the pool namely Śaryaṇāvat behind the mountains, he then made a thunderbolt of that head and slaughtered the demons.

According to the opinion of Ācārya Sāyaṇa this story is contemplated in the history (Veda) composed by Śāṭyāyana. The demons were always defeated due to excessive power of Dadhīci but they again became notorious when Dadhīci accessed to his heavenly abode. Lord Indra became crippled winning them. He therefore expected to have some residual part of the body left after

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dadhīci. He had known that the mouth of Dadhīci in the form of a horse is lying in the pool namely Śaryaṇāvat. It is worth noting that the hermit Dadhīci had preached to Aśvinī Kumāras by the same head in the form of a horse. Lord Indra had obtained the same and conquered the monster who had become cause of damage for the gentlemen.

५२८९. अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।
इत्था चन्द्रमसो गृहे॥ ३॥

Thus, the scholars felt the divine splendour of Lord Sun (Tvasta) as existing in the dynamic orbit of the moon.

[सूक्त- ४२]

[ऋषि- कुरुस्तु। देवता- इन्द्र। छन्द- गायत्री।]

५२९०. वाचमष्टापदीमहं नवस्रक्तिमृतस्पृशम्।
इन्द्रात् परि तन्वं ममे॥ १॥

O Lord Indra! We have retained your speech which increases the truth, full of innovative imaginations and which contains eight feet.

५२९१. अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम्।
इन्द्र यद् दस्युहाभवः॥ २॥

O Lord Indra! You possess rivalry against your enemies. The world of sun and the earth both trembled when you had destroyed the enemies.

५२९२. उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः।
सोममिन्द्र चमू सुतम्॥ ३॥

O Lord Indra! Please be energetic having the Soma sipped and may this Soma provide you with enormous strength.

[सूक्त- ४३]

[ऋषि- त्रिशोक। देवता- इन्द्र। छन्द- गायत्री।]

५२९३. भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! Destroy our enemies, remove them away from us and kindly bring prosperity.

५२९४. यद् वीलाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ २॥

O Lord Indra! Please provide us with the property existing on the stable land and duly confirmed and which is not still touched by others viz. a property without encumbrance or alienation.

५२९५. यस्य ते विश्वमानुषो भूरेर्दत्तस्य वेदति।
वसु स्पार्हं तदा भर॥ ३॥

O Lord Indra! The prosperity conferred by you which is appropriately known by all is required and kindly endow us with such prosperity in abundance.

[सूक्त- ४४]

[ऋषि- इरिम्बिठि। देवता- इन्द्र। छन्द- गायत्री।]

५२९६. प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः।
नरं नृषाहं मंहिष्ठम्॥ १॥

O performer of the offerings! Pray to magnificent Lord Indra who has attained to due respect among the people, who is adorable, conqueror of enemies and competent to lead the army.

५२९७. यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या।
अपामवो न समुद्रे॥ २॥

As the torrent of the water in garb of rivers merge with the ocean and enhance the beauty of the ocean, Lord Indra, the same way attains to magnificence when hymns are duly recited.

५२९८. तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम्।
महो वाजिनं सनिभ्यः॥ ३॥

We bow our heads before Lord Indra with recital of the best hymns in order to obtain the wealth in abundance. Lord Indra is the great warrior, mighty and conqueror of enemies.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-४५]

[ऋषि- शुनः शेप (देवरातापरनामा)। देवता- इन्द्र। छन्द- गायत्री।]

५२९९. अयमु ते समतसि कपोत इव गर्भधिम्।
वचस्तच्चिन्न ओहसे॥ १॥

O Lord Indra! We offer this Soma for your sipping with the same affection with which the pigeon is inspired while satiating the sea-pigeon who hankers for copulation and conceiving. Please accept it.

५३००. स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता॥ २॥

O Lord Indra! You are the master of wealth, adorable as also a great warrior. May these hymns pertaining to your appreciation attain to the fruits.

५३०१. ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो।
समन्येषु ब्रवावहै॥ ३॥

O Lord Indra! you perform many hundreds of offerings and great deeds. Please always be prepared for our protection while we face the life struggle (war). Inspite of the presence of other gods, we will pray to only you.

[सूक्त- ४६]

[ऋषि- इरिम्बिठि। देवता- इन्द्र। छन्द- गायत्री।]

५३०२. प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु।
सासह्वांसं युधामित्रान्॥ १॥

Lord Indra is the god who motivates the rich to donate, who demonstrates gallantry in the battle-field and who defeats the enemies by the expert use of the weapons.

५३०३. स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः।
इन्द्रो विश्वा अति द्विषः॥ २॥

The resolute Lord Indra is summoned by uncountable devotees. May such mighty Lord Indra safely carry us on his boat

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

duly equipped with all protective means which should protect us from all enemies.

५३०४. स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च।
अच्छा च नः सुम्नं नेषि॥ ३॥

O Lord Indra! Kindly provide us with the power and the prosperity full of wealth and the food. Please show us the best way of living and kindly provide us with the real pleasure.

[सूक्त- ४७]

[ऋषि- सुकक्ष, ४-६, १०-१२ मधुच्छन्दा, ७-९ इरिम्बिठि, १३-२१ प्रस्कण्व।
देवता- १-२ इन्द्र, १३-२१ सूर्य। छन्द- गायत्री।]

५३०५. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत्॥ १॥

We inspire and in vigorate Lord Indra with the recital of the hymns in order to kill the demon Vṛtra. May Lord Indra be mighty and chivalrous as he endows the devotees with their ambitions duly fulfilled.

५३०६. इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः।
द्युम्नी श्लोकी स सोम्यः॥ २॥

Lord Indra is renowned for his propensity as a donor. He sips the Soma in order to become mighty. Such admirable god with his higher deeds are worthy of the offering of the Soma.

५३०७. गिरा वज्रो न संभृतः सबलो अनपच्युतः।
ववक्ष ऋष्वो अस्तृतः॥ ३॥

Lord Indra endows the devotees with prosperity by virtue of his propensity to please on listening to the hymns and he holds the thunderbolt in his hands. He is full of splendour, chivalry and always victorious.

५३०८. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ ४॥

The devotee who recites Sāman pleases Lord Indra by virtue of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reciting Bṛhat Sāman. Similarly, the performer of the offerings too worship Lord Indra by reciting the hymns. The word 'Gāthin' has been used in the sense of a song or a verse and it cannot be tantamount to a hymn or Ṛk.

५३०९. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।

इन्द्रो वज्री हिरण्ययः॥५॥

Lord Indra is the companion of the horses who are yoked to the chariot merely by getting a slight indication and he holds the thunderbolt and the apparels studded with the gold.

The horse denotes one's valour. The chivalrous who are organized within no time, Lord Indra supports them but the persons unaware or unnoticed of due to their self-ego are not favourites to Lord Indra.

५३१०. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि।

वि गोभिरद्रिमैरयत्॥६॥

Lord Indra (convenor of the divine powers) established Lord Sun in the extreme sky with a great intention to give light to the whole world. Lord Indra in the form of sun too had removed the clouds and the mountains etc. by virtue of spreading his rays.

५३११. आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।

एदं बर्हिः सदो मम॥७॥

O Lord Indra! Please come to this offering. Please be seated on the best seat and please sip this Soma duly prepared and being especially offered to you.

५३१२. आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।

उप ब्रह्माणि नः शृणु॥८॥

O Lord Indra! Please listen to our prayer by coming nearer to us through the best horses who are yoked to the chariot only when an indication is given to them or the sound of hymns accesses to their ears.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३१३. ब्रह्माणंस्त्वा वयं युजा सोमपामिन्द्र सोमिनंः।
सुतावंन्तो हवामहे॥ ९॥

O Lord Indra! You are fond of sipping Soma and we summon you for the same. All of us are followers of celibacy and have hosted the Soma Yajña for your pleasure.

५३१४. युञ्जन्ति ब्रध्नमंरुषं चरंन्तं परि तस्थुषंः।
रोचंन्ते रोचना दिवि॥ १०॥

Irrespective of existing always stable, Lord Indra connects all the revolving objects with the nuclei created by him because he fastens all by virtue of his extreme splendour. Thus, Lord Indra gives light to ever-luminating abode of sun too.

५३१५. युञ्जन्त्यंस्य काम्या हरी विपंक्षसा रथें।
शोणां धृष्णू नृवाहंसा॥ ११॥

Two dynamic horses called Hari are yoked to either side of the chariot of Indra. These horses are the thoughts and the confliction that carry forward their leader i.e. Indra.

Lord Indra has been described as an entity that organizes and fastens to all. Although he is stable he connects all the revolving objects. This process of rotation is affirmed starting from the atoms to the solar family. All the planets move round their nucleus and thus a magnetic field ties them with the centre. Two horses are yoked to the chariot of Lord Indra. The power possessed by the first horse establishes an action for the revolving objects and the power possessed by the second horse establishes an appropriate distance among them, so that the probability of the collision may be avoided.

५३१६. केतुं कृण्वन्नंकेतवे पेशों मर्या अपेशसें।
समुषद्भिंरजायथाः॥ १२॥

O People! You retire in the lap of sleep and thus become vacant of your senses but you again receive them thereby be coming active on the next morning. It seems as if you receive a new life everyday viz., you die and obtain rebirth in a routine manner.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३१७. उदुत्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम्॥ १३॥

All these rays full of light are endowed by Lord Sun and these are specially to provide all living-organisms of this universe with facility to see all the objects.

५३१८. अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे॥ १४॥

As the thieves run away to their clandestine places, the galaxy of stars lose their identity when Lord Sun arises for providing all with the light.

५३१९. अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।
भ्राजन्तो अग्नयो यथा॥ १५॥

The rays of Lord Sun analogous to the rays of blazing fire provide all living-organisms of this universe with the light.

५३२०. तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचन॥ १६॥

O Lord Sun! You are saviour of your devotees. You provide this whole world the light that only can enable them to see the objects and you illumine the ever-extended space from all sides.

५३२१. प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः।
प्रत्यङ् विश्वं स्वर्दृशे॥ १७॥

O Lord Sun! You arise daily for the welfare of the gods and the human-being. You illumine this whole world.

५३२२. येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ १८॥

O sacrosanct God! Please look at us with the same eye with which you look at the human-beings engaged in providing the creatures with maintenance and please provide us with the same light.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३२३. वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः।
पश्यं जन्मानि सूर्य॥ १९॥

O Lord Sun! You wander through the space and the abode of sun by dividing the time of day and night. Thus, you look at all living-organisms all the time.

५३२४. सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
शोचिष्केशं विचक्षणम्॥ २०॥

O omni-intuitive Lord Sun! You look very nice riding on the chariot to which the seven coloured rays in garb of horses are yoked. These horses are full of splendour too.

५३२५. अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः॥ २१॥

The uprising Lord Sun makes all holy and he provides all with the knowledge. He moves with the thoughts duly immersed in discretion (Yukti) and thus rides on the very nice chariot to which seven coloured rays (horses) are yoked.

The seven colours as referred to in the above hymn for the sun rays have been revealed by the renowned scientist as spectrum.

[सूक्त- ४८]

[ऋषि- खिल, ४-६ सार्पराज्ञी। देवता-गौ, सूर्य। छन्द- गायत्री।]

५३२६. अभि त्वा वर्चसा गिरः सिञ्चन्तीराचरण्यवः।
अभि वत्सं न धेनवः॥ १॥

As the grazing cows in an open space come repeatedly to their calves, the speeches in garb of prayers come before you frequently and provide you with splendour.

५३२७. ता अर्षन्ति शुभ्रियः पृञ्चन्तीर्वर्चसा प्रियः।
जातं जात्रीर्यथा हृदा॥ २॥

As the new-born baby is always kept in special care by its mother, the prayers made with sacrosanct spirit gathers splendour and energise Lord Indra.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३२८. वज्रांपवसाध्यः कीर्तिर्म्रियमाणमावंहन्।
मह्यमायुर्घृतं पयः॥ ३॥

Please drive the thunderbolt, incurable disease or deficiency etc. to the mortals and kindly provide us with long life, splendour and nutritive food i.e. milk etc. always.

५३२९. आयं गौः पृश्निरक्रमीदसंदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥ ४॥

The dynamic Lord Sun has appeared with splendour. He gives light very first to the mother earth. Then, the father heaven and ultimately to the space.

५३३०. अन्तश्चरति रोचना अस्य प्राणादपानतः।
व्यंख्यन्महिषः स्वः॥ ५॥

The light of sun-god circulates all over the earth. These sun-rays perform the process of starting from the breathing to the exhaling (Apāna). The great Lord Sun specially illumines the sun abode (Dyuloka).

५३३१. त्रिंशद् धामा वि राजति वाक् पंतङ्गो अंशिश्रियत्।
प्रति वस्तोरहर्द्युभिः॥ ६॥

All inspiring Lord Sun shines up to the thirty Ghaṭi i.e. twelve hours. We resort to our tongue for praying to Lord Sun.

[सूक्त- ४९]

[ऋषि- खिल, ४-५ नोधा, ६-७ मेध्यातिथि। देवता- इन्द्र।
छन्द- गायत्री, ४-७ प्रगाथ।]

५३३२. यच्छक्रा वाचमारुहन्नन्तरिक्षं सिषासथः।
सं देवा अंमदुन् वृषा॥ १॥

O Lord Indra! When the performer of offering (devotees) use their tongue with a wish to conquer over the space, the divine powers are pleased.

५३३३. शक्रो वाचमधृष्टायोरुवाचो अधृष्णुहि।
मंहिष्ठ आ मंदुर्दिवि॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O mighty Lord Indra! Should we not use harsh words on a civilized man? May you be in pleasure at your most magnificent abode of heaven.

५३३४. शक्रो वाचमधृष्णुहि धामधर्मन् वि राजति।
विमदन् बर्हिरासरन्॥ ३॥

O Śakra (Indra)! Please do not recite the harsh words. You enshrine on the seat made of Kuśa grass engrossed in extreme pleasure.

५३३५. तं वो दुस्मृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ४॥

O Ṛtvij! As the cows feel happiness in visiting their calves in the dairy, we pray for Lord Indra with the same spirit because he protects us from the enemies and is satiated by sipping the energising Soma.

५३३६. द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्रिणं मक्षू गोमन्तमीमहे॥ ५॥

We expect all kinds of prosperity, many thousands of cows and nutritive food from the best donor, the resident of heaven and most powerful Lord Indra.

५३३७. तत् त्वा यामि सुवीर्यं तद् ब्रह्म पूर्वचित्तये।
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ॥ ६॥

O Lord Indra! We pray to you very first to acquire that knowledge and the power by using which you had provided the ascetics and hermit Bhṛgu with the wealth and the knowledge resorting to which you had protected the learned (Praskaṇva).

५३३८. येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे॥ ७॥

O Lord Indra! The power by which you constructed the oceans and the great rivers is competent to fulfil our desires. Your magnificence as followed by the abode of the sun and the earth is endless and infinite.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त- ५०]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- प्रगाथ।]

५३३९. कन्नव्यो॑ अतसीनां॑ तुरो गृणीत मर्त्यः।
नही न्व॑स्य महिमानमिन्द्रियं स्व॒र्गृणन्त॑ आनुशुः॥१॥

O People! Pray for Lord Indra because he is competent to appear in multiforms still always new. Whether the performer of offerings not competent to appreciate his magnificence in full, do not able to attain the heaven.

५३४०. कदु॑ स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र॑ ओहते।
कदा हवं॑ मघवन्निन्द्र सुन्वतः कदु॑ स्तुवत आ गमः॥२॥

O Lord Indra! Who are the gods praying for you and who are the learned hermits always obtaining your grace as a result of their prayer. O most wealthy Lord Indra! When do you visit your devotees by listening to their prayers and for sipping the Soma duly processed by them.

[सूक्त- ५१]

[ऋषि- प्रस्कण्व, ३-४ पुष्टिगु। देवता- इन्द्र। छन्द- प्रगाथ।]

५३४१. अभि प्र वः सुराधसमिन्द्रमर्च यथा॑ विदे।
यो ज॑रितृभ्यो॑ मघवा॑ पुरूवसुः सहस्रेणेव शिक्ष॑ति॥१॥

O Ṛtvij! Lord Indra makes rich with the best wealth multi-ways to his devotees who pray for him because he is prosperous and hence, pray to Lord Indra whatever the manner is possible for obtaining the best wealth.

५३४२. शतानी॑केव प्र जि॑गाति धृष्णुया हन्ति॑ वृत्राणि॑ दाशुषे॑।
गिरेरि॑व प्र रसा॑ अस्य पिन्विरे दत्रा॑णि पुरुभोज॑सः॥२॥

As the commander of army provides all protection and guidance to his army while invading on enemy, Lord Indra does the same for the persons who invest their resources for performing the great deeds. Such means always are satiating to the public as a whole and benevolent like a fountain emanating from the mountains.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To perform any deed a man in fact has to put at stake very first the resources, the manual, mental and spiritual power etc. to the work concerned. He does all this with the sole spirit of sacrifice and it is certain that till the result for that particular deed appears, he has to bear deprivation of the resources so invested. The investments made on the great deeds viz. benevolent activities for the public as a whole has been compared with the fountain flowing down from a fountain. What the hymn conveys is that the deeds should be so benevolent as the fountain is. As the fountain provides mineral and pure water to all who visit this unbiased; the creation as a result of investment also shatters all without any discrimination and bias.

५३४३. प्र सु श्रुतं सुराधंसमर्चा शक्रमभिष्टंये।
यः सुन्वते स्तुवते काम्यं वसु सहस्रेणेव मंहते॥ ३॥

O performer of offerings! Should we pray to Lord Indra for the desired wealth as the Lord is prosperous, illustrious as also mighty enough to fulfil our desires. He provides the devotees and the performer for the Soma Yajña with many thousand desired luxuries.

५३४४. शतानीका हेतयो अस्य दुष्टरा इन्द्रंस्य सुमिषो मुहीः।
गिरिर्न भुज्मा मुघवंत्सु पिन्वते यदीं सुता अमंन्दिषुः॥ ४॥

When the well-processed Soma energises Lord Indra, he on his part energises his devotees by giving them undepleting stock of the cereals as also the wealth. Lord Indra has many thousand weapons and instruments out of which some are used holding with hands while some are duly thrown to.

[सूक्त- ५२]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- बृहती।]

५३४५. वयं घं त्वा सुतावंन्त आपो न वृक्तबर्हिषः।
पवित्रस्य प्रस्रवंणेषु वृत्रहन् परि स्तोतारं आसते॥ १॥

O Lord Indra! We bow our heads and salute you along with the pot of Soma in our hands which is duly processed for your sipping. We bow before you the same way as the water flows downwards. The devotee worships you sitting together on a single seat made of Kuśa grass at this sacred place of offering.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३४६. स्वर॑न्ति त्वा सुते नरो वसो॑ निरे॒क उ॒क्थिन॑:।
कु॒दा सु॒तं तृ॑षा॒ण ओक॒ आ ग॑म॒ इन्द्र॑ स्व॒ब्दीव॒ वंस॑ग:॥ २॥

O Lord Indra! You provide all living-organisms with the accommodation and all your devotees worship you with Soma duly extracted for your sipping. When will you come to us bellowing like a bull with a wish for sipping the Soma?

५३४७. कण्वे॑भिर्धृष्ण॒वा धृ॒षद् वाजं॑ दर्षि सह॒स्रिण॑म्।
पि॒शङ्ग॑रूपं मघवन् विचर्षणे म॒क्षू गोम॑न्तमीमहे॥ ३॥

O Lord Indra! We are desirous of the pure wealth like the cow, luminating with the lustre of gold and competent to kill the enemy. O chivalrous Lord Indra! You endow manifold power and luxuries to the descendants of Kaṇva clan (the scholars).

[सूक्त- ५३]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- बृहती।]

५३४८. क ईं॑ वेद सुते सचा॒ पिब॑न्तं॒ कद् वयो॑ दधे।
अ॒यं यः पुरो॑ विभि॒नत्त्योज॑सा मन्दा॒नः शि॒प्र्यन्ध॑सः॥ १॥

Who does not know Lord Indra who is enriched with extreme luxury and who sips Soma existing at a place destined for the offering of Soma. Lord Indra destroys the cities of the enemies by virtue of his extreme powers when he is pleased by sipping the Soma. Lord Indra always holds Śirastrāṇa (part and parcel of the dress worn by the warrior for the safety of his head).

५३४९. दा॒ना मृ॒गो न वा॑र॒णः पु॑रु॒त्रा च॒रथं॑ दधे।
नकि॑ष्ट्वा॒ नि य॑म॒दा सु॒ते ग॑मो म॒हाँश्च॑र॒स्योज॑सा॥ २॥

O Lord Indra! Please come to this Soma Yajña. You move by virtue of your splendour and always are respectable for us. Nobody can resist you while coming in the offering like an intoxicated elephant by riding on your chariot. You always keep a vigil on the enemy and defeat him.

५३५०. य उ॒ग्रः सन्ननि॑ष्टृत स्थि॒रो रणा॑य॒ संस्कृ॑तः।
यदि॑ स्तो॒तुर्म॒घवा॑ शृ॒णव॒द्धवं॒ नेन्द्रो॑ योष॒त्या ग॑मत्॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Indra is undefeated, chivalrous and prosperous who does not run away from the battle-field and always equipped with the weapons. So prosperous Lord Indra should come to this place of offering by listening to our hymns and refuse to go elsewhere.

[सूक्त- ५४]

[ऋषि- रेभ। देवता- इन्द्र। छन्द- अतिजगती, २-३ उपरिष्टाद् बृहती।]

५३५१. विश्वाः पृतना अभिभूतरं नरं सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे।
क्रत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तवसं तरस्विनम्॥ १॥

The saints or gods had made to appear Lord Indra in the garb of an army commander, chivalrous, equipped with weapons and well-organised army. Lord Indra is magnificent because he is killer of enemies, most violent and performing the activities with vehement motion.

५३५२. समीं रेभासो अस्वरन्निन्द्रं सोमस्य पीतये।
स्वर्पतिं यदीं वृधे धृतव्रतो ह्योजसा समूतिभिः॥ २॥

The Rebha etc. hermits had prayed Lord Indra for sipping the Soma when the performer of offering pray Lord Indra who is the master of divine world and enriched with power and the prosperity. They become enriched with splendour, resolution and with the means of protection.

५३५३. नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरा।
सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः॥ ३॥

The Rebha etc. most humble scholars salute to Lord Indra with their speech and eyes (outlook). O the best devotees! You seldom have any envy for others and you are living a life of ascetics. You therefore utilise such properties while reciting the favourite hymns to Lord Indra.

[सूक्त- ५५]

[ऋषि- रेभ। देवता- इन्द्र। छन्द-१ अतिजगती, २-३ बृहती।]

५३५४. तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शवांसि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मंहिष्ठो गीर्भिरा च यज्ञियो ववर्तद् राये नो विश्वा सुपथा कृणोतु वज्री॥ १॥

We summon Lord Indra for our assistance calling him as wealthy, gallant, most powerful and undefeated. We pray Lord Indra as greatest and revered while performing the offering. May that holder of thunderbolt make all the ways leading to luxuries most easy for us.

५३५५. या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः॥ २॥

O Lord Indra! You are rich in will-power and please protect your devotees by deploying the wealth which you had snatched from the monsters and crushed them to the ground. Please nurture the progress of the devotees who summon you.

५३५६. यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम्।
यजमाने सुन्वति दक्षिणावति तस्मिन् तं धेहि मा पणौ॥ ३॥

O Lord Indra! Please provide your devotees with all the cows, horses and the immortal prosperity lying with you because your devotees arrange Soma Yajña and provide the Brāhmaṇas with donation as desired by them. You should resist the flow of your treasure that goes to the biggest miser and the hoarder of the property and whose mind seldom pays any need to the means of earning.

The above said hymn conveys that Lord Indra should assist the persons with the wealth lying with him who are engaged in the activities benevolent for all human-beings. It further refers to the nature of Lord Indra that he shrinks the flow of his treasure for those who only deposit the wealth, have no generosity and who have the money and thus cripple its flow for the redundant purposes.

[सूक्त- ५६]

[ऋषि- गोतम। देवता- इन्द्र। छन्द- पंक्ति।]

५३५७. इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः।
तमिन्महत्स्वाजिषूतेमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The devotees recite the fame of Lord Indra through the hymns with the wish that those will also attain to both pleasure and the courage. We therefore summon Lord Indra to protect us in all the small and large wars. May that Lord Indra protect us while we are entrapped in wars.

५३५८. असि हि वीर सेन्योऽसि भूरि पराददिः।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु॥२॥

O Chivalrous Lord Indra! You are enriched with an organised army. You always increase the strength of your servants and provide them with wealth in abundance. You inspire the client (Yajamāna) to acquire sufficient wealth as a bliss of performing Soma Yajña.

५३५९. यदुदीरत आजयो धृष्णवे धीयते धना।
युक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः॥३॥

The persons defeating enemy can only receive the wealth when the war is ensured. O Lord Indra! You should yoke the most intoxicated horses to your chariot when the war is initiated. It depends on you to decide who is to be slaughtered and who should be prized with the wealth. O Lord Indra! Therefore provide us with all prosperity.

५३६०. मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः।
सं गृभाय पुरू शतोभयाहस्त्या वसु शिशीहि राय आ भर॥४॥

O Lord Indra! You provide us the wealth in abundance in garb of the cows etc. when you are pleased by sipping Soma duly processed while performing the offering. Please provide us with multifarious prosperity with open arms. May all of us enjoy the pleasure of fame with gallantry.

५३६१. मादयस्व सुते सचा शवसे शूर राधसे।
विद्मा हि त्वा पुरूवसुमुप कामान्त्ससृज्महेऽथा नोऽविता भव॥५॥

O Lord Indra! Come at our offering place for sipping the well-processed Soma and taking the morsel of cereals and please be happy after enjoying the Soma. You have been considered as the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

owner of sufficient properties. You protect us by fulfilling our desires.

५३६२. एते तं इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम्।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां नो वेद आ भर॥ ६॥

O Lord Indra! All these creatures grow the matters that pleases you. O Lord Indra! You know the exact place and quantum of the wealth concealed by misers. You therefore are requested to seize the same and provide us for its utilisation in welfare activities.

It is a well-settled fact that the accumulated wealth of the greedy lies unutilised. This is not good and sooner or later it becomes the cause of disaster. The modern economists too recognise the fact that such propensity is harmful for the society as a whole particularly because the flow is barred and proper utilisation is restricted. This is the reason the hermits pray to Lord Indra to seize and liberate the flow of liquidity so hoarded by the misers.

[सूक्त- ५७]

[ऋषि- मधुच्छन्दा, ४-७ विश्वामित्र, ८-१० गृत्समद ११-१६ मेध्यातिथि। देवता- इन्द्र। छन्द- गायत्री, ७ अनुष्टुप, ११-१६ बृहती।]

५३६३. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १॥

As the person milking the cow treats tenderly the cow daily, we summon Lord Indra for our protection and completion to the deed of offering.

५३६४. उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद् रेवतो मदः॥ २॥

O Lord Indra! You are always fond of sipping the Soma. Please come to the Savana Yajñas arranged by us and provide us with the fame, prosperity and the cows after sipping the Soma processed for you.

५३६५. अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! May all of us enhance our knowledge regarding you while sitting in the company of learned persons who are nearer to you. Please sip the Soma and listen to our prayer and kindly do not appear before the persons other than us.

५३६६. शु॒ष्मिन्त॑मं न ऊ॒तये॑ द्यु॒म्निनं॑ पाहि जागृ॑विम्।
इन्द्र॒ सोमं॑ शतक्रतो॥४॥

O Lord Indra! You execute many hundred deeds. Please sip this essence of Soma which will enhance your power, grow your sensitivity as also your splendour which is required for our protection ensured by you.

५३६७. इ॒न्द्रि॒याणि॑ शतक्रतो॒ या ते॒ जने॑षु प॒ञ्चसु॑।
इन्द्र॒ तानि॑ त॒ आ वृ॑णे॥५॥

O Lord Indra! We summon all the specific powers embedded within the society divided into four classes as your own powers because you are competent to perform many hundred deeds.

५३६८. अग॑न्निन्द्र॒ श्रवो॑ बृ॒हद् द्यु॒म्नं द॑धिष्व दु॒ष्टर॑म्।
उत् ते॒ शुष्मं॑ तिरामसि॥६॥

O Lord Indra! May this great morsel of food reach to you. Please entertain this sparkling Soma scarcely attainable to the enemies. Thus, we enhance your power by offering this Soma.

५३६९. अ॒र्वा॒वतो॑ न॒ आ ग॒ह्यथो॑ शक्र परा॒वत॑:।
उ॒ लो॒को यस्ते॑ अद्रिव॒ इन्द्रे॒ह तत॒ आ ग॑हि॥७॥

O Lord Indra! You hold the thunderbolt and we request you to come at the place of offering from the adjacent places. In case, you are in a distant country or somewhere else, wherever that specific world is, please listen to our earnest prayer and come here immediately.

५३७०. इन्द्रो॑ अ॒ङ्ग म॒हद् भ॒यम॒भी षदप॑ चुच्यवत्।
स हि स्थि॒रो विच॑र्षणिः॥८॥

The great intuitive Lord Indra who stands valiant in the battle-field, removes immediately the fear or apprehension of defeat.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३७१. इन्द्रश्च मृलयाति नो न नः पश्चादघं नशत्।
भद्रं भवाति नः पुरः॥९॥

The evil cannot destroy us if protection is provided by the mighty Lord Indra. He will do our all welfare.

५३७२. इन्द्र आशाभ्यस्परि सर्वाभ्यो अभयं करत्।
जेता शत्रून् विचर्षणिः॥१०॥

May Lord Indra make us free from any kind of unexpected fear, because he is victorious and all-knowing.

५३७३. क ईं वेद सुते सचा पिबन्तं कद् वयो दधे।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः॥११॥

Who does not know the most prosperous Lord Indra who sips the Soma sitting at a place in the Soma Yajña? Lord Indra destroys the cities of his rivals by using his extreme power and having been energised by Soma as also the protection provided by Śirastrāṇa (a part of dress worn on head for protection).

५३७४. दाना मृगो न वारणः पुरुत्रा चरथं दधे।
नकिष्ट्वा नि यमदा सुते गमो महांश्चरस्योजसा॥१२॥

O Lord Indra! You are most respectable to us and you go everywhere with extreme inspiration. So please come to this Soma Yajña. You move everywhere in search of enemy like an intoxicated elephant riding on your chariot and nobody can resist you from coming to this place of offering.

५३७५. य उग्रः सन्ननिष्टृत स्थिरो रणाय संस्कृतः।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत्॥१३॥

Lord Indra is always undivided in the battle-field, he is well-equipped with the weapons, he is undefeated, chivalrous and prosperous. May such Lord come directly to this offering by listening to our prayer without going anywhere.

५३७६. वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः।
पवित्रस्य प्रस्रवणेषु वृत्रहन् परि स्तोतार आसते॥१४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You had killed the demon Vṛtra as the water flows downward we alongwith well-processed Soma salute you by bowing our head. The devotees worship you by sitting altogether on a seat made of Kuśa grass in this holy offering.

५३७७. स्वर्रन्ति त्वा सुते नरो वसौ निरेक उक्थिनः।
कुदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसंगः॥ १५॥

O Lord Indra! You provide all with the suitable accommodation and we your devotees pray to you after extracting the Soma for your sipping. When will you come to us for sipping the Soma and bellowing like a bull ?

५३७८. कण्वेभिर्धृष्णवा धृषद् वाजं दर्षि सहस्रिणंम्।
पिशङ्गरूपं मघवन् विचर्षणे मक्षू गोमन्तमीमहे॥ १६॥

O Lord Indra! We are desirous of having the wealth as pious as the cows, powerful as to kill our enemies with the luster of gold because you are both wealthy and scholarly. O Chivalrous Lord Indra! You provide the power and luxuries of thousand kinds when prayed to by the descendants of Kaṇva clan (the learned persons).

[सूक्त- ५८]

[ऋषि- नृमेध, ३-४ भरद्वाज। देवता- १-२ इन्द्र, ३-४ सूर्य। छन्द- प्रगाथ।]

५३७९. श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम॥ १॥

As the rays are sub-ordinate to Lord Sun, this whole world is subordinate to Lord Indra and he provides shelter to all. As Lord Indra provides the living-organisms who have already taken birth and whose birth is expected with their share; we beg for our own share from him.

५३८०. अनर्शरातिं वसुदामुपं स्तुहि भद्रा इन्द्रस्य रातयः।
सो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ २॥

O the performer of offering! Worship Lord Indra who donates wealth etc. to the persons engaged in executing great deeds because the donation given by Indra always inspires us to do

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

welfare. Lord Indra does not destroy or neglect the desire of his devotees when he inspires to give the fruit consistent to his mind.

५३८१. बण्महाँ असि सूर्य बडादित्य महाँ असि।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि॥ ३॥

O Lord Indra! You are the son of Aditi and sole inspiration of all. It is the undoubted truth that you are a great imposing god. O Lord! You too are great mighty and we appreciate your greatness.

५३८२. बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ ४॥

O Lord Sun! You are so great owing to your fame. Having your specific importance among gods you are great. You kill the demons who are in garb of the darkness (Tāmisra). You lead the gods like a priest (Purohita). Your splendour is indomitable, omnipresent and immortal.

[सूक्त- ५९]

[ऋषि- मेध्यातिथि, ३-४ वसिष्ठ। देवता- इन्द्र। छन्द- प्रगाथ।]

५३८३. उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव॥ १॥

The great hymns are emanating with melodious sound. These melodious hymns act as a chariot to carry the desires made or the morsels of offering to the god. These are victory gives, means of obtaining prosperity and these always protect the devotees.

५३८४. कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ २॥

The hermits belonging to the clan of Bhṛgu had surrounded from all sides. Lord Indra while submitting their prayer like the hermits belonging to Kaṇva clan, the same way as the sun rays are spread all around in this world. Priyamedha had worshipped Lord Indra by duly reciting the hymns.

५३८५. उदिन्न्वस्य रिच्यतेंऽशो धनं न जिग्युषः।
य इन्द्रो हरिवान्न दभन्ति तं रिपो दक्षं दधाति सोमिनि॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

The clients (Yajamāna) who offer the Soma duly processed for Lord Indra riding on Hari (horses), definitely defeat the enemy by virtue of the power obtained as a grace of Lord Indra.

५३८६. मन्त्रमखर्वं सुधितं सुपेशसं दधात यज्ञियेष्वा।
पूर्वीश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा भुवत्॥४॥

O the performer of the offerings! Recite the most appreciating hymns duly framed for Lord Indra standing among he adorable gods. The hymns accepted by Lord Indra heartily make the concerned devotee scot-free from all kinds of ties by the grace of Lord Indra. Ultimately, he lives a life with full pleasure.

[सूक्त- ६०]

[ऋषि- सुतकक्ष अथवा सुकक्ष, ४-६ मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५३८७. एवा ह्यसि वीरयुरेवा शूर उत स्थिरः।
एवा ते राध्यं मनः॥१॥

O mighty Lord Indra! You defeat the enemies in the battle-field and you are chivalrous who stands undeviated in the war. Your resolute mind is worth-appreciation.

५३८८. एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः।
अधा चिदिन्द्र मे सचा॥२॥

O prosperous Lord Indra! All devotees obtain the means conferred by you. Please provide us with prosperity.

५३८९. मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते।
मत्स्वा सुतस्य गोमतः॥३॥

O Lord Indra! You are the master of cereals (food) and most mighty. May this Soma mixed with cow-milk give you all pleasure and make you most active now. May you be never idle like the lazy Brāhmaṇa.

५३९०. एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्वा शाखा न दाशुषे॥४॥

The most melodious and true speech of Lord Indra renders

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pleasure the same way as the donor of cows and the trees laden with the fruits give pleasure to all.

५३९१. एवा हि ते विभूतय ऊतयं इन्द्र मावंते।
सद्यश्चित् सन्ति दाशुषे॥५॥

O Lord Indra! Your magnificence provides us with the desired fruit and protection; avails to the donors like us (the persons who do investment in the great deeds) immediately.

५३९२. एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्यां।
इन्द्राय सोमंपीतये॥६॥

The prayers made by donor are most fascinating and appreciable. All these are for Lord Indra who is fond of sipping Soma.

[सूक्त- ६१]

[ऋषि- गोषूक्तिअश्वसूक्थि। देवता- इन्द्र। छन्द- उष्णिक्।]

५३९३. तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम्।
उ लोककृत्नुमद्रिवो हरिश्रियम्॥

O Lord Indra! You hold the thunderbolt, you are the most mighty, you defeat the enemy in the battle-field, you do welfare and we appreciate your courage which is followed by your horses.

५३९४. येन ज्योतींष्यायवे मनवे च विवेदिथ।
मन्दानो अस्य बर्हिषो वि राजसि॥२॥

O Lord Indra! You have made Jyotiṣmān (the sun etc. planets) for the welfare of the long-living people. You enshrine yourself on the altar of this offering.

५३९५. तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथां।
वृषंपत्नीरपो जंया दिवेदिंवे॥३॥

O Lord Indra! The worshippers pray your power today too as their regular routine. Please liberate the water that make possible the rain viz. regulate the raining system.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५३९६. तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम्।
इन्द्रं गीर्भिस्तविषमा विवासत॥४॥

O worshipper! Do worship of that great Lord Indra with several hymns because he is worth appreciation and he is summoned by a number of clients (Yajamāna) with recital of the best hymns.

५३९७. यस्य द्विबर्हसो बृहत् सहो दाधार रोदसी।
गिरींरज्राँ अपः स्वर्वृषत्वना॥५॥

That Lord Indra holds the fast running clouds and the running water. The world of sun and the earth both entertain his great power.

५३९८. स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे।
इन्द्र जैत्रा श्रवस्या च यन्तवे॥६॥

O Lord Indra! You are appreciate by the majority. You shine yourself with your own divine lustre. You slaughter the demon Vṛtra alone in order to obtain prosperity and fame.

[सूक्त-६२]

[ऋषि- सौभरि, ५-७ नृमेध, ८-१० गोषूक्तिअश्वसूक्ति। देवता- इन्द्र। छन्द- प्रगाथ, ५-१० उष्णिक्।]

५३९९. वयमु त्वामपूर्व्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः।
वाजे चित्रं हवामहे॥१॥

O excellent Lord Indra! You hold the thunderbolt. As the people invite the persons expert in worldly properties and who are mighty; we summon you by reciting these hymns and satiating you with this Soma specially processed for our protection.

५४००. उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत्।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम्॥२॥

O Lord Devendra! You have killed the enemies. We are engaged in our respective duties and its continuation. We resort to you as ever-young and chivalrous for our assistance. We call you for the help as one calls his friends.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४०१. यो नं इदमिदं पुरा प्र वस्यं आनिनायु तमु व स्तुषे।
सखाय इन्द्रमूतयें॥ ३॥

O friends! We pray to Lord Indra for your welfare because Lord Indra is the god who provides wealth and prosperity *ab-initio*.

५४०२. हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम्॥ ४॥

We pray to Lord Indra who has the horses of green colour who provides maintenance to the gentlemen, defeats the enemies and always be happy with the hymns recited. May that Lord provide us with hundreds of cows and horses as well.

५४०३. इन्द्राय साम गायत विप्राय बृहते बृहत्।
धर्मकृते विपश्चिते पनस्यवें॥ ५॥

O gentleman reciting Om! Please recite Bṛhat Sāman for the learned, great, adorable and treasure of knowledge Lord Indra.

५४०४. त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः।
विश्वकर्मा विश्वदेवो महाँ असि॥ ६॥

O Lord Indra! You have given light to the sun and you defeat the shrewd and evil-doers, you involve yourself in all worldly activities (Viśvakarmā), you are illuminator of this world and are great.

५४०५. विभ्राजं ज्योतिषा स्व१रगच्छो रोचनं दिवः।
देवास्त इन्द्र सख्याय येमिरे॥ ७॥

O Lord Indra! Please come to this place of offering because you give light to the sun while extending your imposing power. All gods want to establish amicable relation with you.

५४०६. तम्वभि प्र गायत पुरुहूतं पुरुष्टुतम्।
इन्द्रं गीर्भिस्तविषमा विवासत॥ ८॥

6. O worshippers! Do pray to Lord Indra by reciting several hymns because Lord Indra is great, worth admiration and summoned by uncountable clients with recital of prayer.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४०७. यस्यं द्विबर्हसो बृहत् सहों दाधार रोदसी।
गिरींरज्राँ अपः स्वर्वृषत्वना॥ ९॥

That Lord Indra holds the fast running clouds and the running water by virtue of his powers. His great power is entertained by the world of the Sun and the earth.

५४०८. स राजसि पुरुष्टुतँ एकों वृत्राणिं जिघ्नसे।
इन्द्र जैत्रा श्रवस्या च यन्तवे॥ १०॥

O Lord Indra! You are appreciated by a number of persons (devotees). You get lustre from your divine power. With a view to acquire prosperity and the fame you had killed Vṛtrāsura alone.

[सूक्त- ६३]

[ऋषि- १,२,३ (पूर्वार्द्ध) भुवन अथवा साधन, ३ (उत्तरार्द्ध) भरद्वाज, ४-६ गोतम, ७-९ पर्वत। देवता- इन्द्र। छन्द- त्रिष्टुप्, ४-९ उष्णिक्।]

५४०९. इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति॥ १॥

Should we acquire all these worlds immediately? Lord Indra including all deities become our helper. May Lord Indra and the suns give our offering great success, make us healthy and inspire our children for learning good behaviour

५४१०. आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान् यदायन् देवा देवत्वमभिरक्षमाणाः॥ २॥

1May Lord Indra, the sun and Marutas come altogether and ensure physical defence to us. When the deities return to their destination after slaughtering Vṛtra etc. demons, then the divinity could avail of protection.

५४११. प्रत्यञ्चमर्कमनयं छचीभिरादित् स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः॥ ३॥

The performers of offering recited various hymns with the great deeds for Indra etc. gods. All had seen water pouring from the space later on. O Lord Indra! Please provide us with the cereals

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and food etc. please endow us with the brave sons and grandsons etc., make our life duly sustained not lesser than a hundred years and please provide us with appropriate and easy source for survival.

५४१२. य एक इद् विदयते वसु मर्ताय दाशुषे।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥४॥

O beloved worshippers! That Lord Indra alone is the ruler of all living-organisms because he gives wealth to all and nobody opposes him as he is the great donor.

५४१३. कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग॥

When will that Lord Indra listen to our prayer and when will he destroy the persons not worshipping Lord Indra like a small plant ?

Skilled farmer weeds out the small plants from their roots which are unsuited to the crop concerned. The people of shrewd nature may not become so strong as they could bring enigma to the humanity, Lord Indra has been prayed to for the eradication of such vices.

५४१४. यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।
उग्रं तत् पत्यते शव इन्द्रो अङ्ग॥५॥

O Lord Indra! You immediately make powerful the client who worships you by arranging Soma Yajña among your numberless devotees.

Soma is a nutrient and making it available to all gods with the spirit of offering is called Soma Yajña. The devotees who employ their competence in likewise deeds of offering are only contributed the power.

५४१५. य इन्द्र सोमपातमो मदः शविष्ठ चेतति।
येना हंसि न्यत्रिणं तमीमहे॥७॥

1 O mighty Lord Indra! You are the best among all gods who sip the Soma. You become ready for executing the deeds heartily

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and immediately. We ask for that power by which you destroy the violent monsters or the propensities that lead to evil deeds.

५४१६. येना॑ दशग्वमध्रिगुं वेपयन्तं स्वर्णरम्।
येना॑ समुद्रमावि॑था तमी॑महे॥ ८॥

16. O Lord Indra! We beg for the power by which you protected Adhrigu; a descendant of Aṅgiras clan, the sun destroying the darkness and the ocean or the space.

५४१७. येन॒ सिन्धुं॑ म॒हीर॒पो रथाँ॑ इव प्रचो॒दय॑:।
पन्थामृतस्य॒ यात॑वे तमी॑महे॥ ९॥

1O Lord Indra! We beg for the power by which you had motivated (made dynamic) the immense quantum of water like a chariot towards ocean. We beg it for walking on the route of offering.

[सूक्त- ६४]

[ऋषि- नृमेध, ४-६ विश्वमना। देवता- इन्द्र। छन्द- उष्णिक्।]

५४१८. एन्द्र॑ नो गधि प्रि॒यः स॑त्रा॒जिदगो॑ह्यः।
गि॒रिर्न वि॒श्वत॑स्पृ॒थुः पति॑र्दि॒वः॥ १॥

1O Lord Indra! You are undefeated, conqueror of all enemies, favourite to all, as large as the mountain and you are the ruler of the world of sun. Please come to us to bestow favours on us.

५४१९. अ॒भि हि स॑त्य सोमपा उ॒भे ब॒भूथ॒ रोद॑सी।
इन्द्रासि॑ सुन्व॒तो वृ॒धः पति॑र्दि॒वः॥ २॥

1O Lord Indra! You stand for the truth and you are fond of Soma. You are competent for taking over the space and the earth both worlds. O the master of the world of Sun! You provide that the devotees always progress who arrange Soma Yajña.

५४२०. त्वं हि शश्व॑तीना॒मिन्द्र॑ दु॒र्ता पु॒राम॑सि।
ह॒न्ता दस्यो॒र्मनो॑र्वृ॒धः पति॑र्दि॒वः॥ ३॥

O Lord Indra! You are destroyer of the immortal cities of the wicked. You remove the ignorance, you perform the offering, you

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

enhance the self-confidence in the people and you are the ruler of abode of light.

५४२१. एदु मध्वो मुदिन्तरं सिञ्च वाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सुदावृधः॥४॥

O Ṛtvikas! Offer this essence to Lord Indra because he feels gaiety while sipping the Soma. Lord Indra is chivalrous and avails himself of perpetual growth and he too is appreciated always by reciting the hymns.

५४२२. इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना॥५॥

O Lord Indra! You are the master of the horses. The hymns recited in your appreciation are composed by the hermits and these are not accessible otherwise by one's own power and splendour.

५४२३. तं वो वाजानां पतिमहूमहि श्रवस्यवः।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम्॥६॥

We summon Lord Indra with a desire for availing ourselves of prosperity because it is Lord Indra who does all for the growth of great deeds without any laxity.

[सूक्त - ६५]

[ऋषि- विश्वमना। देवता- इन्द्र। छन्द- उष्णिक्।]

५४२४. एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम्।
कृष्टीर्यो विश्वा अभ्यस्त्येक इत्॥१॥

O friends! Come immediately to worship Lord Indra who is adorable and is a great warrior. He is competent to defeat all enemies alone.

५४२५. अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः।
घृतात् स्वादीयो मधुनश्च वोचत॥२॥

O devotees! Recite the melodious hymns more interesting than the ghī and the honey for Lord Indra who is full of splendour and who always protects the cows (speech or the sensory organs) and saves them from slaughtering.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४२६. यस्यामितानि वीर्या३ न राधः पर्येतवे।
ज्योतिर्न विश्वमभ्यस्ति दक्षिणा॥ ३॥

That Lord Indra is enriched with immense gallantry. Nobody can obtain his property. His donation is available for all equally like the light.

[सूक्त-६६]

[ऋषि- विश्वमना। देवता- इन्द्र। छन्द- उष्णिक्।]

५४२७. स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम्।
अर्यो गयं मंहमानं वि दाशुषे॥ १॥

O devotees! Lord Indra holds the undefeated power and he regulates this whole world. You should worship him like the hermit Vyaśva. He provides the donors with an admirable prosperity.

५४२८. एवा नूनमुप स्तुहि वैयश्व दशमं नवम्।
सुविद्वांसं चर्कृत्यं चरणीनाम्॥ २॥

O the hermits Viśvamanā Vaiyaśva. Apart from the nine breathing Lord Indra exists as the tenth breathing (cardinal breathing) within the people. Worship such adorable Lord Indra.

५४२९. वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम्।
अहरहः शुन्ध्युः परिपदामिव॥ ३॥

As the Lord Sun and fire etc. are aware of all dynamic creatures (birds) and refine them, Lord Indra, the holder of the thunderbolt, the same way controls the demons and all the worlds.

[सूक्त - ६७]

[ऋषि- परुच्छेप, ४-७ गृत्समद। देवता- इन्द्र, २, ४ मरुद्गण, ३, ५ अग्नि, ७
द्रविणोदा। छन्द- अत्यष्टि, ४-७ जगती।]

५४३०. वनोति हि सुन्वन् क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो
देवानामव द्विषः सुन्वान इत् सिषासति सहस्रा वाज्यवृतः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम्॥ १॥

The clients arranging Soma Yajña obtain the residence with the wealth. They easily remove the wicked persons and rivals to gods, the devotees who want to acquire the divine wealth manifold and that too without trapping in any kind of hurdles are provided with the sufficient wealth and the divine property.

५४३१. मो षु वो अस्मदभि तानि पौंस्या सना भूवन् द्युम्नानि मोत
जारिषुरस्मत् पुरोत जारिषुः।
यद् वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम्।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम्॥ २॥

O Marutas! May we seldom forget your primitive valour and our fame seldom fade as also our cities are never ruined. May the surprising, adorable and the wealth and properties for all human-beings as also relating to cows that render the essence in garb of nectar; all these remain with us till the ages to come. Please provide us with the great properties worth obtaining when special endeavour is made.

५४३२. अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं न
जातवेदसम्।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः॥ ३॥

We accept Lord fire as enriched with divine properties, executor of great deeds, willing to suck the stream of ghī with ceaseless flow while lifting up the flames to the extent these may access to the gods, helper while summoning gods, donor, shelter to all, originated by friction created with two stones, son of the power, trouser of knowledge and loyal to the knowledge of Brahma.

५४३३. यज्ञैः संमिश्लाः पृषतीभिर्ऋष्टिभिर्यामं छुभ्रासो अञ्जिषु प्रिया उत।
आसद्या बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः॥ ४॥

O Marutas! Please come to this offering and sip the pure Soma. You assist while offering, you give water to the land, well

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

equipped with the weapons, fond of wearing ornaments, competent to provide maintenance, son of god and an excellent leader.

५४३४. आ वक्षि देवाँ इह विप्र यक्षि चोशन् होतर्नि षदा योनिषु त्रिषु।
प्रति वीहि प्रस्थितं सोम्यं मधु पिबाग्नीध्रात् तव भागस्य तृप्णुहि॥५॥

O intelligent fire god! Please summon all gods with due honour to this offering. O Lord fire! You accept the morsel of offering (Hari). Please, enshrine yourself in three worlds on behalf of our offering. Please, sip the Soma in this offering as it has been duly processed and made pure. May this Soma duly offered satiate you.

५४३५. एष स्य ते तन्वो नृम्णवर्धनः सह ओजः प्रदिवि बाह्वोर्हितः।
तुभ्यं सुतो मघवन् तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत् पिब॥६॥

O Lord Indra! Please come to this offering arranged by us. The priests (Hotās) pray to you by reciting the best hymns. Please, listen to our call and please, have a seat here. O gods! This Soma is duly made pure and mixed with milk by our clients (Yajamānas). It is an enhancer to the power of the body. Please, come therefore, and sip the Soma at this place of offering.

५४३६. यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते।
अध्वर्युभिः प्रस्थितं सोम्यं मधु पोत्रात् सोमं द्रविणोदः पिब ऋतुभिः॥७॥

We summon Lord fire whom we had summoned earlier too. Lord fire undoubtedly, gives wealth to the clients (Yājaka or Yajamāna) and he is the master of all as also worth summoning. The clients have specially made pure this Soma for Lord fire. O Lord fire! Please, sip the Soma at this place of offering duly processed by taking in mind the aspect of changed weather.

[सूक्त - ६८]

[ऋषि- मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५४३७. सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As the person milking the cow calls with love specially the cow which gives sweet milk daily, we with the same spirit, summon Lord Indra for successful completion of this offering as also for our protection.

५४३८. उप॑ नः॒ सव॑ना ग॑हि॒ सोम॑स्य सोमपाः पिब।
गो॒दा इद् रे॒वतो॒ मदः॑॥२॥

O Lord Indra! You are fond of sipping the Soma. Please, come to the savan offering arranged by us; sip the Soma, enjoy vigour and then please, give our clients the fame, prosperity and the cows.

५४३९. अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुम॒तीना॑म्।
मा नो॒ अति॑ ख्य॒ आ ग॑हि॥३॥

O Lord Indra! Let us see the opportunity to know more about you keeping ourselves joined in the company of the best conscious persons who are nearer to you. So, please have a seat here for sometime in course of offering after you sip the Soma. You too should not appear before others besides us.

५४४०. परे॑हि॒ विग्र॒मस्तृ॑त॒मिन्द्रं॑ पृ॒च्छा वि॒पश्चि॑तम्।
यस्ते॒ सखि॑भ्य॒ आ वर॑म्॥४॥

O learned people! Please come and pray to Lord Indra for the wealth and prosperity for our brothers and relatives (friends) because Lord Indra is specifically wise and undefeated.

५४४१. उ॒त ब्रु॑वन्तु नो॒ निदो॒ निर॒न्यत॑श्चिदारत।
दधा॑ना॒ इन्द्र॒ इद् दुवः॑॥५॥

The worshipper to Lord Indra should strictly order the critics to that god for learning the place at once and go elsewhere so that the probability of disturbance may be avoided.

५४४२. उ॒त नः॑ सु॒भगाँ॑ अ॒रिर्वो॒चेयु॑र्दस्म कृ॒ष्टयः॑।
स्यामेदिन्द्र॑स्य॒ शर्म॑णि॥६॥

O Lord Indra! May we able to acquire all prosperity by your grace so that all observer, the friend and foe equally may consider us as lucky persons.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४४३. एमाशुमाशवे भर यज्ञश्रियं नृमादनम्।
पतयन्मन्दुयत्सखम्॥७॥

(O clients!) fill (offer) this Soma for Lord Indra (in the vessel) because it (Soma) blesses the offering with wealth and prosperity, endows devotees with all pleasures and keeps the friends with gaiety.

५४४४. अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः।
प्रावो वाजेषु वाजिनम्॥८॥

O Lord Indra! You have become famous as the killer of Vṛtra etc. dreadful enemies by sipping this Soma. Please, protect by extending safety cover for the gallant warriors fighting in the battle-field.

५४४५. तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो।
धनानामिन्द्र सातये॥९॥

O Lord Indra! You perform hundreds of deeds, you give power to fight bravely in the wars. We offer morsel (Hari) for the sake of having wealth in abundance.

५४४६. यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा।
तस्मा इन्द्राय गायत॥१०॥

O clients! Recite hymns for Lord Indra who is the great guard of wealth, remover of the pains and sorrows and who keeps amity with the persons/devotees who arrange Somayajña.

५४४७. आ त्वेता नि षीदतेन्द्रमभि प्र गायत।
सखाय स्तोमवाहसः॥११॥

O hymn reciting friends! Please, have a seat in haste for pleasing Lord Indra with the hymns and spiritual prayer and appreciate him exclusively.

५४४८. पुरूतमं पुरूणामीशानं वार्याणाम्।
इन्द्रं सोमे सचा सुते॥१२॥

O client friend . Do pray to Lord Indra sitting together after the Soma is duly sprinkled/processed. Lord Indra is conqueror of enemies and owner of the prosperity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त - ६९]

[ऋषि- मधुच्छन्दा। देवता- इन्द्र, १२ मरुद्गण। छन्द- गायत्री।]

५४४९. स घा नो योग आ भुवत् स राये स पुरंध्याम्।
गमद् वाजेभिरा स नः॥ १॥

May Lord Indra, the helper in making our industry enormous; endow us with wealth and food (cereals) to the extent we desire and come to us with nutrient cereals and make the route of obtaining knowledge unbarred and all extensive.

५४५०. यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः।
तस्मा इन्द्राय गायत॥ २॥

(O the worshippers!) appreciate the qualities of Lord Indra before whom the enemies cannot stand when he becomes ready for fighting by riding on the chariot to which the horses of green colour are yoked.

५४५१. सुतपाव्ने सुता इमे शुचयो यन्ति वीतये।
सोमासो दध्याशिरः॥ ३॥

This Soma duly extracted and processed as also mixed with curd is offered for sipping of Lord Indra who has always a great liking for the same.

५४५२. त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः।
इन्द्र ज्यैष्ठ्याय सुक्रतो॥ ४॥

O Lord Indra! You are performer of great deeds. You become large in body (senior) in order to gain preference for sipping the Soma and become greatest among gods.

५४५३. आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः।
शं ते सन्तु प्रचेतसे॥ ५॥

O Lord Indra! May this Soma of pungent taste get into your stomach and may it become cause for welfare to the learned god.

५४५४. त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो।
त्वां वर्धन्तु नो गिरः॥ ६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You perform many hundred offerings. May these hymns energise you. May these hymns and our speech both enhance your magnificence.

५४५५. अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम्।
यस्मिन् विश्वानि पौंस्या॥७॥

May Lord Indra! Enjoy the food in garb of Soma existing in varied forms and providing with the valour as he protects all time the devotees needing protection.

५४५६. मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः।
ईशानो यवया वधम्॥८॥

O adorable Lord Indra! May any enemy not be cause for any harm to our body. Nobody may cause any injury to us and you please be our protector always.

५४५७. युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥९॥

Lord Indra is full of splendour. He keeps all tying with him and stable yet enjoins all the moving or dynamic objects with him. He similarly enlightens the ever luminating world of sun.

५४५८. युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥१०॥

In both collateral sides of the chariot owned by Lord Indra are the forward carrying thoughts and two Haris (dynamic horses) most competent to conflict are yoked.

Lord Indra has been described as an entity that holds tied to all in this verse. He is indeed a convenor entity. He himself remains undeviated and stable but joins with him all the dynamic and revolving objects.

५४५९. केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः॥११॥

O People! You become senseless and inactive in every night but these again revive on the next morning. It appears that you obtain a new life daily.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४६०. आदहं स्वधामनु पुनर्गर्भत्वमेरिरे।
दधाना नाम यज्ञियम्॥ १२॥

Known as the name given in offering, competent to hold everything the Marutas de-facto get into womb of clouds etc. for a benign wish to grow crops in abundance.

[सूक्त-७०]

[ऋषि- मधुच्छन्दा। देवता- इन्द्र, मरुद्गण, ३-५ मरुद्गण। छन्द- गायत्री।]

५४६१. वीलु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः।
अविन्द उस्रिया अनु॥ १॥

O Lord Indra! You had traced and obtained the cows (rays) captive in a cave of mountain with the assistance of Marutas who were mighty enough to bring down the castle (fortress) and full of splendour.

५४६२. देवयन्तो यथा मतिमच्छा विदद् वसुं गिरः।
महामनूषत श्रुतम्॥ २॥

The learned Ṛtvij prays to Lord Indra skilfully and attentively assuming him most illustrious and prosperous particularly for attaining to the divine pleasure.

५४६३. इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा।
मन्दू समानवर्चसा॥ ३॥

The Marutas always live in cheers, they are as imposing as Lord Indra himself looking nice when duly joined with the fearless god Indra.

If the persons of equal influence irrespective of their classes in the society may be proved beneficial when organised.

५४६४. अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति।
गणैरिन्द्रस्य काम्यैः॥ ४॥

This offering gets all beauty with the devotees who worship Lord Indra as eminent imposing and innocent god.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४६५. अतः परिज्मन्ना गहि दिवो वा रोचनादधि।
समस्मिन्नृञ्जते गिरः॥५॥

O Marutas! You are competent to move everywhere. Our speech (mouths) are reciting your prayer in this place of offering. Please, come therefore, from space, ether or the luminating abode of sun i.e. wherever you are.

५४६६. इतो वा सातिमीमहे दिवो वा पार्थिवादधि।
इन्द्रं महो वा रजसः॥६॥

We pray to Lord Indra for having sufficient wealth from this earth, space or abode of sun wherever it lies.

५४६७. इन्द्रमिद् गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥७॥

The singer of Sāman, please Lord Indra by reciting the hymns (Gāthā) of Bṛhatsāma which are worth singing smoothly. Similarly, the performer of offering too pray to Lord Indra by reciting the hymns.

५४६८. इन्द्र इद्धर्योः सचा संमिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥८॥

Lord Indra is the companion of the horses who used to yoke to the chariot merely when they receive any hint and he is holder of thunderbolt and well worn of the apparels studded with gold.

५४६९. इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद् दिवि।
वि गोभिरद्रिमैरयत्॥९॥

Lord Indra is a convenor of the divine powers. He established Lord Sun in the extreme ether for the great purpose of providing the world with light and Lord Indra in garb of sun too had removed the mountain in garb of cloud by spreading his rays.

५४७०. इन्द्र वाजेषु नाव सहस्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः॥१०॥

O Lord Indra! You are a great warrior. Please, protect us bravely while we are involved in the small and large struggles

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(wars) usually ensuing in life a thousand times for sustaining the survival.

५४७१. इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे।
युजं वृत्रेषु वज्रिणम्॥ ११॥

We summon Lord Indra, the killer of the demon Vṛtra, holder of thunderbolt in course of every struggle for life either small or large.

५४७२. स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि।
अस्मभ्यमप्रतिष्कुतः॥ १२॥

O Lord Indra! You are always generous (give donation in abundance) and undefeated. Please, shower for us with rains.

५४७३. तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः।
न विन्धे अस्य सुष्टुतिम्॥ १३॥

Lord Indra is always appreciated and remembered every time one gives donation because nowhere is the comparison of Indra met when one talks about the donor. We are not competent to recite more decently the hymns in praise of him than what we have recited herein.

५४७४. वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा।
ईशानो अप्रतिष्कुतः॥ १४॥

As the bull goes ahead to mix with the herd of cows, Lord Indra visits the people for disbursing the donation according to his capacity because he is the master of all, do favour to us and most mightily.

५४७५. य एकश्चर्षणीनां वसूनामिरज्यति।
इन्द्रः पञ्च क्षितीनाम्॥ १५॥

Lord Indra is a unique master of the five categories of men i.e. Brahmin, Kṣatriya, Vaiśya, Sūdra and Niṣāda and all properties as also the prosperity.

५४७६. इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Ṛtvijs! O clients! We summon Lord Indra for the welfare of you all as he is the best among all. May Lord Indra shower us with his grace.

५४७७. एन्द्रं सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १७॥

O Lord Indra! Please, make us prosperous to the extent that we may defeat our enemies and protect our life i.e. defence from enemies could be ensured.

५४७८. नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै।
त्वोतासो न्यर्वता॥ १८॥

By virtue of the influence so established of prosperity and with assistance of the horses guarded by you, may we be able boxing on them (by using power) thereby driving them away.

५४७९. इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि।
जयेम सं युधि स्पृधः॥ १९॥

O Lord Indra! Should we conquer the enemies competing with us in the war under the cover of safety provided by you and by holding the acute thunderbolts.

५४८०. वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम्।
सासह्याम पृतन्यतः॥ २०॥

O Lord Indra! Should we defeat our enemies in the company of warriors skilled in application of the weapons under your protection.

[सूक्त-७१]

[ऋषि- मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५४८१. महाँ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः॥ १॥

Lord Indra is the great and magnificent god. May the fame of Lord Indra, holder of thunderbolt spread like the abode of sun and his power appreciated all around and in all directions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४८२. सुमोहे वा य आशंत नरस्तोकस्य सनितौ।
विप्रासो वा धियायवः॥२॥

The persons bravely stand for struggle (war), enjoin in struggle for ensuring the victory of their sons and make all efforts for attaining to knowledge by application of wisdom; avail of the desired fruit as a result of the prayer to Lord Indra.

५४८३. यः कुक्षिः सोमपातमः समुद्र इंव पिन्वते।
उर्वीरापो न काकुदः॥३॥

The stomach of Lord Indra is extended as large as the vast ocean due to excessive sipping of Soma. That Soma percolates regularly like the essences flowing from the tongue.

५४८४. एवा ह्यस्य सूनृता विरप्शी गोमती मही।
पक्का शाखा न दाशुषे॥४॥

As the donor of cows and the trees laden with ripe fruits and branches provide pleasure, the tender true speech in the same fashion gives pleasure to Lord Indra and he returns it by giving all means of pleasure to his devotees.

५४८५. एवा हि ते विभूतय ऊतयं इन्द्र मावते।
सद्यश्चित् सन्ति दाशुषे॥५॥

O Lord Indra! Your magnificence providing the desired pleasures and protection availed of by all donors (who invest their means for executing great-deeds) like us immediately.

५४८६. एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्या।
इन्द्राय सोमपीतये॥६॥

The prayers made by donor and the appreciations through the hymns are most admirable and fascinating. All these are for Lord Indra who sips the Soma.

५४८७. इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः।
महाँ अभिष्टिरोजसा॥७॥

O Lord Indra! You become happy while entertaining the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

cereals in garb of the Soma. Please, come to the place of offering for obtaining victory on the enemies more powerful than you.

५४८८. एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने।
चक्रिं विश्वानि चक्रये॥८॥

(O clients!) prepare the Soma through extraction and offer this Soma to Lord Indra who executes all the works.

५४८९. मत्स्वा सुशिप्र मन्दिभि स्तोमेभिर्विश्वचर्षणे।
सचैषु सवनेष्वा॥९॥

O all intuitive Lord Indra! You are equipped with the best weapons. Please, come to these our offerings and be happy by these pleasing hymns.

५४९०. असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।
अजोषा वृषभं पतिम्॥१०॥

O Lord Indra! We have composed hymns for your prayer. May our hymns approach you the same way as the sensual wives approach their mighty husband.

५४९१. सं चोदय चित्रमर्वाग् राध इन्द्र वरेण्यम्।
असदित् ते विभु प्रभु॥११॥

O Lord Indra! You are the ruler of the prosperity in abundance. Please, therefore, send various kinds of prosperity to us.

५४९२. अस्मान्त्सु तत्र चोदयेन्द्र राये रभस्वतः।
तुविद्युम्न यशस्वतः॥१२॥

O Lord Indra! You are enriched with prosperity in abundance. Please lead us to great deeds so that the genuine prosperity may be obtained and we may become industrious and illustrious both.

५४९३. सं गोमदिन्द्र वाजवदस्मे पृथु श्रवो बृहत्।
विश्वायुर्धेह्यक्षितम्॥१३॥

O Lord Indra! Please provide us with unlimited prosperity consisting of cows and wealth as also cereals (food).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५४९४. अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम्।
इन्द्र ता रथिनीरिषः॥ १४॥

O Lord Indra! Please provide us with the fame in abundance and the sufficient luxuries as also the cereals etc. loaded on several chariots.

५४९५. वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्त ऋग्मियम्।
होम गन्तारमूतये॥ १५॥

We summon with prayer the Lord Indra who is ruler of wealth, owner of luxuries and adorable with Ṛcās. May he come and protect our prosperity.

५४९६. सुतेसुते न्योकसे बृहद् बृहत एदरिः।
इन्द्राय शूषमर्चति॥ १६॥

The clients (Yājakas) appreciate the valour of Lord Indra on the occasion of extracting Soma in every Somayajña.

[सूक्त-७२]

[ऋषि- परुच्छेप। देवता- इन्द्र। छन्द- अत्यष्टि।]

५४९७. विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक् स्वः
सनिष्यवः पृथक्।
तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि।
इन्द्रं न यज्ञैश्चितयन्त आयव स्तोमेभिरिन्द्रमायवः॥ १॥

O Lord Indra! The clients for various objectives provide you with the morsel of cereal in all kinds of Somayajñas. The devotees desirous of attaining to the heaven too offer morsel (Āhutis) separately. They establish Lord Indra awaking him in the forefront of army like a boat rowing the men across the sea. We pray to you by reciting the hymns.

५४९८. वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः
सक्षन्त इन्द्र निःसृजः।
यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम्॥ २॥

O Lord Indra! The couples desirous of protection come before you for attaining to heaven with spouse and for obtaining the cows. O Lord Indra! The clients summoning you for favour in the struggle (war) ensuing for yielding the herd of cows do perform the Yajña for you. You have used the thunderbolt (made appear) always living with you.

५४९९. उतो नो अस्या उषसो जुषेत ह्य१र्कस्य बोधि हविषो हवीमभिः
स्वर्षाता हवीमभिः।
यदिन्द्र हन्तवे मृधो वृषा वज्रिं चिकेतसि।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः॥ ३॥

O Lord Indra! Please listen attentively to the hymns recited in course of offerings performed in the morning and please entertain the morsels (Hari or Āhuti). O Lord Indra! You hold the thunderbolt. As you are always aware of the activities destroying the enemies, give attention to the prayer made by the learned, give attention to the prayer made by learned priests (Hotās) composed innovated and the new hymns seriously.

[सूक्त-७३]

[ऋषि- वसिष्ठ, ४-६वसुक्र। देवता- इन्द्र। छन्द- १ त्रिपदा विराट् अनुष्टुप्, ४-६ जगती, ६ अभिसारिणी त्रिष्टुप्।]

५५००. तुभ्येदिमा सवना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि।
त्वं नृभिर्हव्यो विश्वधासि॥ १॥

O Lord Indra! There are several savans for you. These hymns are also for enhancing your fame. You are only worth accepting morsel (Hari) offered by the men.

५५०१. नू चिन्नु ते मन्यमानस्य दस्मोदश्नुवन्ति महिमानमुग्र।
न वीर्यमिन्द्र ते न राधः॥ २॥

O Lord Indra! You are worth seeing. Nobody can guess/access to such honourable magnificence as yours. O Chivalrous! Nobody also can access to your valour and wealth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५५०२. प्र वो॑ म॒हे महि॑वृधे भरध्वं॒ प्रचे॑तसे॒ प्र सु॑म॒तिं कृ॑णुध्वम्।
विशः॑ पू॒र्वीः प्र च॑रा चर्षणि॒प्राः॥ ३॥

O People! Do worship Lord Indra by reciting the best hymns and offering the Soma because he is renowned for performing the great deeds. O Lord Indra! You too should do welfare of the subject offering morsel by fulfilling their desires.

५५०३. य॒दा वज्रं॒ हिर॑ण्य॒मिदथा॒ रथं॒ हरी॒ यम॑स्य॒ वह॑तो॒ वि सू॒रिभिः॑।
आ ति॑ष्ठति म॒घवा॒ सन॑श्रुत॒ इन्द्रो॒ वाज॑स्य दी॒र्घश्र॑वस॒स्पतिः॑॥ ४॥

O Lord Indra looks specially fascinating when he rides on his chariot to which two horses are yoked and the thunderbolt in his hands. Lord Indra is the ruler of all best cereals, wealth and the prosperity.

५५०४. सो चि॒न्नु वृ॒ष्टिर्यू॒थ्या॒३ स्वा सचाँ॒ इन्द्रः॒ श्मश्रू॑णि॒ हरि॑ता॒भि प्रु॑ष्णुते।
अव॑ वेति सु॒क्षयं॑ सु॒ते मधूदिद्धू॑नोति॒ वातो॒ यथा॒ वन॑म्॥ ५॥

As the herd of animals gets wet by the rain water, Lord Indra soaked his beard and moustache by the green colour Soma. He then goes in the place of offering and sips the delicious Soma. He then frightens the enemies as the wind shakes the trees in the forest.

५५०५. यो वा॒चा विवा॑चो मृ॒ध्रवा॑चः पु॒रू स॒हस्राशि॑वा ज॒घान॑।
तत्त॒दिद॑स्य॒ पौंस्यं॑ गृणीमसि पि॒तेव॒ यस्तवि॑षीं वावृ॒धे शवः॑॥ ६॥

Lord Indra made cool the enemies by a challenge who were using exciting words various ways and then uprooted thousands of enemies by his fury. Lord Indra provides maintenance to the people the same way as the father provides it to his sons by giving them food, cereals etc. We recite the magnificence of that mighty Lord Indra.

[सूक्त-७४]

[ऋषि- शुनः शेप। देवता- इन्द्र। छन्द- पंक्ति]

५५०६. यच्चि॒द्धि स॑त्य सोमपा अनाश॒स्ता इ॑व॒ स्मसि॑।
आ तू न॑ इन्द्र शंसय॒ गोष्वश्वे॑षु शु॒भ्रिषु॑ स॒हस्रे॑षु तुवीमघ॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are true and fond of sipping the Soma. Although we are not entitled to be appreciated, make us prosperous by giving the horses and cows of best quality in thousands.

५५०७. शिप्रिन् वाजानां पते शचीवस्तवं दुंसनां।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ॥ २॥

O Lord Indra! You are mighty, holder of Śirastrāṇa, master of powers and prosperous. May your grace always be showered on us. Please make us prosperous by providing cows and horses of best quality in very large numbers.

५५०८. नि ष्वांपया मिथूदृशां सस्तामबुंध्यमाने।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ॥ ३॥

O Lord Indra! May both kinds of sufferings (the adversity and poverty) be cooled down by facing to one another. Should they seldom awake and lay-down unconscious. Please, make us prosperous by providing many thousand cows and horses.

५५०९. सुसन्तु त्या अरांतयो बोधंन्तु शूर रातयंः।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ॥ ४॥

O Lord Indra! May our enemies be made to sleep and our warrior and generous friends keep themselves awake. Please make us prosperous by providing with many thousands of cows and horses.

५५१०. समिंन्द्र गर्दभं मृंण नुवन्तं पापयांमुया।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ॥ ५॥

O Lord Indra! Kill the donkey in garb of enemy who speaks with malice. Please make us prosperous by providing many thousands of healthy cows and the horses.

५५११. पतांति कुण्डृणाच्यां दूरं वातो वनादधिं।
आ तू नं इन्द्र शंसय गोष्वश्वेषु शुभ्रिषुं सहस्रेषु तुवीमघ॥ ६॥

O Lord Indra! May the wicked enemies fall down the earth away from the forests like the devastating tempest. Please make us

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prosperous by providing with thousands of healthy cows and horses.

५५१२. सर्वं परिक्रोशं जहि जुम्भया कृकदाश्वम्।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु तुवीमघ॥७॥

O Lord Indra! Destroy all enemies proposing an attack on us and kill the wicked who do violence. Please make us prosperous by providing with many thousands of healthy cows and horses.

[सूक्त-७५]

[ऋषि- परुच्छेप। देवता- इन्द्र। छन्द- अत्यष्टि।]

५५१३. वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः।
यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि।
आविष्करिक्रद् वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम्॥१॥

O Lord Indra! All couples desirous of attaining to the heaven for protection alongwith wives and for cows come before you. O Lord Indra! The client summoning you in course of attaining to the herd of cows and the struggle therefore, perform the offerings. You too have made to appear (used) the thunderbolt always living with you.

५५१४. विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः सासहानो अवातिरः।
शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः॥२॥

O Lord Indra! Your power had become popular when you crushed the power of enemies and broken down their residential cities during winter. O Lord Indra! You are the representative of power. You had punished severally the demons destroying the Yajñas which were being performed for the welfare of mankind and effaced their ruling from both the earth and the water.

५५१५. आदित् ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ सखीयतो यदाविथ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत॥ ३॥

O mighty Lord Indra! You provided protection to clients and the persons keeping spirit of amity when you were pleased. Your power had been extended by them all around. You too had encouraged the warriors in wars by distributing them the wealth etc. You had made available the cereal (food) to the needy people by rendering profits through mutual co-operation.

[सूक्त-७६]

[ऋषि- वसुक्र। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५५१६. वने न वा यो न्यधायि चाकं छुचिर्वां स्तोमो भुरणावजीगः।
यस्येदिन्द्रः पुरुदिनेषु होता नृणां नर्यो नृतमः क्षपावान्॥ १॥

As the birds keep their chicks carefully in the nest made in the branches of tree for the desire of eating the fruits, these most pious hymns are in the same fashion being offered for you. We had summoned Lord Indra with these hymns many days. He is the greatest leader, gallant, commander of army and he sips Soma even in night too.

५५१७. प्र ते अस्या उषसः प्रापरस्या नृतौ स्याम नृतमस्य नृणाम्।
अनु त्रिशोकः शतमावहन्नन् कुत्सेन रथो यो असत् ससवान्॥ २॥

O the leader of all men! May our superiority be rejuvenated by virtue of your worship in these as also in other dawns. O Lord Indra! The hermit Triśoka had obtained the co-operation of one hundred people by your prayer and the chariot, on which the saint Kutsa ride too is an outcome of your assistance.

५५१७. कस्ते मद इन्द्र रन्त्यो भूद् दुरो गिरो अभ्युग्रो वि धाव।
कद् वाहो अर्वागुप मा मनीषा आ त्वा शक्यामुपमं राधो अन्नैः॥ ३॥

O Lord Indra! Please come immediately towards the gate of the place of offering by listening to our hymns. What kind of exhilarating Soma is interesting and energising to you? When will we get the best vehicles? When will our desires be fulfilled? By what kind of worship will we be able to please you for attaining to the cereal and the wealth?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५५१९. कदु द्युम्नमिन्द्र त्वावतो नृन् कया धिया करसे कन्न आगन्।
मित्रो न सत्य उरुगाय भृत्या अन्ने समस्य यदसन्मनीषाः॥४॥

O Lord Indra! When will you appear before us and at what time will we get our ambitions fulfilled? By what kind of hymns and great deeds will you make us people as mighty as you yourself are? O illustrious Lord Indra! You are the true well-wisher as friend and this fact is proved observing your desires for providing maintenance to all devotees with food in abundance.

५५२०. प्रेरय सूरो अर्थं न पारं ये अस्य कामं जनिधा इव ग्मन्।
गिरश्च ये ते तुविजात पूर्वीर्नर इन्द्र प्रतिशिक्षन्त्यन्नैः॥५॥

May the Āpaḥ (water) duly flow for all gods. O Ṛtvijs! Process the best Soma in the form of cereal for Mitra and Varuṇa and recite the hymns with best manner for the most dynamic Lord Indra.

५५२१. मात्रे नु ते सुमिते इन्द्र पूर्वी द्यौर्मज्मना पृथिवी काव्येन।
वराय ते घृतवन्तः सुतासः स्वाद्मन् भवन्तु पीतये मधूनि॥६॥

O Lord Indra! The abode of sun and earth created in the ancient time by your special grace too are the creator of several worlds. The Soma mixed with ghī is being offered for you. Please be happy by sipping this delicious essence.

५५२२. आ मध्वो अस्मा असिचन्नमत्रमिन्द्राय पूर्णं स हि सत्यराधाः।
स वावृधे वरिमन्ना पृथिव्या अभि क्रत्वा नर्यः पौंस्यैश्च॥७॥

That Lord Indra too provides us with prosperity. Therefore, offer with honour the vessel full of delicious Soma (Madhuparka) for such god. He is well-wisher of people and by virtue of his valour, progressive all ways in the ever extended scope of the earth.

५५२३. व्यानलिन्द्रः पृतनाः स्वोजा आस्मै यतन्ते सख्याय पूर्वीः।
आ स्मा रथं न पृतनासु तिष्ठ यं भद्रया सुमत्या चोदयासे॥८॥

The most mighty Lord Indra trapped the army of enemy from all sides. The army of rivals too make attempt for establishing alliance with the Lord Indra. O Lord Indra! As you visit the battle-field by riding on the chariot with the bonafides for the welfare of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

all the living-organisms, please move the same way this time too by chariot.

[सूक्त-७७]

[ऋषि- वामदेव। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

५५२४. आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरय उप नः।
तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः॥ १॥

May the prudent, truthful and wealthy Lord Indra come to us. May his horses come immediately to us by racing with him. We, the clients, sprinkle Soma in garb of cereals on Lord Indra. May he fulfil our desires after satisfying himself with the Soma.

५५२५. अव स्य शूराध्वनो नान्तेऽस्मिन् नो अद्य सवने मन्दध्यै।
शंसात्युक्थमुशनेव वेधाश्चिकितुषे असुर्याय मन्म॥ २॥

O gallant Lord Indra! Liberate us the same way as the horses are untied after arriving at the destination so that we could provide you with the due entertainment for exhilarating you in this offering. O Lord Indra! You are omniscient and killer of demons. The clients recite the best hymns analogous to the hermit Uśanā.

Lord Indra unyokes his horses after reaching the destination. This statement clears a micro scientific process. Lord Indra is recognised as the convening power. All kinds of the flows of energy (horse) arising from its source of energy adhere to its source due to the power of Indra. When these flows of energy are accessed to any matter or the creature, these are held by them and in order to become the system of those organs, these are liberated from the bondage of the source of energy. Each and every ray of sun is connected with the sun and it becomes a part and parcel of the cycle of breathing to the tree when it falls on its leaves. The sun then liberates the same.

५५२६ कविर्न निण्यं विदथानि साधन् वृषा यत् सेकं विपिपानो अर्चात्।
दिव इत्था जीजनत् सप्त कारूनह्ना चिच्चक्रुर्वयुना गृणन्तः॥ ३॥

Lord Indra originates seven rays from the world of sun when in course of offering, he is worshipped and Soma is sipped by him. As the scholars know the cryptic meanings inherent in the words, Lord Indra, in the similar fashion, does execute all kinds of works

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and fulfils the desires of their office devotees. As a result of getting assistance of the rays so originated, the clients execute their activities.

५५२७. स्वर्१र्यद् वेदि सुदृशीकमर्कैर्महि ज्योती रुरुचुर्यद्ध वस्तोः।
अन्धा तमांसि दुधिता विचक्षे नृभ्यश्चकार नृतमो अभिष्टौ॥४॥

When the world of sun becomes worth-seeing with splendour in its entirity, the residences of all beings then get illumined. Lord Sun, the leader of the world, has destroyed the dense cover of darkness and provided the people with power to see all the objects by rising in the east.

५५२८. ववक्ष इन्द्रो अमितमृजीष्युर्१भे आ पप्रौ रोदसी महित्वा।
अतश्चिदस्य महिमा वि रेच्यभि यो विश्वा भुवना बभूव॥५॥

Lord Indra, holder of unlimited magnificence, has been over all worlds for his ruling. Lord Indra sips the Soma and gives perfection to the worlds of both sun and earth by virtue of his magnificence. This is the reason why his magnificence cannot be compared and is indescribable.

५५२९. विश्वानि शक्रो नर्याणि विद्वानपो रिरेच सखिभिर्निकामैः।
अश्मानं चिद् ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः॥६॥

Lord Indra knows the procedure of executing the deeds meant for welfare of the humanity as a whole. He had made the rain possible for Marutas when they desired it and established amity with Lord Indra. The Marutas had opened the inventories of rays (cows) who had pierced the thick cover of clouds by virtue of their roaring sounds.

५५३०. अपो वृत्रं वव्रिवांसं पराहन् प्रावत् ते वज्रं पृथिवी सचेताः।
प्रार्णांसि समुद्रियाण्यैनोः पतिर्भवं छवसा शूर धृष्णो॥७॥

O Lord Indra! This earth had got the senses and renovated its creation owing to sufficient rain when your mighty thunderbolt had penetrated the heart by clouds who had resisted the water flow. O Lord Indra! You are destroyer of enemies and full of valour. You had inspired the water existing in the ether by having the ruler of the worlds with your own power.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५५३१. अपो यदद्रिं पुरुहूत दर्दराविर्भुवत् सरमां पूर्व्यं तें।
स नों नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः॥८॥

O Lord Indra! You are summoned by countless devotees. When Samarā had originated the rays of light (cows), you penetrated the clouds full of water. Please provide us with the cereals (food) in abundance by having appreciated with hymns recited by the descendants of Aṅgiras.

[सूक्त-७८]

[ऋषि- शंयु। देवता- इन्द्र। छन्द- गायत्री।]

५५३२. तद् वों गाय सुते सचां पुरुहूताय सत्वंने।
शं यद् गवे न शाकिनें॥१॥

O the priest! You are busy with reciting the hymns. Please recite your hymns containing the prayers for Lord Indra who had defeated the armies. As the cow becomes happy when best quality grass is offered, Lord Indra too attains pleasure of sipping Soma and listening to the hymns.

५५३३. न घा वसुर्नि यंमते दानं वाजस्य गोमंतः।
यत् सीमुप श्रवद् गिरंः॥२॥

Lord Indra provides shelter to all and he never shirks his hands from giving us unlimited prosperity in garb of the wealth and the cereals.

५५३४. कुवित्संस्य प्र हि व्रजं गोमंन्तं दस्युहा गमंत्।
शचींभिरपं नो वरत्॥३॥

O Lord Indra! Please trace out and punish severely the wicked persons who do violence, who steal the cows from the dairy conceal him somewhere else and liberate them apparently.

[सूक्त-७९]

[ऋषि- शक्ति अथवा वसिष्ठ। देवता- इन्द्र। छन्द- प्रगाथ।]

५५३५. इन्द्र क्रतुं न आ भंर पिता पुत्रेभ्यो यथां।
शिक्षा णो अस्मिन् पुंरुहूत यामंनि जीवा ज्योतिंरशीमहि॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! May we receive the fruits for our great deeds (Yajña) performed. As the father provides his sons with maintenance by giving them wealth etc., we request you too to provide us with the same maintenance. O Lord Indra! You are summoned for assistance by uncountable devotees. We beg you for the divine splendour while performing the offering for you.

५५३६. मा नो अज्ञाता वृजना दुराध्यो३ माशिवासो अव क्रमुः।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि॥ २॥

O Lord Indra! May the strange evil-doers, wicked persons, the shrewd and the notorious people, not attach themselves on us. O the great warrior! Please row our boat under your protection across the torrents of all hurdles and resistance.

[सूक्त-८०]

[ऋषि- शंयु। देवता- इन्द्र। छन्द- प्रगाथ।]

५५३७. इन्द्र ज्येष्ठं न आ भरँ ओजिष्ठं पपुरि श्रवः।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः॥ १॥

O Devendra! You hold the thunderbolt. Please provide us with a nutritious food which may give us strength and the splendour. We desire to retain with us the nutritious food that provides maintenance to the abode of sun and the earth both.

५५३८. त्वामुग्रमवसे चर्षणीसहं राजन् देवेषु हूमहे।
विश्वा सु नो विथुरा पिब्दना वसोऽमित्रान् सुषहान् कृधि॥ २॥

O Lord Indra! We summon you for our protection. You are most mighty and are the conqueror of enemies. Please provide us with a safety cover from all monsters. Please bestow grace on us so that we may conquer the struggle (war) for life.

[सूक्त-८१]

[ऋषि- पुरुहन्मा। देवता- इन्द्र। छन्द- प्रगाथ।]

५५३९. यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! Many abodes of the deities, many hundred of lands and many thousands of suns even if originated, they all together cannot stand in comparison with you. Nobody is parallel to you either in the abode of the sun or the earth.

५५४०. आ प॑प्राथ महिना वृष्ण्या॑ वृषन् विश्वा॑ शविष्ठ शव॑सा।
अस्माँ अ॑व मघवन् गोम॑ति व्रजे वज्रिं॑ चित्राभि॑रूतिभि॑:॥ २॥

O mighty Lord Indra! You fulfil the desires of all by using your power. O Lord Indra! You are mighty, wealthy and you hold the thunderbolt. Please provide us protection with means of maintenance including the cows.

[सूक्त-८२]

[ऋषि- वशिष्ठ। देवता- इन्द्र। छन्द- प्रगाथ।]

५५४१ यदि॑न्द्र याव॑तस्त्वमेताव॑दुहमीशी॑य।
स्तोतार॒मिद् दि॑धिषेय रदावसो न पा॑पत्वाय॑ रासीय॥ १॥

O wealthy Lord Indra! We desire to be owner of the properties not lesser than you. We want to donate the wealth so given by you to your worshippers but seldom to the evil-doers.

५५४२. शिक्षे॑युमिन्म॑हयते दिवेदि॑वे राय आ कु॑हचिद्विदे॑।
नहि त्वदुन्यन्म॑घवन् न आप्यं वस्यो अस्ति पिता चन॥ २॥

We draw the wealth for your offering irrespective of our living anywhere. O Lord Indra! I have no brother or relative and nobody to provide the fatherly protection except you.

[सूक्त-८३]

[ऋषि- शंयु। देवता- इन्द्र। छन्द- प्रगाथ।]

५५४३. इन्द्र॑ त्रिधातु शरणं त्रिवरू॑थं स्वस्तिमत्।
छर्दिर्य॑च्छ मघव॑द्भ्यश्च मह्यं॑ च यावया॑ दिद्युमे॑भ्य:॥ १॥

O Lord Indra! Please provide us with a shelter (residence or the body) comfortable in all three seasons which fall owing to certain change in the atmosphere like the persons who have prosperous residence. Please remove the illusory pomp and show from such shelter.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५५४४. ये गमव्युता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया।
अधं स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव॥ २॥

O Lord Indra! You attach on the enemies who come to snatch the cows (rays). O all admirable and wealthy Lord Indra! Please protect us from the adjacent enemies. Please provide a safety cover for our body too.

[सूक्त-८४]

[ऋषि- मधुच्छन्दा। देवता- इन्द्र। छन्द- गायत्री।]

५५४५. इन्द्रा याहि चित्रभानो सुता इमे त्वायवः।
अण्वीभिस्तना पूतासः॥ १॥

O most illustrious and excellent Lord Indra! This pure Soma duly processed by using fingers is being offered for you. Please come and sip this Soma.

५५४६. इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः।
उप ब्रह्माणि वाघतः॥ २॥

O Lord Indra! Only the prudent and genius mind may know your magnificence. You have been summoned by Ṛtvijs with this Soma. Please listen to their hymns and come to this place of offering.

५५४७. इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः।
सुते दधिष्व नश्चनः॥ ३॥

O Lord Indra! You maintain the horses. We summon you with your chariot and the horses at this place of offering for listening to the hymns and for enjoying the morsels being offered by us.

[सूक्त-८५]

[ऋषि- प्रगाथ, ३-४मेध्यातिथि। देवता-इन्द्र। छन्द- प्रगाथ।]

५५४८. मा चिदन्यद् वि शंसत सखायो मा रिषण्यत।
इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

O friends! The prayer for any other god is not so useful as that of Lord Indra. You, therefore, should not waste your power while praying to other gods. Rectify the Soma and get together in a company and pray only to Lord Indra together because he is mighty enough to fulfil our desires.

५५४९. अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीसहम्।
विद्वेषणं संवननोभयंकरं मंहिष्ठमुभयाविनम्॥ २॥

O Priest! Pray to Lord Indra who does the struggle like a mighty bull, stand undeviated against the enemies and kills them as also he provides them with great divine as also the physical properties.

५५५०. यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेहा विश्वा च वर्धनम्॥ ३॥

O Lord Indra! Although all people summon you for their protection, our prayers will enhance your magnificence in a regular manner.

५५५१. वि तर्तूर्यन्ते मघवन् विपश्चितोऽर्यो विपो जनानाम्।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये॥ ४॥

O Lord Indra! You are prosperous, learned, the great and provides the people with maintenance. It is your grace that save us from all adversities. Please come to us and endow us with several kinds of powers sufficient for the maintenance.

[सूक्त-८६]

[ऋषि- विश्वामित्र। देवता- इन्द्र । छन्द- त्रिष्टुप्।]

५५५२. ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू।
स्थिरं रथं सुखमिन्द्राधितिष्ठन् प्रजानन् विद्वाँ उप याहि सोमम्॥ १॥

O Lord Indra! We employ both your horses with hymns whose names are Hari, who always yoke with the chariot while listening to the hymns, who are gainer of fame in the war and who are full of amity. O Lord Indra! Come near to the Soma Yajña by riding on the firm and convenient chariot. You are scholar who knows all kinds of offerings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-८७]

[ऋषि- वसिष्ठ। देवता- इन्द्र, ७ इन्द्र, बृहस्पति। छन्द- त्रिष्टुप्।]

५५५३. अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतन वृषभाय क्षितीनाम्।
गौरादू वेदीयाँ अवपानमिन्द्रो विश्वाहेद्याति सुतसोममिच्छन्॥ १॥

O priest (Adhvaryus)! Offer the reddish Soma duly extracted for Lord Indra who is the best among men. He comes immediately to the clients who performs the Soma Yajña rapidly like the white deer for sipping it from a far-distant place.

५५५४. यद् दधिषे प्रदिवि चार्वन्नं दिवेदिवे पीतिमिदस्य वक्षि।
उत हृदोत मनसा जुषाण उशन्निन्द्र प्रस्थितान् पाहि सोमान्॥ २॥

O Lord Indra! Please have an appetite to sip the Soma daily to which you are used to during the ancient ages. Please sip the essences of Soma with a kind grace in both heart and the mind for our welfare.

५५५५. जज्ञानः सोमं सहसे पपाथ प्र ते माता महिमानमुवाच।
एन्द्र पप्राथोर्व१न्तरिक्षं युधा देवेभ्यो वरिवश्चकर्थ॥ ३॥

O Lord Indra! You had sipped the Soma in order to obtain the power since your birth. Your magnificence had been described by your mother Aditi. It was your valour by virtue of which you had given perfection to the ever extended space and made a collection of wealth for the gods and priests by engrossing yourself in the struggle.

५५५६. यद् योधया महतो मन्यमानान् साक्षाम तान् बाहुभिः शाशदानान्।
यद्वा नृभिर्वृत इन्द्राभियुध्यास्तं त्वयाजिं सौश्रवसं जयेम॥ ४॥

O Lord Indra! May we able to suppress the violent enemies by arms when any duel is faced by us against the egoistic enemy. If you yourself do struggle (war) for the food and the fame, we expect to accompany with you and thereby we cause to win that struggle.

५५५७. प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार।
यदेददेवीरसहिष्ट माया अथाभवत् केवलः सोमो अस्य॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

We describe the gallantries made by Lord Indra in both the ancient and the modern ages. The Soma is only reserved for Lord Indra when he defeated the shrewd and wicked monsters.

Lord Brahmā had originated the flow of energy insured by the Soma for the best of purposes. The shrewd elements try to misuse it. When the entity of Indra defeats the shrewd flows and the *mala-fides* prevailed in the exterior world, this flow of energy then becomes secure for utilising in the great deeds.

५५५८. तवेदं विश्वमभितः पशव्यं यत् पश्यसि चक्षसा सूर्यस्य।
गवामसि गोपतिरेक इन्द्र भक्षीमहि ते प्रयतस्य वस्वः॥६॥

O Lord Indra! This world filled with creatures is your own and you observe it in the form of the sunlight. You too are the master of all rays, sensory organs, cows we consume and enjoy the wealth bestowed by you.

५५५९. बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य।
धत्तं रयिं स्तुवते कीरये चिद् यूयं पात स्वस्तिभिः सदा नः॥७॥

O Lord Indra and Bṛhaspati! Both of you are the owners of wealth originated in the abode of both sun and the earth. Please provide the priest (who recites the hymns) with wealth and protect us always by giving means of welfare.

[सूक्त-८८]

[ऋषि- वामदेव। देवता- बृहस्पति। छन्द- त्रिष्टुप्।]

५५६०. यस्तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥१॥

The ancient hermits and the renowned scholars had established Lord Bṛhaspati at the forefront because he had stunned the ten directions of the earth, he resides in all the three worlds and addresses always others with the tender speech.

५५६१. धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥२॥

O Lord Bṛhaspati! The devotees who pray to you and please you are given all that they desire. You insured their progress and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

make them follow the principle of non-violence. Your presence ipso-facto makes the enemies shiver. Please provide all protection to the ever-extended offering arranged by them.

५५६२. बृहस्पते या परमा परावदत आ तं ऋतस्पृशो नि षेदुः।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वं श्चोतन्त्यभितो विरप्शम्॥ ३॥

O Lord Bṛhaspati! Your horses come to the place of offering from the best place at the distant province. As the water springs out within the sheer depth of the reservoir, the delicious essence of Soma duly extracted by crushing on the stones flows with the prayers made for you.

५५६३. बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत् तमांसि॥ ४॥

Lord Bṛhaspati has seven rhymes in the mouth, he originates several waves and illuminated with the seven rays. He arises in the supreme ether very first like the great Lord Sun.

५५६४. स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद् वावशतीरुदाजत्॥ ५॥

Lord Bṛhaspati had slaughtered the monster namely Bala (cloud) by making sound of the Ṛcās used for prayer and by virtue of his imposing power. He took out from the captivity of the monster the lowing cows (speeches) that carry the morsel offered in the offerings.

५५६५. एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ६॥

Thus we serve mighty Bṛhaspati by arranging the offerings. Āhutis and the prayers. He provides all with the maintenance and he is the ruler of all gods. O Lord Bṛhaspati! May as a result of our service, we get the best children and become the owner of prosperity acquired by application of our valour and industry.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-८९]

[ऋषि- कृष्ण। देवता- इन्द्र। छन्द-त्रिष्टुप्।]

५५६६. अस्तेव सु प्रतरं लायमस्यन् भूषन्निव प्र भरा स्तोममस्मै।
वाचा विप्रास्तरत वाचमर्यो नि रामय जरितः सोम इन्द्रम्॥ १॥

As the archers shoot the arrows with a proper way so that these may hit at the target and the person put on the ornaments, use the best hymns for Lord Indra so that the competitors or rivals may be defeated. O priest! Please attract the gallant Lord Indra for sipping the Soma.

५५६७. दोहेन गामुप शिक्षा सखायं प्र बोधय जरितर्जारमिन्द्रम्।
कोशं न पूर्णं वसुना न्यृष्टमा च्यावय मघदेयाय शूरम्॥ २॥

O the Priest! Obtain your desired fruits from Lord Indra like the purpose (milk) is obtained by milking the cows and awake Lord Indra who is worth adoring. As the cereal is extracted from a vessel by pushing its mouth downward, you should please Lord Indra for desired success in the mission.

५५६८. किमङ्ग त्वा मघवन् भोजमाहुः शिशीहि मा शिशयं त्वा शृणोमि।
अप्नस्वती मम धीरस्तु शक्र वसुविदं भगमिन्द्रा भरा नः॥ ३॥

O prosperous Lord Indra! Why do the scholars consider you as a god who fulfils the design. Please make us prosperous with wealth. O Lord Indra! Awaken our discretion and the wisdom, provide us efficiency and make us fortunate with the best wealth and property both.

५५६९. त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके।
अत्रा युजं कृणुते यो हविष्मान्नासुन्वता सख्यं वष्टि शूरः॥ ४॥

O Lord Indra! Warriors remember you for the assistance while going to the battle-field. Lord Indra assists the warriors who offer Soma to him. The person who does not offer Soma remains devoid of their support.

५५७०. धनं न स्पन्द्रं बहुलं यो अस्मै तीव्रान्त्सोमाँ आसुनोति प्रयस्वान्।
तस्मै शत्रून्त्सुतुकान् प्रातरह्नो नि स्वष्ट्रान् युवति हन्ति वृत्रम्॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The devotees who offer Soma to Lord Indra as acute as the delicious property. Lord Indra defeats the mighty and armed enemies and he slaughters the demon Vṛtra also.

५५७१. यस्मिन् वयं दधिमा शंसमिन्द्रे यः शिश्राय मघवा काममस्मे।
आराच्चित् सन् भयतामस्य शत्रुर्न्यस्मै द्युम्ना जन्या नमन्ताम्॥६॥

Lord Indra who is worshipped by us and who provides us with the desired prosperity, may the enemies depart by the fear of him and may the property lying with the enemy be obtained by them.

५५७२. आराच्छत्रुमप बाधस्व दूरमुग्रो यः शम्बः पुरुहूत तेन।
अस्मे धेहि यवमद् गोमदिन्द्र कृधी धियं जरित्रे वाजरत्नाम्॥७॥

You are very first to be summoned. Please remove all the enemies standing before us by a blow of acute thunderbolt and provide us the property consisting of the cereals, barley and cows etc. May the cereal make the pray of the priest as percolating the cereals and the gems.

५५७३. प्र यमन्तर्वृषसवासो अग्मन् तीव्राः सोमा बहुलान्तास इन्द्रम्।
नाह दामानं मघवा नि यंसन् नि सुन्वते वहति भूरि वामम्॥८॥

The acute essence of Soma when it enters into the body of Lord Indra by flowing in several streams in garb of delicious essence, Lord Indra does not oppose such Soma offering client and provides him with the property in abundance.

५५७४. उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले।
यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः॥९॥

As the defeated gambler takes revenge of his previous defeat by tracing such victorious gambler, Lord Indra too defeats the dangerous enemies by making a fierce attack on them. The devotees who do not be miser while performing the worship or offerings, Lord Indra makes such devotees prosperous with the wealth and property in abundance.

५५७५. गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुधं पुरुहूत विश्वे।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम॥१०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are summoned by the majority. May we come out from the trap of the sorrows and poverty and obtain the cows in abundance as also satiate our hunger by taking the barley etc. cereals. May we take over in abundance the properties of the enemies by our power while proceeding forward with the rulers of the chair (Śāsanādhyakṣa).

५५७६. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु॥ ११॥

May Lord Bṛhaspati protect us from the wicked and evil-doer enemies by extending the safety cover in the west, north and the south directions. May Lord Indra protect us from the enemies forwarding from the east and from the middle. Lord Indra is friend to all and we too are his favourite friends. May he fulfil our desires.

[सूक्त-९०]

[ऋषि- भरद्वाज। देवता- बृहस्पति। छन्द- त्रिष्टुप्।]

५५७७. यो अद्रिभित् प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।
द्विबर्हज्मा प्राघर्मसत् पिता न आ रोदसी वृषभो रोरवीति॥ १॥

Lord Bṛhaspati was born very first and he penetrated the mountains. Lord Bṛhaspati entertains the morsel of cereals offered by the priest Aṅgiras; he is full of splendour by his inner properties; he provides safety to the land and he provides us maintenance. May such mighty Lord Bṛhaspati roar in the world of both sun and the earth.

५५७८. जनाय चिद् य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।
घ्नन् वृत्राणि वि पुरो दर्दरीति जयं छत्रूंरमित्रान् पृत्सु साहन्॥ २॥

May Lord Bṛhaspati destroy the cities of the enemies by defeating them. He access to his devotees on higher positions, he kills the enemies and establishes victory on them.

५५७९. बृहस्पतिः समजयद् वसूनि महो व्रजान् गोमतो देव एषः।
अपः सिषासन्त्स्व१रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-९१]

[ऋषि- अयास्य। देवता- बृहस्पति। छन्द- त्रिष्टुप्।]

५५८०. इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत्।
तुरीयं स्विज्जनयद् विश्वजन्योऽयास्यं उक्थमिन्द्राय शंसन्॥१॥

Our father (the creator) has acquired this vast wisdom originated from Ṛta and which has seven heads. For the welfare of the world, Ayāsya had created the state of Turīya (a stage of mind at which it finds the close touch with the god) by reciting the hymns for Lord Indra.

५५८१. ऋतं शंसन्त ऋजु दीध्याना दिवस्पुत्रासो असुरस्य वीराः।
विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त॥२॥

The saints Aṅgiras had made up their mind to visit the best premise of the offering. He is simple, divine son, most mighty, truthful and modest like the scholars.

५५८२. हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन्।
बृहस्पतिरभिकनिक्रदद् गा उत प्रास्तौदुच्च विद्वाँ अगायत्॥३॥

The friends of Lord Bṛhaspati i.e. Marutas had made sound like the flamingos. Lord Bṛhaspati had opened the stony doers with their assistance. The captive cows therein starting lowing. He started reciting the best hymns for the scholars and the gods.

५५८३. अवो द्वाभ्यां पर एकया गा गुहा तिष्ठन्तीरनृतस्य सेतौ।
बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्रा आकर्वि हि तिस्र आवः॥४॥

The cows (rays of light, divine speeches) were hidden within the clandestine place. Lord Bṛhaspati (the master of knowledge or the speech) had revealed the cows (rays or speeches) by opening three doors out of which the two doors were the space and the earth and the third door was the world of sun with an intention to lead the people from ignorance to the knowledge.

५५८४. विभिद्या पुरं शयथेमपाचीं निस्त्रीणि साकमुदधेरकृन्तत्।
बृहस्पतिरुषसं सूर्यं गामर्कं विवेद स्तनयन्निव द्यौः॥५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Bṛhaspati had cut down simultaneously all the three ties by penetrating the lower doors (institutions) which were resisting the cows. He made to appear the dawn from the reservoir (the clouds or the flows of water) and thus the sun and the cows (rays) as well. Lord Bṛhaspati is known to the arka (the source of breathing) that thunders like the lightning.

५५८५. इन्द्रो वलं रक्षितारं दुघानां करेणेव वि चकर्ता रवेण।
स्वेदाञ्जिभिराशिरमिच्छमानोऽरोदयत् पणिमा गा अमुष्णात्॥ ६॥

Lord Indra had cut down into pieces the monster (Bala) who had concealed the cows by an attack of his acute challenging sound analogous to the violent weapon. He destroyed Paṇi (the servant of Bala) with the assistance of Marutas and liberated the cows stolen by that monster.

५५८६. स ईं सत्येभिः सखिभिः शुचद्भिर्गोधायसं वि धनसैरदर्दः।
ब्रह्मणस्पतिर्वृषभिर्वराहैर्घर्मस्वेदेभिर्द्रविणं व्यानट्॥ ७॥

Lord Bṛhaspati had destroyed this monster named Bala who had resisted the cows with the help of prosperous Marutas. The Marutas assisted him by virtue of their power of truth, friendship as also the splendour. He obtained wealth and the cereals with the help of dynamic Marutas by penetrating the clouds full of water.

५५८७. ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः।
बृहस्पतिर्मिथोअवद्यपेभिरुदुस्रिया असृजत स्वयुग्भिः॥ ८॥

The Marutas had inspired Lord Bṛhaspati to be the master of cows solemnly and with their great deeds as he loved the cows (rays) most. He liberated the cows with the assistance of all Marutas gathered there for their protection from wicked monsters.

५५८८. तं वर्धयन्तो मतिभिः शिवाभिः सिंहमिव नानदतं सधस्थे।
बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम्॥ ९॥

We pray Lord Bṛhaspati with all benevolent hymns in course of the battle being fought by great warriors Marutas for encouraging him. He roars like a lion in the space, fulfils the desires and establish his victories on the enemies.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५५८९. यदा वाजमसनद् विश्वरूपमा द्यामरुक्षदुत्तराणि सद्म।
बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा॥ १०॥

The mighty Lord Bṛhaspati are encouraged by the gods through their speeches when Lord Bṛhaspati enjoys all worldly cereals and enshrines in the best worlds above the ether. He thus makes progressive the several directions by residing there.

५५९०. सत्यामाशिषं कृणुता वयोधै कीरिं चिद्ध्यवथ स्वेभिरेवैः।
पश्चा मृधो अप भवन्तु विश्वास्तद् रोदसी शृणुतं विश्वमिन्वे॥ ११॥

O Gods! Provide all success to our prayers which have been made for the attainment of food. Please provide protection to all of us who are worshipping you by providing you with shelter and remove our all adversities. O the abode of sun and earth! Please undertake the sense of our submission as you make this whole world exhilarating.

५५९१. इन्द्रो मह्ना महतो अर्णवस्य वि मूर्धानमभिनदर्बुदस्य।
अहन्नहिमरिणात् सप्त सिन्धून् देवैर्द्यावापृथिवी प्रावतं नः॥ १२॥

Lord Bṛhaspati firstly slaughtered the head of the clouds which were full of the stock of water. He destroyed the enemies resisting the flow of water. He flowed the seven streams and joined them. O the world of sun and the earth! Please provide us protection by coming here in the company of the gods.

[सूक्त- ९२]

[ऋषि- प्रियमेध, १-३ अयास्य, १६-२१ पुरुहन्मा। देवता- इन्द्र, ८ विश्वेदेवा, वरुण।
छन्द- गायत्री, ४-७, ९-१२ अनुष्टुप्, ८, १३ पंक्ति, १४-१५ पथ्याबृहती,
१६-२१ प्रगाथ।]

५५९२. अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १॥

O clients! Pray to Lord Indra by reciting the hymns who is solemn, protector of this gentleman and the cows so that his powers may be perceived.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

५५९३. आ हरय: ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ २॥

The god to whom we pray in the place of offering, such Lord Indra should be brought towards the place of offering by the best horses.

५५९४. इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत् सीमुपह्वरे विदत्॥ ३॥

When Lord Indra sips the delicious essence near the place of offering, the cows provide with the sweet milk for drinking of Lord Indra who holds the thunderbolt in his hands.

५५९५. उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि।
मध्व: पीत्वा सचेवहि त्रि: सप्त सख्यु: पदे॥ ४॥

When we entered in to the world of sun with Lord Indra, we joined with him in the Trisapta places after sipping the delicious Soma with that friend Lord Indra.

५५९६. अर्चत प्रार्चत प्रियमेधासो अर्चत।
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत॥ ५॥

O men, the descendants of Priyamedha! Do honour, with all respects, Lord Indra who favours the offering, who fulfils the desire of having children and others and who is the killer of enemies. A majority of commentators had based this Ṛcā on the war but its meaning on the nature takes place in a very simple way. Both the meanings may be easily proved, an effort for interpretation to this manner has been made herein.

५५९७. अव स्वराति गर्गरो गोधा परि सनिष्वणत्।
पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम्॥ ६॥

The musical instruments especially played while the war commences or the sound of cloud are emerging. The Godhā (a cover that protect the hands or the hurdles of the rays) are making sound in all directions. The sound (tinkling or the thundering) of Piṅgā (the string stretched on the bow or the lightening) is being

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

heard from all sides. Recite hymns this time for Lord Indra who is the chivalrous protector or the rain-god.

५५९८. आ यत् पतंन्त्येन्यः सुदुघा अनंपस्फुरः।
अपस्फुरं गृभायत सोममिन्द्राय पातंवे॥७॥

Be present with delicious Soma of best quality for sipping of Lord Indra when the rivers flow with the sprinkling water in the abundance.

५५९९. अपादिन्द्रो अपादुग्निर्विश्वे देवा अमत्सत।
वरुण इदिह क्षयत् तमापो अभ्यनूषत वत्सं संशिश्वरीरिव॥८॥

Lord fire, Indra and Viśvedevā all became happy by sipping the Soma. May Lord Varuṇa also be present as the cows low for receiving their calves, we in the same fashion pray to Lord Varuṇa by reciting the hymns.

५६००. सुदेवो असि वरुण यस्य ते सप्त सिन्धवः।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव॥९॥

O Lord Varuṇa! As the rays move towards the sun, the seven streams are flows towards the ocean by virtue of your splendour.

५६०१. यो व्यतीँरफाणयत् सुयुक्ताँ उप दाशुषे।
तक्को नेता तदिद् वपुरुपमा यो अमुच्यत॥१०॥

पुस्तकालय ... विश्वविद्यालय

Lord Indra attains to the main place in the premise of offering when he visits the client providing, with the morsel to him. He yokes his speedy horses with the chariot, his body is very large and he is the commander of army.

५६०२. अतीदु शक्र ओहत इन्द्रो विश्वा अति द्विषः।
भिनत् कनीन ओदनं पच्यमानं परो गिरा॥११॥

The mighty Lord Indra removes all envious persons. He destroyed the clouds by his slight found.

५६०३. अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम्।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम्॥१२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lord Indra enshrines himself on his new chariot with his large body. He inspires the clouds performing several great deeds for raining.

५६०४. आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम्।
अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम्॥ १३॥

O Lord Indra! Your complexion is very nice. May you ride on the speedy golden chariot illuminating with one thousand rays herein. Both of us will then join with one another.

५६०५. तं घेमित्था नमस्विन उप स्वराजमासते।
अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने॥ १४॥

The clients praying Lord Indra who is self-illuminated by their penance. He then entertains the best property and the benevolent wisdom.

५६०६. अनु प्रत्नस्यौकसः प्रियमेधास एषाम्।
पूर्वामनु प्रयतिं वृक्तबर्हिषो हितप्रयस आशत॥ १५॥

The Priyamedha saint or the best wisdom or the devotees arranging for the offering, spreading the Kuśas seed and offering morsels in Yajñas had obtained ever-lasting residence (heaven) as analogous to the ancient time.

५६०७. यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठो वो वृत्रहा गृणे॥ १६॥

We worship Lord Indra who is the ruler of all human-beings, ever-dynamic, destroyer of the army of enemy and killer of Vṛtra.

५६०८. इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः॥ १७॥

O Devotee! Worship Lord Indra for your protection. He possesses both powers. The one by which he protects the divinity and the other by which he destroys the propensity of evil-doing. Lord Indra holds the thunderbolt glittering like the sun.

५६०९. नकिष्टं कर्मणा नशद् यश्चकार सदावृधम्।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्ण्वोजसम्॥ १८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The devotee who becomes able to get the favour of Lord Indra by virtue of his offering etc. great deeds, his deeds are immortal as nobody can destroy them. Lord Indra is adorable, most mighty, prosperous, undefeated and oppressor of enemies.

५६१०. अषाल्हमुग्रं पृतनासु सासहिं यस्मिन् महीरुरुज्रयः।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामो अनोनवुः॥ १९॥

We pray to Lord Indra whom the most dynamic cows (rays), the earth and even the ether too salute duly with their bowed heads. Who is violent, conqueror of enemy and full of valour?

५६११. यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥ २०॥

O Lord Indra! The earth, the world of sun and the sun even if extended thousand times more than they are at present, nobody can gain equality of you. Nobody in the world of the sun and the earth is so mighty as to consider equal to you.

५६१२. आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा।
अस्माँ अव मघवन् गोमति व्रजे वज्रिं चित्राभिरूतिभिः॥ २१॥

O most powerful Lord Indra! You fulfil the desires of all by your power. O mighty, wealthy and holder of thunderbolt please provide us protection with all means of maintenance.

[सूक्त-९३]

[ऋषि-प्रगाथ, ४-८ देवजामि इन्द्रमाता। देवता- इन्द्र। छन्द- गायत्री।]

५६१३. उत् त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः।
अव ब्रह्मद्विषो जहि॥ १॥

O Lord Indra! May these hymns exhilarate you. O the holder of thunderbolt! Provide us with the prosperity and please kill the people who keep envy with the knowledge.

५६१४. पदा पणीँरराधसो नि बाधस्व महाँ असि।
नहि त्वा कश्चन प्रति॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! You are great. Nobody is as mighty as you are. Please put in trouble the misers who do not perform the great deeds like offerings etc.

५६१५. त्वमीशिषे सुतानामिन्द्र त्वमसुंतानाम्।
त्वं राजा जनानाम्॥ ३॥

O Lord Indra! You are the master of the well-processed essences (Soma juice) and even the forbidden matters. You are the ruler of all living-organisms).

५६१६. ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते।
भेजानासः सुवीर्यम्॥ ४॥

The lady ascetic engaged in performing the great deeds like the offering etc. by visiting near to Lord Indra and serving him too worships him and obtains the best wealth providing with the pleasure.

५६१७. त्वमिन्द्र बलादधि सहसो जात ओजसः।
त्वं वृषन् वृषेदसि॥ ५॥

O Lord Indra! You only increase the strength. You have become renowned by virtue of having power that defeats the enemies and the patience as well. You fulfil the desires of devotees as also the most powerful persons.

५६१८. त्वमिन्द्रासि वृत्रहा व्यं१न्तरिक्षमतिरः।
उद् द्यामस्तभ्ना ओजसा॥ ६॥

O Lord Indra! You are killer of Vṛtra and you extend the scope of space. You have provided stability to the world of sun by virtue of your power.

५६१९. त्वमिन्द्र सजोषसमर्कं बिभर्षि बाह्वोः।
वज्रं शिशान ओजसा॥ ७॥

O Lord Indra! You have established your ever-assisting friend Lord Sun in the space with both your hands. You make sharp the thunderbolt with your competence.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५६२०. त्वमिन्द्राभिभूरसि विश्वा जातान्योजसा।
स विश्वा भुव आभवः॥८॥

O Lord Indra! You enslave all living-organisms by your power. You have established your sovereignty in all the places.

[सूक्त-९४]

[ऋषि- कृष्ण। देवता- इन्द्र। छन्द- त्रिष्टुप्, ४-९ जगती।]

५६२१. आ यात्विन्द्रः स्वपतिर्मदाय यो धर्मणा तूतुजानस्तुविष्मान्।
प्रत्वक्षाणो अति विश्वा सहांस्यपारेण महता वृष्ण्येन॥१॥

May Lord Indra be please while coming here riding on his chariot. He physically posesses the formidable personality and he snatches the power of all matters by virtue of his valour and the competence to a greater extent. He is full of prosperity.

५६२२. सुष्ठामा रथः सुयमा हरी ते मिम्यक्ष वज्रो नृपते गभस्तौ।
शीभं राजन् सुपथा याह्यर्वाङ् वर्धाम ते पपुषो वृष्ण्यानि॥२॥

O Lord Indra! You provide maintenance to all living-beings. Your chariot is made in the best manner to be followed. Both the horses yoked to your chariot are duly controlled and you have held the thunderbolt in your hands. O ruler of all Lord Indra! Please come immediately to us through the best way. O you fond of sipping Soma, we will enhance your gallantry.

५६२३. एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासस्तविषास एनम्।
प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधमादो वहन्तु॥३॥

May the carrier of Lord Indra i.e. the violent, powerful and most encouraged horses bring him to us because Lord Indra provides maintenance to the human-beings. He has the thunderbolt in his hands. He decays the power of the enemy's army, he showers them with the desired fruit and he is solemn.

५६२४. एवा पतिं द्रोणसाचं सचेतसमूर्ज स्कम्भं धरुण आ वृषायसे।
ओजः कृष्व सं गृभाय त्वे अप्यसो यथा केनिपानामिनो वृधे॥४॥

O Lord Indra! Please give place in your stomach to the essence of Soma which makes the body strong and which circulates the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

power after mixing in the vessel and please enhance our power too. As you enhance the power of learned persons, please, make us your intimate friends.

५६२५. गमंन्नस्मे वसून्या हि शंसिषं स्वाशिषं भरमा याहि सोमिनः।
त्वमीशिषे सास्मिन्ना संत्सि बर्हिष्यनाधृष्या तव पात्राणि धर्मणा॥५॥

O Lord Indra! May your priest avail himself of the wealth in abundance. As your are the Lord of all, please come for blessing in our offering where Soma awaits your sipping. Please enshrine yourself on the seat made of Kuśa grass in our offering. The vessel of Soma duly trimmed for your sipping can't be snatched by anybody else.

५६२६. पृथक् प्रायन् प्रथमा देवहूतयोऽकृण्वत श्रवस्यानि दुष्टरा।
न ये शेकुर्यज्ञियां नावमारुहमीर्मैव ते न्यविशन्त केपयः॥६॥

O Lord Indra! The best persons used to summon gods from very distant past had attained to the separate worlds of god by performing the tough operations and the illustrious deeds but the persons who could not ride on the boat in garb of offerings and prayers, often trapped in the evils and pass their life in misery under the intolerable burden of indebtedness.

५६२७. एवैवापागपरे सन्तु दूढ्योश्वा येषां दुर्युजं आयुयुज्रे।
इत्था ये प्रागुपरे सन्ति दावने पुरूणि यत्र वयुनानि भोजना॥७॥

The person who opposes offerings like great deeds, whose wisdom is polluted and the horses driving towards the distraction are yoked to whose life chariot, undoubtedly suffer from the hellish life. The persons who *ab-initio* are engaged in offering the morsel for the gods, avail themselves of the abode of heaven indeed where the surprising materials for enjoyment are available in abundance.

५६२८. गिरींरज्रान् रेजमानाँ अधारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत्।
समीचीने धिषणे विष्कभायति वृष्णः पीत्वा मद उक्थानि शंसति॥८॥

Lord Indra give stability to the shivering and wandering clouds when he feels exhilaration by sipping the Soma. He distracts the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ether and as an effect it starts thundering. He recites the best words by holding the world of sun and the earth mutually connected in the same position.

५६२९. इमं बिभर्मि सुकृतं ते अङ्कुशं येनारुजासि मघवञ्छफारुजः।
अस्मिन्त्सु ते सवने अस्त्वोक्यं सुत इष्टौ मघवन् बोध्याभगः॥ ९॥

O Lord Indra! You are most prosperous we hold the goad made in this best manner by which you punish the wicked. Please come to this Soma Yajña and have your seat here. O Lord Indra! Please listen to our prayer made in this offering which has been duly arranged.

५६३०. गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम्।
वयं राजभिः प्रथमा धनान्यस्माकेन वृजनेना जयेम॥ १०॥

O Lord Indra! You are summoned by the majority. May we get rid of the sorrows and poverty by obtaining the cows and the wealth under your grace and please satisfy our hunger by providing us with the food (cereals). May we become able to take over the sufficient properties by our competence from the rulers.

५६३१. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरिवः कृणोतु॥ ११॥

May Lord Bṛhaspati extend a cover of safety from the west, north and the south so as to save us from evil-doers and vices. May Lord Indra save us from the attack of enemies made from the east and the middle part. Lord Indra is our friend and we too are his friends. May he assist us for attaining our aim.

[सूक्त-९५]

[ऋषि- गृत्समद, २-४ सुदा पैजवन। देवता- इन्द्र। छन्द- अष्टि, २-४ शक्करी।]

५६३२. त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत् सोममपिबद्
विष्णुना सुतं यथावशत्।
स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद् देवो देवं सत्यमिन्द्रं
सत्य इन्दुः॥ १॥

Lord Indra had sipped the satiating divine Soma mixed with the essence of the barley to the extent desired by Lord Viṣṇu. Lord

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra is most mighty, revered and he is present in all the three worlds. That Soma had inspired the great Lord Indra to perform the great deeds. That divine Soma had pleased Lord Indra by the reason of its best and divine qualities.

५६३३. प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत।
अभीके चिदु लोककृत् संगे समत्सु वृत्रहास्माकं बोधि चोदिता
नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ २॥

O Priest! Worship the power existing at the forefront to the chariot of Lord Indra. Consider it definite that these Lokapāla and the enemy destroyer Lord Indra are only the basis of inspiration when an attack is made by the army of enemy. We wish for distorting the string of the bow of the enemy.

५६३४. त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम्।
अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे
नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ३॥

O Lord Indra! You split up the hurdles coming in the way to the flows of rivers and he penetrates the clouds. All of you after having got rid of the enemy are the supporter of desired matters. We exhilarate you by offering the morsel. We wish that the string to the bow of enemy may distort the aim.

५६३५. वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः।
अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या ते रातिर्ददिर्वसु
नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ ४॥

May the enemies making an attack on us be destroyed. O Lord Indra! You kill the heinous shrewds attacking on us by the blows made of your weapons. May our wisdom be inspired towards you. May the donations of wealth etc. come to us. We wish that the string of the enemies bow may distort the aim.

[सूक्त-९६]

[ऋषि- पूरण, ११-१६ रक्षोहा, १७-२३ ब्रह्मा, २४ प्रचेता। देवता- इन्द्र, ६-१० इद्राग्नी, यक्ष्मनाशन, ११-१६ गर्भसंस्राव प्रायश्चित्त, १७-२३ यक्ष्मनाशन, २४ दुःस्वप्नघ्न। छन्द- त्रिष्टुप्, ९ शक्करीगर्भा जगती, १०-१८, २४ अनुष्टुप्, १९ ककुम्मती

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अनुष्टुप्, २० चतुष्पदा भुरिक् उष्णिक्, २१ उपरिष्टात् विराट् बृहती, २२उष्णिग्गर्भा निचृत् अनुष्टुप्, २३ पथ्यापंक्ति।]

५६३६. तीव्रस्याभिवयसो अस्य पाहि सर्वरथा वि हरी इह मुञ्च।
इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन् तुभ्यमिमे सुतासः॥ १॥

O Lord Indra! Enjoy this Soma which is of acute and energising effect. Please make free the horses yoked to the dynamic chariot by coming here. May other clients not exhilarate you except the satisfaction provided by us. This Soma has been extracted only for you.

५६३७. तुभ्यं सुतास्तुभ्यमु सोत्वासस्त्वां गिरः श्वात्र्या आ ह्वयन्ति।
इन्द्रेदमद्य सवनं जुषाणो विश्वस्य विद्वाँ इह पाहि सोमम्॥ २॥

O Lord Indra! This Soma has been prepared only for you and it will be offered henceforth also. All these hymns summon you. O Lord Indra! Please sip the Soma in this offering by your kind presence.

५६३८. य उशता मनसा सोममस्मै सर्वहृदा देवकामः सुनोति।
न गा इन्द्रस्तस्य परा ददाति प्रशस्तमिच्चारुमस्मै कृणोति॥ ३॥

The devotee extracting Soma for Lord Indra with sheer devotion, their cows are not got down health under the grace of him. He provides his devotees the best and admirable prosperity.

५६३९. अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम्।
निररत्नौ मघवा तं दधाति ब्रह्मद्विषो हन्त्यनानुदिष्टः॥ ४॥

The wealthy people offering Soma for Lord Indra always be benefited of direct profits. Lord Indra provides them the protection with his own arms. Lord Indra destroys the persons who keep envy of the great deeds.

५६४०. अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा उ।
आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र त्वा शुनं हुवेम॥ ५॥

O Lord Indra! We pray for your kind arrival by inspiration of having the pleasure of horses, cows and all prosperity. We summon you by composing the new and the best hymns for you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५६४१. मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात्।
ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्तमेनम्॥६॥

O the Patient! We make you get rid of the tuberculosis and other alien diseases by giving you the dose of residual matter out from the morsel. May Lord Indra and Lord fire get rid of us from the demons or the germs and the toxic bacterias who capture us by trapping us in.

५६४२. यदि क्षितायुर्यदि वा परेतो यदि मृत्योरन्तिकं नीत एव।
तमा हरामि निर्ऋतेरुपस्थादस्पार्शमेनं शतशारदाय॥७॥

If the age of patient is diminishing and he has accessed to the death, we still can turn him back from the cruel hands of the death. The experts in removing ailments say that by a mere touch to the patient will survive him till the age of hundred years.

५६४३. सहस्राक्षेण शतवीर्येण शतायुषा हविषाहार्षमेनम्।
इन्द्रो यथैनं शरदो नयात्यति विश्वस्य दुरितस्य पारम्॥८॥

We have offered the morsels (Āhutis) which have one thousand eyes or aspects, possessing the element of breathing as vital as to provide hundred years of age. We have made our life well-protected by offering them. May Lord Indra remove the misery in its entirety and provide us with age of hundred years.

५६४४. शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान्।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम्॥९॥

O the men free from any disease! Live happily with a gradual and routine growth till one hundred pleasant, one hundred snow-falls and one hundred spring seasons may rotate in cycle. May Lord Indra, Lord Fire, Lord Sun and Lord Bṛhaspati provide you with the vital life force for one hundred years by having satiated with the morsels offered by offerings in you.

५६४५. आहार्षमविदं त्वा पुनरागाः पुनर्णवः।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम्॥१०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Patients! We have turned you back from the door of the death. This is your rejuvenated life. O healthy with all organs! We have made available the competent eyes and the scope of age for you.

५६४६. ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः।
अमीवा यस्ते गर्भं दुर्णामा योनिमाशये॥ ११॥

May Lord fire be happy by listening to our hymns and remove all the bodily ailments. O women! May Lord fire remove all the distortions and deformities (diseases) either existed apparent or undisclosed in your body.

५६४७. यस्ते गर्भममीवा दुर्णामा योनिमाशये।
अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत्॥ १२॥

O Women! May Lord fire remove all the demons (diseases) which have put you in pain and destroyed your power of creation and the holding. We pray to Lord fire for the same.

५६४८. यस्ते हन्ति पतयन्तं निषत्स्नुं यः सरीसृपम्।
जातं यस्ते जिघांसति तमितो नाशयामसि॥ १३॥

O Women! The demoniacal powers that are tempted to injure your womb in garb of the several ailments and who are tempted to put in pain your children, Lord fire take them all away and destroy.

५६४९. यस्त ऊरू विहरत्यन्तरा दम्पती शये।
योनिं यो अन्तरारेल्हि तमितो नाशयामसि॥ १४॥

O Women! The distortions (ailments) inserted in your body either knowingly or unknowingly and tempted to destroy your children, are destroyed by us with the kind assistance of Lord fire.

५६५०. यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते।
प्रजां यस्ते जिघांसति तमितो नाशयामसि॥ १५॥

O Women! We drive away from here the ailment that comes to you pretending as brother, husband or paramour and tempted to destroy your children.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The diseases or the vices are inserted in the body or in the nature with pretence making their appearance as their friends. The saints are well-known as to how these are recognised and by what way all these are destroyed.

५६५१. यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते।
प्रजां यस्ते जिघांसति तमितो नाशयामसि॥ १६॥

O Women! We drive away the ailment that comes to you in the guise of enchantment while you see dreams while and in the state of sleeping and who tempted to destroy your children.

५६५२. अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि।
यक्ष्मं शीर्षण्यं मस्तिष्काज्जिह्वाया वि वृहामि ते॥ १७॥

O Patients! We remove the ailments of your eyes, ears, nostrils, chin, head, forehead, brain and the tongue.

५६५३. ग्रीवाभ्यस्त उष्णिहाभ्यः कीकसाभ्यो अनूक्यात्।
यक्ष्मं दोषण्य१मंसाभ्यां बाहुभ्यां वि वृहामि ते॥ १८॥

O Patients! We remove the ailment of tuberculosis out from the nerves of your neck, the upper nerves, the joints of bones, the shoulders, the arms and the inner organs.

५६५४. हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम्।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि॥ १९॥

O People! We remove the ailments out from your heart, lungs, gall- bladder, both ribs, kidneys, spleen, liver etc.

५६५५. आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते॥ २०॥

We remove the ailments from your intestines, anus, pulses, heart, urine-glands, liver and all organs participating in the digestive system.

५६५६. ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम्।
यक्ष्मं भसद्य१ं श्रोणिभ्यां भासदं भंससो वि वृहामि ते॥ २१॥

O Patients! We remove the ailment of tuberculosis from both your legs, both pubic, heels, toes, hips, waist and the anus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५६५७. अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते॥ २२॥

O Patients! We remove the ailments from your bones marrow, nerves and from every joint of your body wherever the ailments are inserted.

५६५८. अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण विष्वञ्चं वि वृहामसि॥ २३॥

We remove from all places wherever the effect of ailments is seen either in any organ of the body, the holes of the hair and all the joints of the body.

५६५९. अपेहि मनसस्पतेप क्राम परश्चर।
परो निर्ऋत्या आ चक्ष्व बहुधा जीवतो मनः॥ २४॥

O Nightmare! You have subjugated our mind. Please go away from here and move voluntarily in the distant country. The Nirṛti gods living at a far distant place from here should be told by you that the desires of living persons are wide enough therefore they should destroy the propensity of seeing nightmares that damage the pragmatic thoughts of the people.

[सूक्त-९७]

[ऋषि- कलि। देवता-इन्द्र। छन्द- प्रगाथ, ३ बृहती।]

५६६०. वयमेनमिदा ह्योपीपेमेह वज्रिणम्।
तस्मा उ अद्य समना सुतं भरा नूनं भूषत श्रुते॥ १॥

We, the clients had satiated Lord Indra yesterday with Soma and we provide him with it in the offerings arranged for today. O clients! Please appreciate Lord Indra by reciting the hymns.

५६६१. वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति।
सेमं नः स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ २॥

The cruel enemies like wolf too become tender hearted when they face Lord Indra. May that Lord accept our prayers and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

provide us with specific power of thinking and an excellent combination of discretion as also the wisdom.

५६६२. कदू न्व१स्याकृतमिन्द्रस्यास्ति पौंस्यम्।

केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा॥ ३॥

What industry is of such nature remained untouched or intact of Lord Indra and who had not heard the tales? Lord Indra had killed the demon Vṛtra and he is renowned for his gallantry since his childhood.

[सूक्त- ९८]

[ऋषि- शंयु। देवता- इन्द्र। छन्द- प्रगाथ।]

५६६३. त्वामिद्धि हवामहे साता वाजस्य कारवः।

त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः॥ १॥

O Lord Indra! We summon you for the want of food (cereals). All priests (we) know that you are protector of the gentleman. We therefore summon you for defeating the enemy.

५६६४. स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः।

गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे॥ २॥

O Lord Indra! You are chivalrous, the thunderbolt is in your hands and you are most mighty. You had become great by virtue of the demon killing power having with you. Please listen to our prayer and provide us (devotees) the wealth of livestock as also the property.

[सूक्त- ९९]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- प्रगाथ।]

५६६५. अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः।

समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम्॥ १॥

O Lord Indra! You are prayed to by Ṛbhus and Rudra (the violent warriors) since primitive age. The clients call you ab-initio to you for sipping the Soma.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५६६६. अ॒स्येदिन्द्रो॑ वावृधे॒ वृष्ण्यं॒ शवो॒ मदे॑ सु॒तस्य॒ विष्ण॑वि।
अ॒द्या तम॑स्य महि॒मान॑मा॒यवोऽनु॑ ष्टुवन्ति पू॒र्वथा॑॥ २॥

Lord Indra feels all gaiety after sipping the Soma and enhances the splendour as also the power of clients. Assuming his same characteristics, the priests still describe his magnificence.

[सूक्त- १००]

[ऋषि- नृमेध। देवता-इन्द्र। छन्द- उष्णिक्]

५६६७. अधा॒ हीन्द्र गिर्वण॒ उप॑ त्वा॒ कामा॑न् म॒हः स॑सृ॒ज्महे॑।
उ॒देव॒ यन्त॑ उ॒दभिः॑॥ १॥

O Lord Indra! You are worshipped with recital of the hymns. We come to you having the desires exaggerated the same way as the water usually flows towards the immense quantum i.e. the rivulets flow and assemble with the rivers and the rivers towards the oceans.

५६६८. वार्ण त्वा॑ य॒व्याभि॒र्वर्ध॑न्ति शूर॒ ब्रह्मा॑णि।
वा॒वृ॒ध्वांसं॑ चिदद्रिवो दि॒वेदि॑वे॥ २॥

O Lord Indra! You hold the thunderbolt and you are chivalrous as the glory of ocean increases by receiving the water from the river. We in the similar fashion give a wide scope to the hymns recited by us.

५६६९. यु॒ञ्जन्ति॒ हरी॑ इषि॒रस्य॒ गाथ॑यो॒रौ रथ॑ उ॒रुयु॑गे।
इ॒न्द्र॒वाहा॑ वचो॒युजा॑॥ ३॥

Two best horses are yoked to the great chariot of Lord Indra even when a hint is given and these are most dynamic. The priest yokes them to the chariot by reciting the hymns.

[सूक्त- १०१]

[ऋषि- मेध्यातिथि। देवता- अग्नि। छन्द- गायत्री।]

५६७०. अ॒ग्निं दू॒तं वृ॑णीमहे॒ होता॑रं वि॒श्ववे॑दसम्।
अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म्॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O the omniscient Lord Fire! You are expert at executing the offering and you are competent to satisfy all the desires. You are the soul master for the procedure to be adopted while doing the offering. We accept you as an angel because of so much competence.

५६७१. अ॒ग्निम॑ग्निं॒ हवी॑मभिः॒ सदा॑ हवन्त वि॒श्पति॑म्।
ह॒व्य॒वाहं॑ पुरुप्रि॒यम्॥ २॥

O Lord Fire! We, all clients, always summon you with the hymns used while offering because you provide maintenance to the subject, carry the morsel to respective gods, most favourite to the devotees and you give a proper head.

५६७२. अग्ने॑ दे॒वाँ इ॒हा व॑ह जज्ञा॒नो वृ॒क्तब॑र्हिषे।
असि॒ होता॑ न॒ ईड्यः॑॥ ३॥

O adorable Lord Fire! You have originated as a result of friction between two stones. Please call all gods entertaining the morsel to this offering already summoned and provided with the seeds made of Kuśa grass for having grace on the client.

[सूक्त- १०२]

[ऋषि- विश्वामित्र। देवता- अग्नि। छन्द- गायत्री।]

५६७३. ई॒ळेन्यो॑ नम॒स्य॒स्ति॒रस्तमां॑सि दर्श॒तः।
सम॒ग्निरि॑ध्यते॒ वृषा॑॥ १॥

O god Fire! You are adorable, worth salute, destroyer of darkness, worth-seeing and mighty. You are duly blazed and erupted by offering the morsels (Āhuti).

५६७४. वृषो॑ अ॒ग्निः समि॑ध्य॒तेऽश्वो॒ न दे॑व॒वाह॑नः।
तं ह॒विष्म॑न्त ईलते॥ २॥

As the mighty horses pull the vehicle of the king, Lord Fire make access the morsel to the gods. Lord fire accepts the prayer made by clients when he is duly and properly blazed.

५६७५. वृष॑णं त्वा व॒यं वृ॑ष॒न् वृष॑णः॒ समि॑धीमहि।
अग्ने॒ दीद्य॑तं बृ॒हत्॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Fire! We blaze you with radiance through the morsels mixed with ghī etc. You are mighty, full of splendour and the great god.

[सूक्त-१०३]

[ऋषि- सुदीति और पुरुमीढ, २-३ भर्ग। देवता- अग्नि। छन्द- बृहती, २-३ प्रगाथ।]

५६७६. अ॒ग्निमी॑ळि॒ष्वाव॑से॒ गाथा॑भिः शी॒रशो॑चिषम्।
अ॒ग्निं रा॒ये पु॑रुमाळ्ह श्रु॒तं नरो॒ऽग्निं सु॑दी॒तये॑ छ॒र्दिः॥ १॥

O Priest! Pray to Lord Fire whose flames are extended and fierce. The priest make their prayer to Lord Fire for the wealth as also the best ventilated residence.

५६७७. अग्न॒ आ या॑ह्य॒ग्निभि॒र्होता॑रं त्वा वृणीमहे।
आ त्वाम॑नक्तु॒ प्रय॑ता ह॒विष्म॑ती॒ यजि॑ष्ठं ब॒र्हिरा॒सदे॑॥ २॥

O Lord Fire! You summon the gods. Please listen to our prayer and come here with your specific powers (flames). O revered Fire! May we worship you when you enshrine yourself on the seat conferred by Adhvaryu (the main priest).

५६७८. अच्छा॒ हि त्वा॑ सहसः सूनो अङ्गिरः॒ स्रुच॒श्चर॑न्त्यध्व॒रे।
ऊ॒र्जो नपा॑तं घृ॒तके॑शमीमहे॒ऽग्निं य॒ज्ञेषु॑ पू॒र्व्यम्॥ ३॥

O Lord Fire! This vessel containing the morsel is ready to be offered. You are originated as a reason of friction (power). You move everywhere. O protector of power from diminishing, full of splendour and donor of ambitions, we pray to you at this place of offering (your flames).

[सूक्त-१०४]

[ऋषि- मेध्यातिथि, ३-४ नृमेध। देवता- इन्द्र। छन्द- प्रगाथ।]

५६७९. इ॒मा उ॑ त्वा पुरूवसो॒ गिरो॑ वर्धन्तु॒ या मम॑।
पा॒व॒कव॑र्णाः॒ शुच॑यो विप॒श्चितो॒ऽभि स्तोमै॑रनूषत॥ १॥

O prosperous Lord Indra! May our prayers enhance your glory. O the holy soul and acute as the fire and the scholar, your devotees pray to you by reciting the hymns.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५६८०. अ॒यं स॒हस्र॒मृषि॑भि॒: सह॑स्कृतः समु॒द्र इ॑व पप्रथे।
स॒त्यः सो अ॑स्य महि॒मा गृ॑णे॒ शवो॑ य॒ज्ञेषु॑ विप्र॒राज्ये॑॥ २॥

O Lord Indra! You are renowned and your glory is as extended as the ocean owing to the power received from the prayers made by many thousands of hermits. His loyalty to truth and the power is well popularised. He is honoured by reciting the hymns in course of arranging the offerings.

५६८१. आ नो॒ विश्वा॑सु हव्य॒ इन्द्र॑: स॒मत्सु॑ भूषतु।
उप॒ ब्रह्मा॑णि॒ सव॑नानि वृत्र॒हा प॑रम॒ज्या ऋची॑षमः॥ ३॥

O Lord Indra! Please enshrine the hymns recited by us and the 3 Savanas arranged by us. You are worth summoning for the protection in the war (struggle). You are killer of the demon Vṛtra and adorable with the best hymns like the best string attached to the bow.

५६८२. त्वं दा॒ता प्र॑थ॒मो राध॑साम॒स्यसि॑ स॒त्य ईशा॑न॒कृत्।
तु॒वि॒द्यु॒म्नस्य॒ युज्या वृ॑णीमहे पु॒त्रस्य॒ शव॑सो म॒हः॥ ४॥

O Lord Indra! You are the first god who provides us with the wealth. You provide us with all prosperity and luxuries. We beg for the best children full of valour.

[सूक्त-१०५]

[ऋषि- नृमेध, ४–५ पुरुहन्मा। देवता-इन्द्र। छन्द- प्रगाथ, ३ बृहती।]

५६८३. त्वमि॑न्द्र प्र॒तूर्ति॑ष्व॒भि विश्वा॑ असि॒ स्पृध॑:।
अ॒श॒स्ति॒हा ज॑नि॒ता वि॑श्व॒तूर॑सि॒ त्वं तू॑र्य तरुष्य॒तः॥ १॥

O Lord Indra! You defeat the enemies in the battle-field. You are creator of all and you destroy those who do not pray to you and the demons as well.

५६८४. अनु॑ ते॒ शुष्मं॑ तु॒रय॑न्तमीयतुः क्षो॒णी शिशुं॒ न मा॒तरा॑।
विश्वा॑स्ते॒ स्पृध॑: श्नथयन्त म॒न्यवे॑ वृ॒त्रं यदि॑न्द्र॒ तूर्व॑सि॥ २॥

O Lord Indra! As the parents always prepare for providing protection to their babies, both the ether and the earth are the guardians of powers by which you kill the enemies. The rival party

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in the war is fed up with your violent anger when you kill the demon Vṛtra.

५६८५. इुत ऊती वो अजरं प्रहेतारमप्रहितम्।
आशुं जेतारं हेतारं रथीतममतूर्तं तुगयावृधम्॥ ३॥

O Devotees! Summon Lord Indra for your protection because he is destroyer of enemies, inspiring force to all, most dynamic, visitor to the offering place, the best charioteer, undefeated, rain making god and immortal and also intact from the effect of old age.

५६८६. यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे॥ ४॥

We pray to Lord Indra who is the ruler of human-beings, dynamic, killer of enemies, murderer of Vṛtra and full of the best virtues.

५६८७. इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्तरि।
हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः॥ ५॥

O Devotees! Please worship for your protection Lord Indra who is the king of all gods. He possesses both powers and he protects on one side the divinity and the destruction of demons on the other. Lord Indra is as imposing as the sun and he holds the thunderbolt in his hands.

[सूक्त-१०६]

[ऋषि- गोषूक्ति और अश्वसूक्ति। देवता- इन्द्र। छन्द- उष्णिक्।]

५६८८. तव त्यदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम्।
वज्रं शिशाति धिषणा वरेण्यम्॥ १॥

O Lord Indra! Our prayers provide extra force to your gallantry, competence, efficiency, valour and it sharpens the thunderbolt.

५६८९. तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः।
त्वामापः पर्वतासश्च हिन्विरे॥ २॥

O Lord Indra! The scope of your power and competence is in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the space and your glory is spread throughout the earth. The water flow and the mountain (clouds) access to you by assuming you as their ruler.

५६९०. त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः।
त्वां शर्धो मदत्यनु मारुतम्॥३॥

O Lord Indra! The gods like Lord Viṣṇu, Mitra and the Varuṇa etc. recite hymns for you assuming a great shelterer. You are exhilarated with the support of power given by Marutas.

[सूक्त-१०७]

[ऋषि- वत्स, ४-१२ बृहद्दिव और अथर्वा, १३-१४ ब्रह्मा, १५ कुत्स। देवता- इन्द्र, १३-१५ सूर्य। छन्द- गायत्री, ४-११, १४-१५ त्रिष्टुप, १२ भुरिक् परातिजागता त्रिष्टुप, १३ आर्षी पंक्ति।]

५६९१. समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
समुद्रायेव सिन्धवः॥१॥

The subject as a whole attracts towards violent Lord Indra with their heads bowed down as all rivers flow in torrents in order to assemble or merge with the ocean.

५६९२. ओजस्तदस्य तित्विष उभे यत् समवर्तयत्।
इन्द्रश्चर्मेव रोदसी॥२॥

The power or valour of Lord Indra is most influential by which he provides protection spreading like a cover from the world of sun to the material world (earth).

५६९३. वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा।
शिरो बिभेद वृष्णिना॥३॥

Lord Indra had beheaded the demon Vṛtra by an acute blow of thunderbolt because that demon had frightened this world of his atrocities.

५६९४. तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः।
सद्यो जज्ञानो नि रिणाति शत्रूननु यदेनं मदन्ति विश्व ऊमाः॥४॥

The causative Brahma for this world spread in the form of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

light all over the entire world himself and it had originated Lord Indra, a god full of valour and fierce chivalry. The enemies were destroyed just when he appeared. All the creatures of this universe feel gaiety looking at him.

५६९५. वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥५॥

Lord Indra creates a sense of terror in the heart of enemies because of his great valour, prosperous with unlimited powers and having his enemy to the wicked and shrewd persons. He directs all creatures either inert or living. We, all clients, feel and make him to feel gaiety by gathering at a place and doing a conjoint pray.

५६९६. त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः।
स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥६॥

O Lord Indra! All clients perform the rituals only for you. Please entrust the most obedient and favourite child of our client if he is blessed with two or three children after having entered in to the conjugal life. Again, provide such beloved child with the pleasure of sons and grandsons etc. later on.

५६९७. यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व मा त्वा दभन् दुरेवासः कशोकाः॥७॥

O seldom deflated Lord Indra! You obtain victory on the wealth and property as a result of your self-valour demonstrated in the wars. Our celibate clients submit their prayers on such occasions. Please provide the priest with the imposing power. May the notorious demons seldom defeat you.

५६९८. त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि।
चोदयामि त आयुधा वचोभिः सं ते शिशामि ब्रह्मणा वयांसि॥८॥

O Lord Indra! It is your co-operation and support that enables us to defeat the wicked enemies in the battle-field. We keep vigil on a number of enemies tempted to ensue war against us. We

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

encourage your weapons like the thunderbolt etc. by reciting the hymns in their prayers. We make acute your imposing power by reciting the hymns in your prayers.

५६९९. नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥ ९॥

O Lord Indra! You provide with countless materials and divine properties at whose home you are satiated with the cereal offered as morsel while arranging the offering. You provide stability to the dynamic world of sun and earth and you are the creator of all living-beings. You have to perform countless operations at that time.

५७००. स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्तमाप्त्यानाम्।
आ दर्शति शवसा भूर्योजाः प्र सक्षति प्रतिमानं पृथिव्याः॥ १०॥

We submit our prayer to Lord Indra who is adorable, who appears in multi-forms, who is ever-illuminating, who is god of all and who is the best of all. May that Lord destroy the demoniac propensities and establish the ideal procedure of offerings on the earth by virtue of his imminent power.

५७०१. इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद् विश्वमर्णवत् तपस्वान्॥ ११॥

The best saints and the hermits who desire to enjoy the pleasure of heaven, recite frequently these Vedic hymns in order to please Lord Indra. It is Lord Indra who is full of splendour, ever-illuminating, disclosure of all the doors in the cities of enemies and he removes the vast mountains (hurdles).

५७०२. एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्वमिन्द्रमेव।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैनेशवसा वर्धयन्ति च॥ १२॥

The most learned Bṛhaddiva, the son of hermit Atharvā, had recited a broad compilation of the prayers for Lord Indra. The holy rivers sprang out on the mother-like land flow the water with the mutual affection as expected from a sister and do welfare of the people by providing them with a bumper crop of cereals.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७०३. चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन्।
दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः॥ १३॥

Wondrous front [and] show (*ketu*) of the gods, the sun, full of light, going up the directions (*pradiś*), the day-maker, bright (*śukra*), has overpassed with brightnesses (*dyumna*) the glooms (*tamas*) [and] all difficulties.

५७०४. चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च॥ १४॥

The wondrous front of the gods have arisen, the eye of Mitra, of Varuṇa, of Agni; he has filled heaven-and-earth, the atmosphere; the sun is the soul of the moving creation (*jagat*) and of the stationary (*tasthivāṅs*).

५७०५. सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात्।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम्॥ १५॥

As the husbands follow their wives, Lord Sun in the similar fashion follows goddess dawn who is very first radiating and full of splendour. Lord sun illumines the great deeds like the offering etc. arranged for the welfare of humanity and to attain the divine aim by the devotees.

[सूक्त- १०८]

[ऋषि- नृमेध। देवता- इन्द्र। छन्द- गायत्री, २ ककुप् उष्णिक्, ३ पुर उष्णिक्।]

५७०६. त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे।
आ वीरं पृतनाषहम्॥ १॥

O Lord Indra! You execute countless deeds. Please endow us with power and prosperity for perfection and bless us with a sun who may conquer the enemies.

५७०७. त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ।
अधा ते सुम्नमीमहे॥ २॥

O Lord Indra! You give shelter to all and you execute hundred deeds. You provide maintenance like a father and you hold all like a mother. All of us come to you for begging for the pleasure.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

५७०८. त्वां शुंष्मिन् पुरुहूत वाजयन्तमुपं ब्रुवे शतक्रतो।
स नौ रास्व सुवीर्यम्॥ ३॥

O Lord Indra! We expect the best and competence full of splendour while reciting your prayer because you are adorable by the countless devotees, you are mighty, appreciated and full of strength.

[सूक्त- १०९]

[ऋषि- गोतम। देवता- इन्द्र। छन्द- पथ्यापंक्ति।]

५७०९. स्वादोरित्था विंषूवतो मध्वंः पिबन्ति गौर्यः।
या इन्द्रेण सयावंरीर्वृष्णा मदंन्ति शोभसे वस्वीरनुं स्वराज्यंम्॥ १॥

The cows (rays) are looking very nice and well suited with pleasure in company of Lord Indra (Sun) who always showers blessings on devotees. The rays sip the delicious essence which is tasty abiding the rulers of their right given on the earth.

५७१०. ता अंस्य पृशनायुवः सोमं श्रीणन्ति पृश्नंयः।
प्रिया इन्द्रंस्य धेनवो वज्रं हिन्वन्ति सायंकं वस्वीरनुं स्वराज्यंम्॥ २॥

The white cows (rays) who touch Lord Indra (Sun) provides with the milk (maintenance) and reside in the permissible scope by inspiring his thunderbolt.

५७११. ता अंस्य नमंसा सहंः सपर्यन्ति प्रचैतसः।
व्रतान्यंस्य सश्चिरे पुरूणिं पूर्वचिंत्तये वस्वीरनुं स्वराज्यंम्॥ ३॥

Those rays worship the influence of Lord Indra with their understanding. These rays are well-understood of the events taken place in the past therefore they bring forth the memory of the deeds already performed by the Lord Indra and always abide by the discipline in their permissible limits.

[सूक्त- ११०]

[ऋषि- श्रुतकक्ष अथवा सुकक्ष। देवता- इन्द्र। छन्द- गायत्री।]

५७१२. इन्द्रांय मद्वने सुतं परिं ष्टोभन्तु नो गिरंः।
अर्कमर्चन्तु कारवंः॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We appreciate the divine Soma extracted by the priest which gives full satisfaction with recital of the prayer for Lord Indra.

५७१३. यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः।
इन्द्रं सुते हवामहे॥ २॥

We summon Lord Indra in our Soma Yajña who is always illuminating and prayed to by all the seven Ṛtvijs present in the offering.

५७१४. त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद् वर्धन्तु नो गिरः॥ ३॥

The gods extend the scope of offering which is concluded in the three steps, every step of which is encouraging and giving extreme inspirations. The devotees always appreciate such offerings.

The three steps of the offerings are Prayāja, Yāja and Anuyāja respectively. The first step i.e. Prayāja makes the suitable atmosphere and the provision for the deed of offering. In the second by step i.e. Yāja, the morsels are offered abiding the rules of penance and devotion spiritually made and the third step i.e. Anuyāja, the energy so generated from the offering is appropriated for the welfare of the public as a whole.

[सूक्त-१११]

[ऋषि-पर्वत। देवता- इन्द्र। छन्द- उष्णिक्।]

५७१५. यत् सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।
यद्वा मरुत्सु मन्दसे समिन्दुभिः॥ १॥

O Lord Indra! You had sipped Soma after Lord Viṣṇu had come in the place of offering. You are exhilarated while sipping the Soma sitting with Trita Āptya and the Marutas. Please come to our offering place and sip the Soma here.

५७१६. यद्वा शक्र परावति समुद्रे अधि मन्दसे।
अस्माकमित् सुते रणा समिन्दुभिः॥ २॥

O Lord Indra! As you are exhilarated of sipping Soma in the far distant area, come to us same way and be happy by sipping the Soma at this place of offering.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७१७. यद्वासि सुन्वतो वृधो यजमानस्य सत्पते।
उक्थे वा यस्य रण्यसि समिन्दुभिः॥ ३॥

O Lord Indra! You are observer of truth. You promote the prosperity of the client at whose home you sip the Soma duly processed.

[सूक्त- ११२]

[ऋषि- सुकक्ष। देवता- इन्द्र। छन्द- गायत्री।]

५७१८. यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य।
सर्वं तदिन्द्र ते वशे॥ १॥

O Lord Indra! You are the killer of Vṛtra. This whole world getting light from you is under your ruling.

५७१९. यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे।
उतो तत् सत्यमित् तव॥ २॥

O Lord Indra! You provide maintenance and support to the gentleman who do progress and you consider yourself immortal. It is in fact true to think so.

५७२०. ये सोमासः परावति ये अर्वावति सुन्विरे।
सर्वांस्ताँ इन्द्र गच्छसि॥ ३॥

O Lord Indra! You visit all places either distant or near where Soma is offered to you.

[सूक्त- ११३]

[ऋषि- भर्ग। देवता- इन्द्र। छन्द- प्रगाथ।]

५७२१. उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः।
सत्राच्या मघवा सोमपीतये धिया शविष्ठ आ गमत्॥ १॥

O mighty and wealthy Lord Indra! Come to us and listen to our prayers by coming near to us. Please come to this place of offering for sipping the Soma by being pleased with the prayer made by us all.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७२२. तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः।
उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ २॥

The ether and the earth both have appointed or appeared Lord Indra who makes the rain possible, who is full of splendour and competence. O Lord Indra! You are the best among all the objects for comparison. You sit on the alter of offering with a desire to sip the Soma.

[सूक्त-११४]

[ऋषि- सौभरि। देवता- इन्द्र। छन्द- गायत्री।]

५७२३. अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे॥ १॥

O Lord Indra! You are free from the conflict to be created by the near and dear ones since your birth. Nobody is to rule over you and there is no god for your support as a friend. You expect to have the devotees, supporters (friends) by virtue of your self-struggle for providing the devotees with protection.

५७२४. नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित् पितेव हूयसे॥ २॥

O Lord Indra! You do not make your friend to the person who feels ego on the wealth he had and who does not perform the offering and donation etc. great deeds. The shrewd who are inebriated cause pain to you. You make your friend the people who are meritorious and proceed to the path of knowledge and thus insure their progress for which they honour you as their own father.

[सूक्त-११५]

[ऋषि- वत्स। देवता- इन्द्र। छन्द- गायत्री।]

५७२५. अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ।
अहं सूर्य इवाजनि॥ १॥

We have attracted the mind of Lord Indra in garb of offering and he has become full of splendour like the sun god.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७२६ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत्।
येनेन्द्रः शुष्ममिद् दुधे॥ २॥

We have recited the hymns praising Lord Indra analogous to the hermit Kaṇva by whose influence he becomes powerful.

५७२७. ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः।
ममेद् वर्धस्व सुष्टुतः॥ ३॥

O Lord Indra! Our hymns are appreciable amid the person who does not pray and the persons who pray to you. May you become powerful by the influence of those hymns.

[सूक्त- ११६]

[ऋषि- मेध्यातिथि। देवता- इन्द्र। छन्द- बृहती।]

५७२८. मा भूम निष्ट्या इवेन्द्र त्वदरणा इव।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि॥ १॥

O Lord Indra! May your grace save us from decay and sorrow. May we not suffer from the grief of being issueless like the trees who shed their lives in autumn. O Lord Indra! We pray to you for living safely in our homes.

५७२९. अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन्।
सकृत् सु ते महता शूर राधसानु स्तोमं मुदीमहि॥ २॥

O Lord Indra! You are the killer of Vṛtra. May we pray to you in a cool temperament and without any hustle-bustle. O warrior Lord Indra! May we do the offering with having wealth and properties in abundance, however, once in our life time.

[सूक्त- ११७]

[ऋषि- वसिष्ठ। देवता-इन्द्र। छन्द- विराट्गायत्री।]

५७३०. पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ १॥

O Lord Indra! Please sip this energising Soma. You have the gray coloured horses. The Soma is extracted for you by using the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

stone kept safely in the place of offering and it is extracted by the labour of arms made by the organiser of the offering like a well-controlled horse.

५७३१. यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि।
स त्वामिन्द्र प्रभूवसो ममत्तु॥ २॥

O prosperous Lord Indra! You are the master of Hari named horses. May the best essence of Soma provide you gaiety so encouraging that you may kill Vṛtrāsura (wicked).

५७३२. बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्।
इमा ब्रह्म सधमादे जुषस्व॥ ३॥

O Lord Indra! Kindly accept the prayers submitted with the best speech by the specific priest (Vasiṣṭha) and please putting ears on the prayer entertain the morsel being offered at this place of offering.

[सूक्त- ११८]

[ऋषि-भर्ग, ३-४ मेध्यातिथि। देवता- इन्द्र। छन्द- प्रगाथ।]

५७३३. शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ १॥

O the husband of Śacī! O gallant Lord Indra! Please fulfil our desires alongwith the requisite means for defence. We worship you as endower of both wealth and good luck.

५७३४. पौरो अश्वस्य पुरुकृद् गवामस्युत्सो देव हिरण्ययः।
नकिर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर॥ २॥

O Lord Indra! You are promoter of cows (sensory organs), the flows of maintenance and horses (industry and flows of power). You are the sole source of providing the gold property. Please fulfil our desired aims as nobody can forget the contributions made by you.

५७३५. इन्द्रमिद् देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As we, the priest summon Lord Indra in the beginning and at the end of all offerings made for divine purposes, he too is summoned for obtaining the wealth.

५७३६. इन्द्रो॑ म॒ह्ना रोद॑सी पप्रथ॒च्छव॒ इन्द्रः॒ सूर्य॑मरोचयत्।
इन्द्रे॑ ह॒ विश्वा॒ भुव॑नानि येमिर॒ इन्द्रे॑ सुवा॒नास॒ इन्द॑वः॥४॥

The prosperous Lord Indra had extended the world of sun and the earth by virtue of his power. Lord Indra too has provided light to the Lord Sun. He also provided shelter to all the worlds. This Soma is being offered for him.

[सूक्त-११९]

[ऋषि- आयु, २ श्रुष्टिगु। देवता- इन्द्र। छन्द- प्रगाथ।]

५७३७. अस्ता॑वि॒ मन्म॑ पू॒र्व्यं ब्रह्मेन्द्रा॑य वोचत।
पू॒र्वीर्ऋ॒तस्य॑ बृह॒तीर॑नूषत स्तो॒तुर्मे॒धा अ॑सृक्षत॥१॥

O Ṛtvijs! You had recited Soma in Bṛhati rhyme in course of earlier offerings. Please recite the hymns learnt by heart frequently for him. By doing this, it enhances the wisdom of the priest.

५७३८. तु॒रण्यवो॒ मधु॑मन्तं घृत॒श्चुतं॒ विप्रा॑सो अ॒र्कमा॑नृचुः।
अ॒स्मे र॒यिः प॑प्रथे॒ वृष्ण्यं॒ शवो॒ऽस्मे सु॑वा॒नास॒ इन्द॑वः॥२॥

The Brāhmaṇas acting promptly recite the revered hymns with splendour and the holy spirits (delicious and soaked in ghī). Such recital provides us the wealth, the industry and the Soma.

[सूक्त-१२०]

[ऋषि- देवातिथि। देवता- इन्द्र। छन्द- प्रगाथ।]

५७३९. यदि॑न्द्र॒ प्रागपा॒गुद॒ङ्न्य॒ग्वा हू॒यसे॒ नृभिः॑।
सिमा॑ पु॒रू नृषू॑तो अ॒स्यान॒वेऽसि॑ प्रशर्ध तु॒र्वशे॑॥१॥

O Lord Indra! You are summoned from the east, west, north and the south i.e. from four directions for assistance by the priest. O Lord Indra! You are destroyer of enemy and you are summoned by submitting prayers for Anu and Turvaśa (the followers and the person who controls the wicked).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७४०. यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा।
कण्वासस्त्वा ब्रह्मभि स्तोमवाहस इन्द्रा यच्छन्त्या गहि॥ २॥

O Lord Indra! You are pleased for Ruma, Ruśama, Śyāvaka and Kṛpa i.e. learned, warriors, rich and labourers. The hermits in the Kaṇva clan do all attempt to impress you by reciting a number of hymns. O Lord Indra! Please come for the offering.

[सूक्त- १२१]

[ऋषि- देवातिथि। देवता-इन्द्र। छन्द- प्रगाथ।]

५७४१. अभि त्वां शूर नोनुमोऽदुग्धा इव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ १॥

O gallant Lord Indra! You are the master of this movable and immovable world. You are rich of the divine sight and we are hankering for you as the cows unmilked hanker to go near their calves.

५७४२. न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे॥ २॥

O prosperous Lord Indra! Nobody like you exists nor appeared anytime and never will appear in this earth or the divine abode. O God! We summon you for having the horses, cows and wealth as also the property including cereals.

[सूक्त- १२२]

[ऋषि- शुनःशेप। देवता- इन्द्र। छन्द- गायत्री।]

५७४३. रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम॥ १॥

May the prayer made by us be able to give us the wealth and cereals in abundance which have been made for Lord Indra and by submitting the prayer we feel all gaiety.

५७४४. आ घ त्वावान् त्मनाप्त स्तोतृभ्यो धृष्णवियानः।
ऋणोरक्षं न चक्रयोः॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Patient Lord Indra! Please provide the priests with the desired things who worship you with all benevolent mind. You are helper as the axle joining the discus of the chariot in order to give wealth to the priests.

५७४५. आ यद् दुवः शतक्रतवा कामं जरितॄणाम्।
ऋणोरक्षं न शचीभिः॥ ३॥

O Lord Indra! Please provide the priests with their desired wealth. As the axle of a wheel gets motility as a result of motions made by chariot, may in the same fashion, the priests obtain the wealth.

[सूक्त-१२३]

[ऋषि- कुत्स। देवता-सूर्य। छन्द- त्रिष्टुप्।]

५७४६. तत् सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै॥ १॥

The great deeds too are as a reason of the divine property with Lord Sun when Lord Sun separates the piercing rays in the night then spreads a cover of darkness on over this universe.

५७४७. तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्तमन्यद् रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति॥ २॥

Lord Sun while exiting in the lap of the world of sun, make appear the complexion of Mitra and Varuṇa gods so fantastic that they observe from all sides the human-beings. At one side, his rays fill the unending world with light while on the other side these fill the darkness.

[सूक्त-१२४]

[ऋषि- वामदेव। देवता- इन्द्र। छन्द- गायत्री, ३ पाद निचृत् गायत्री, ४-६ त्रिष्टुप्।]

५७४८. कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥ १॥

O Lord Indra! You are continuously progressive. How and by what procedure of worship as also by offering the satiating matters will you be happy? By what divine powers will you be our supporter?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७४९. कस्त्वां सुत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृढ़्हा चिदारुजे वसु॥२॥

The Soma is above all among the objects providing pleasure to the genuine persons because this Soma energises Lord Indra to destroy the prosperity of indomitable enemies.

५७५०. अभी षु णः सखीनामविता जरितॄणाम्।
शतं भवास्यूतिभिः॥३॥

O Lord Indra! You feel gaiety on listening to the prayers and you are protector of the friends. Please come here duly prepared for assisting and protecting us by every means.

५७५१. इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह चीक्लृपाति॥४॥

May we access to all these worlds immediately ? May Lord Indra including all gods assist us while endeavouring for the pleasure and peace. May Lord Indra and Lord Sun fructify our offering, make our body free from all diseases and inspire our children for good behaviour.

५७५२. आदित्यैरिन्द्रः सगणो मरुद्भिरस्माकं भूत्वविता तनूनाम्।
हत्वाय देवा असुरान् यदायन् देवा देवत्वमभिरक्षमाणाः॥५॥

O Lord Indra! Provide the protection to our bodies and come here with the Suns and Marutas. The immortal divinity could avail of the defence only when the gods were to come back to their place after killing Vṛtra etc. demons.

५७५३. प्रत्यञ्चमर्कमनयं छचीभिरादित् स्वधामिषिरां पर्यपश्यन्।
अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः॥६॥

Lord Indra had made to appear the sun with powers and only then the Svadhā (the raining or process of providing satisfaction) could be seen. Thus, the power was acquired in the interest of gods. May all priests (we) live happily for a hundred years with best warriors.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-१२५]

[ऋषि-सुकीर्ति। देवता- इन्द्र, ४-५ अश्विनीकुमार। छन्द- त्रिष्टुप्, ४ अनुष्टुप्।]

५७५४. अपेन्द्र प्राचो मघवन्नमित्रानपापाचो अभिभूते नुदस्व।
अपोदीचो अप शूराधराच उरौ यथा तव शर्मन् मदेम॥ १॥

O Lord Indra! You are prosperous and you defeat the enemies. Please remove away from us the enemies coming from the east, west, north and the south directions. May we live with pleasure near you.

५७५५. कुविदङ्ग यवमन्तो यवं चिद् यथा दान्त्यनुपूर्वं वियूय।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नमोवृक्तिं न जग्मुः॥ २॥

O Lord Indra! As the peasants farming the crop of barely cut it frequently, please provide all defence and maintenance to the gentleman by suppressing the wicked persons because you are a favourite to the gods.

५७५६. नहि स्थूर्यृतुथा यातमस्ति नोत श्रवो विविदे संगमेषु।
गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः॥ ३॥

The carriage of single circle seldom arrives within time. It cannot be beneficial for carrying the cereals in war time. We, therefore, summon Lord Indra for establishing friendship with a wish to have with us cows, bulls, the horses, the cereals and the power.

५७५७. युवं सुराममश्विना नमुचावासुरे सचा।
विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्॥ ४॥

O Aśvinī Kumāras! Both of you had assisted Lord Indra while beheading the demon Namuci by seizing the Soma from him and duly sipping the same.

५७५८. पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः।
यत् सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक्॥ ५॥

O Lord Indra! As the father protects his son, Lord Aśvinī Kumāras had protected you by risking themselves when they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sipped the impure Soma polluted due to the touch of demons. Goddess Sarasvatī too favoured you when you sipped the Soma duly processed after beheading the demon Namuci.

५७५९. इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम॥६॥

May Lord Indra provide us with a safety cover of protection because he possesses the power of providing us with due protection. May that omniscient god destroy our enemies, establish fearlessness among us thereby making us the most powerful.

५७६०. स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम॥७॥

May we enshrine in the best wisdom of the person who does the offering and be enriched with the best mind that entertains the thoughts for welfare. May Lord Indra remove all the enemies forever who are near us and lying concealed at distant places because he is both the best protector and the prosperous.

[सूक्त-१२६]

[ऋषि- इन्द्राणी और वृषाकपि। देवता- इन्द्र। छन्द- पंक्ति।]

In this hymn, a description of Aindra Vṛṣākapi (the son of Lord Indra or supporter) has been given. He is a favourite to Lord Indra. Indrāṇī is annoyed with him and Indra and Vṛṣākapi tries to cool down her temper. A dictum to the effect that Lord Indra is only the best among all in this universe is used as a slight stoppage to the tone is put at the end of every hymn. By the classification of the word Vṛṣākapi is meant the mighty vibration. Like Somadeva, Vṛṣākapi is seen active in the divine ether, space, the earth and in the bodies of all creatures. He is activated as mighty vibration 'ion' in the ether and favourite to Lord Indra who is the convenor of the matter. He rains when inserted in to the womb of the clouds in the space. The reactions of these vibrating particles ceaselessly goes on within the fire on earth; in human body the living soul is Lord Indra while the will-power is Vṛṣākapi. The attainment of matter to life or the desire for development is useful for Lord Indra. Indrāṇī becomes furious because any distortion, if it arises, is proof causing detriment but so far as the deeds of offering in life are concerned, she is always supporter to Lord Indra. The meanings of hymns in these very references should be seen because only then will the mind lead to appropriateness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७६१. वि हि सोतोरसृक्षत नेन्द्रं देवममंसत।
यत्रामदद् वृषाकपिरर्यः पुष्टेषु मत्सखा विश्वस्मादिन्द्र उत्तरः॥ १॥

Lord Indra had inspired the priest for processing and doing other functions required for preparation of Soma. However, they did not pray to the god Indra (they prayed to Vṛṣākapi instead of to Lord Indra). Where Lord Vṛṣākapi, the son of Lord Indra, became our friend and enjoyed at the offering arranged therefore Lord Indra is also the greatest there too.

५७६२. परा हीन्द्र धावसि वृषाकपेरति व्यथिः।
नो अह प्र विन्दस्यन्यत्र सोमपीतये विश्वस्मादिन्द्र उत्तरः॥ २॥

Indrāṇī said to Lord Indra - "You rush to Vṛṣākapi on being agrieved and don't go to any other place for sipping the Soma." Definitely, this reveals that Lord Indra is the greatest of all.

५७६३. किमयं त्वा वृषाकपिश्चकार हरितो मृगः।
यस्मा इरस्यसीदु न्वर्यो वा पुष्टिमद् वसु विश्वस्मादिन्द्र उत्तरः॥ ३॥

Indrāṇī said to Lord Indra - "O Lord Indra! What good for you has been performed by that green deer by which you provide him with the vigorous prosperity with most generosity?" Lord Indra, indeed, is the best among all.

५७६४. यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि।
श्वा न्वस्य जम्भिषदपि कर्णे वराहयुर्विश्वस्मादिन्द्र उत्तरः॥ ४॥

Indrāṇī said - "O Lord Indra! May the dog attacking the pig (Varāha) cut the ear of Vṛṣākapi who is a favourite with you and whom you protect carefully. God Indra is indeed best among all.

५७६५. प्रिया तष्टानि मे कपिर्व्यक्ता व्यदूदुषत्।
शिरो न्वस्य राविषं न सुगं दुष्कृते भुवं विश्वस्मादिन्द्र उत्तरः॥ ५॥

Indrāṇī said - " Vṛṣākapi had polluted (vitiated) the objects meant for offering to you. I am so aggrieved at being tempted to behead him. I would not deal friendly with Vṛṣākapi who is engrossed in such evil activity. Lord Indra is the greatest and the best.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The objects satiating the power of Indrāṇī when vitiated by Vṛṣākapi (the flow of passion), she becomes violent.

५७६६. न मत्स्त्री सुभसत्तरा न सुयाशुंतरा भुवत्।
न मत् प्रतिच्यवीयसी न सक्थ्युद्यमीयसी विश्वस्मादिन्द्र उत्तरः॥६॥

Indrāṇī says that no other female is more luckily engrossed in excessive pleasure and blessed with the worthy children than me. No other female will be competent to give more pleasure to her husband than me. Lord Indra indeed is best of all.

५७६७. उवे अम्ब सुलाभिके यथैवाङ्ग भविष्यति।
भसन्मे अम्ब सक्थि मे शिरो मे वीव हृष्यति विश्वस्मादिन्द्र उत्तरः॥७॥

Vṛṣākapi says - "O mother Indrāṇī! You avail yourself of all benefits of easement. Your parts of body like leg, head etc. are capable for holding multiform or executing the functions as per the requirements. May you become a source of pleasure and affection for Lord Indra. Lord Indra is the best among all.

५७६८. किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने।
किं शूरपत्नि नस्त्वमभ्यमीषि वृषाकपिं विश्वस्मादिन्द्र उत्तरः॥८॥

Lord Indra says - "O brave spouse Indrāṇī! Your arms are fascinating, your fingers are beautiful, you have raven tressed hair and your publics are large and beautiful. Why are you annoyed with Vṛṣā-kapi?" Lord Indra is the best in this world.

५७६९. अवीरामिव मामयं शरारुरभि मन्यते।
उताहमस्मि वीरिणीन्द्रपत्नी मरुत्सखा विश्वस्मादिन्द्र उत्तरः॥९॥

Indrāṇī says - "This fatal Vṛṣākapi considers me as a woman without a husband and the sons but wife of Lord Indra is blessed with children etc. and Marutas etc. are his supporters. Lord Indra is the best in this world.

Vṛṣākapi generally raises the hurdles in the convening functions of Lord Indra. Even if he prays to Indrāṇī, she observes neglect to the flows of breathing under her command by his activities.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७७०. संहोत्रं स्म पुरा नारी समनं वाव गच्छति।
वेधा ऋतस्य वीरिणीन्द्रपत्नी महीयते विश्वस्मादिन्द्र उत्तरः॥ १०॥

The women used to participate in the great offerings and functions since ancient times. Having been a performer of the offering and giving birth to the warrior sons; Indrāṇī is prayed to everywhere. Lord Indra is the best god.

५७७१. इन्द्राणीमासु नारिषु सुभगामहमश्रवम्।
नह्यस्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः॥ ११॥

I consider goddess Indrāṇī the luckiest among all women. The husband to Indrāṇī does not attain to death in old age like the husbands of other women. Lord Indra is immortal therefore he is the best god.

५७७२. नाहमिन्द्राणि रारण सख्युर्वृषाकपेर्ऋते।
यस्येदमप्यं हविः प्रियं देवेषु गच्छति विश्वस्मादिन्द्र उत्तरः॥ १२॥

O Indrāṇī! Our friends (Marutas) don't feel comfort able with Vṛṣākapi. The morsels or the materials of offering given by Vṛṣ ākapi only access to the gods. Lord Indra is the best god.

५७७३. वृषाकपायि रेवति सुपुत्र आदु सुस्नुषे।
घसत् त इन्द्र उक्षणः प्रियं काचित्करं हविर्विश्वस्मादिन्द्र उत्तरः॥ १३॥

O Vṛṣākapāyi! (the mother or wife of Vṛṣākapi). You are wealthy, blessed with the great son and beautiful daughter-in-law. May your *Ukṣas* (medicines) be enjoyed immediately by Lord Indra. May your favourite and energising morsel be enjoyed by him. Lord Indra indeed is the best god.

Ukṣa is meant for the bull too but this meaning is not appropriate to apply here therefore it is meant by hygienic medicine and competence by energising.

५७७४. उक्ष्णो हि मे पञ्चदश साकं पचन्ति विंशतिम्।
उताहमद्मि पीव इदुभा कुक्षी पृणन्ति मे विश्वस्मादिन्द्र उत्तरः॥ १४॥

Lord Indra says - "15 to 20 *Ukṣas* (the energising powers, sensory organs and breathing, sub-breathing etc.) provided by Śacī mature simultaneously and I am energised by enjoying them. Both

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

my collateral parts of body are filled by them. Lord Indra is above all in the world.

५७७५. वृष॒भो न ति॒ग्मशृ॑ङ्गो॒ऽन्तर्यू॒थेषु॒ रोरु॑वत्।
मन्थस्त॑ इन्द्र शं हृदे यं ते॑ सुनोति॑ भाव॒युर्विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ १५॥

Indrāṇī says - "You should live in my company and enjoy yourself as the bulls holding acute horns live in the herd of cows and frequently bellows. O Indra! May your discretion be all benevolent. May the Soma processed by goddess Indrāṇī with her affection for you as a husband too become benevolent. Lord Indra is the best god in the world.

There can be seen a contradiction in statements given by goddess Indrāṇī at hymn number 16 and by Lord Indra at hymn number 17. This statement is mysterious and it takes place in nature and the living world. Some Ācāryas have purported to these hymns as relating to the copulation, however, it seems as over-wrenching with the meanings to the words. The meaning to the word '*Kapṛt'* is the genital organs too but its next meaning is 'cause for infames' also. This world is of multifarious meanings. Similarly, the meaning to the word '*Rambate*' is 'in the form of word' but considering the uniformity of R and L (the batch of letters) it does not appear appropriate to do its '*Lambate*'. Similarly, word '*Romajaḥ*' is meant for 'full of air' genital is only extra-imposing. The hymns herein have been explained by taking in to consideration the easy language as also the meaning appropriate to the context. However, all these hymns require some rectification and research.

५७७६. न सेशे॒ यस्य॒ रम्ब॑तेऽन्त॒रा स॒क्थ्या॒३ कपृ॑त्।
सेदी॑शे॒ यस्य॑ रोम॒शं नि॑षे॒दुषो॑ वि॒जृम्भ॑ते॒ विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ १६॥

The goddess Indrāṇī in prospect to the creature says - "The persons whose Saktha (in the middle of two organs that carry the weight) make the sound that gives infamy. The person whose such distortions endeavour to percolate from the hair can do ruling but unskilfully. Lord Indra indeed is the best god among all.

५७७७. न सेशे॒ यस्य॑ रोम॒शं नि॑षे॒दुषो॑ वि॒जृम्भ॑ते।
सेदी॑शे॒ यस्य॒ रम्ब॑तेऽन्त॒रा स॒क्थ्या॒३ कपृ॒द् विश्व॑स्मा॒दिन्द्र॒ उत्त॑रः॥ १७॥

Lord Indra says in prospect to the nature - He does the ruling whose two holder (in the middle to the ether and the earth)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

extended deformitably (clouds etc.) and these make sounds in the space whose organs are radiating (or sprouting) the distortions, he cannot do the ruling. Lord Indra is the best among all gods.

५७७८. अयमिन्द्र वृषाकपिः परस्वन्तं हुतं विदत्।
असिं सूनां नवं चरुमादेधस्यान आचितं विश्वस्मादिन्द्र उत्तरः॥ १८॥

O Lord Indra! May Vṛṣākapi avail herself of unobtainable the scarce matter too. Please accept this chariot duly equipped with the dragger (destroyer of defaults), kitchen, new morsels of offering and the woods. Lord Indra, indeed, is the best god.

५७७९. अयमेमि विचाकशद् विचिन्वन् दासमार्यम्।
पिबामि पाकसुत्वनोऽभि धीरमचाकशं विश्वस्मादिन्द्र उत्तरः॥ १९॥

I attained to the offering with observing the clients, removing the enemies and searching for the great devotees (*Ārya*). I enjoy Soma duly offered by the devotees who prepared morsel and who processed the Soma. I protect the wise client with the best possible manner. Lord Indra is the best god.

५७८०. धन्व च यत् कृन्तत्रं च कति स्वित् ता वि योजना।
नेदीयसो वृषाकपेस्तमेहि गृहाँ उप विश्वस्मादिन्द्र उत्तरः॥ २०॥

How much is the difference between the desert (the area devoid of fertility) and the forest worth falling trees (where trees are abundantly and excessively grown? A balance between both is to be struck. O Vṛṣākapi! Therefore, take shelter at our home which is located in the vicinity. Lord Indra is the best god.

५७८१. पुनरेहि वृषाकपे सुविता कल्पयावहै।
य एष स्वप्ननंशनोऽस्तमेषि पथा पुनर्विश्वस्मादिन्द्र उत्तरः॥ २१॥

O Vṛṣākapi! Please come back. We (Lord Indra and Indrāṇī) execute the pleasure giving great deeds for you. Please come again to our home through the easiest route like Lord Sun who removes laxity and the dreams. Lord Indra is the best god.

Lord Indra supports and fructifies the desires if these are not merely based on the imagination but well-planned and duly resolved.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७८२. यदुदंञ्चो वृषाकपे गृहमिन्द्राजंगन्तन।
क्वं१स्य पुंल्वघो मृगः कमंगं जनयोपंनो विश्वंस्मादिन्द्र उत्तंरः॥ २२॥

O Vṛṣākapi and Lord Indra! Please enter in to our home by descending from the upside. Where had you gone? You are habitually an over-eater and you move everywhere for providing the living-beings all pleasures. Lord Indra indeed is the best god.

५७८३. पर्शुर्ह नामं मानवी साकं संसूव विंशतिम्।
भद्रं भंल त्यस्यां अभूद् यस्यां उदरमामंयद् विश्वंस्मादिन्द्र उत्तंरः॥ २३॥

The daughter of Manu, Parśu (the touch) had given birth to twenty sons (ten sensory organs, five tanmatrās and five breathings) simultaneously. May she always be good whose expansion of touch had stretched so broad. Lord Indra is the best god.

[सूक्त-१२७]

The Sūktas from 127 to 136 in the 20th Kāṇḍa have been said to be 'Kuntāpa'. Some Ācāryas consider the 'Kuntāpa' Sūkta as Khila (imposed). The Sāyaṇa Bhāṣya too is not available for them but these are referred to in the *Sūtra*-granthas and the *Brāhmaṇas*. So these are included in the Saṁhitā. The meaning to 'Kuntāpa' is '*Kuyān Tapyate*' (*viz*. turning into ashes by heating the heinous vices). These are considered very tough in the angle of interpretation, recital of these verses still has been stated important for compounding the devices and the mishappenings.

The verses 1-3 have been stated 'Nārāśaṅsya' which means by appreciation of the leader or the establishment of speech among the subjects.

५७८४. इदं जना उपं श्रुत नराशंस स्तविंष्यते।
षष्टिं सहस्रा नवतिं चं कौरम आ रुशमैषु दद्महे॥ १॥

O People! Listen to the prayers made in appreciation of 'Naras' (Lord Indra etc. gods). O Kaurama (the dutiful leader)! We receive or appoint 6090 Ruśamas (warriors).

५७८५. उष्ट्रा यस्यं प्रवाहणों वधूमंन्तो द्विर्दशं।
वर्ष्मा रथंस्य नि जिंहीडते दिव ईषमांणा उपस्पृशंः॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The twenty camels with their wives (powers) pull the chariot of him (Nara). The upper part of that chariot moves about to touch the world of Sun.

५७८६. एष इ॒षाय॑ मामहे श॒तं नि॒ष्कान् दश॑ स्र॒जः॑।
त्रीणि॑ श॒तान्यर्व॑तां स॒हस्रा॒ दश॒ गोना॑म्॥ ३॥

This (best Nara) had donated one hundred gold coins (*Mudrās*), 10 garlands, 300 horses and ten thousand cows to their sage 'Māmaha'.

The hymns 4-6 are for Rebha. The meaning of Rebha is word or fire as given in the Sūtras.

५७८७. वच्य॑स्व॒ रेभ॑ वच्यस्व वृ॒क्षे न प॒क्वे श॒कुनः॑।
नष्टे॑ जि॒ह्वा च॑र्चरीति क्षु॒रो न भु॒रिजो॑रिव॥ ४॥

O Priest (*Rebha*)! Speak and recite. The lips and the tongue both move frequently in course of reciting hymns as the beak of a bird and the edges of scissors move on the ripened fruit of the tree.

५७८८. प्र रे॒भासो॑ मनी॒षा वृषा॒ गाव॑ इवेरते।
अ॒मो॒तपु॒त्रका॑ ए॒षाम॒मोत॑ गा॒ इवा॑सते॥ ५॥

The priests are dynamic as the powerful bulls and their homes, worthy children and cows etc. animals are the subject of their pleasures.

५७८९. प्र रे॑भ॒ धीं भ॑रस्व गो॒विदं॑ वसु॒विद॑म्।
दे॒व॒त्रेमां वाचं॑ श्रीणी॒हीषु॒र्नावी॑र॒स्तार॑म्॥ ६॥

O Priests! Please hold the wisdom that may provide you with the cows, prosperity and the wealth. As the archer provides the men with protection this speech may provide you the same. Please recite these hymns before god.

The verses 7-10 have been stated as 'Pārikṣitya'.

५७९०. रा॒ज्ञो वि॒श्वज॑नीनस्य॒ यो दे॒वोऽमर्त्याँ॒ अति॑।
वै॒श्वा॒न॒रस्य॒ सुष्टु॑ति॒मा सु॒नोता॑ परि॒क्षितः॑॥ ७॥

As the king is equivalent to god having the best among men, please listen to the best appreciation or prayer of duly tried king who rules over all and always full of benevolent spirits.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५७९१. परिच्छिन्नः क्षेमंमकरोत् तम आसंनमाचरंन्।
कुलांयन् कृण्वन् कौरंव्यः पतिर्वदंति जायया॥८॥

While constructing their homes, Kaurava (dutiful) sons say to their wives that the well-tried king or fire had done welfare to us after enshrining himself on the throne.

५७९२. कतरत् त आ हंराणि दधि मन्थां परि श्रुतंम्।
जायाः पतिं वि पृंच्छति राष्ट्रे राज्ञंः परिक्षितंः॥९॥

A wife asks her husband in the tried (confident king or the fire blazed in offering) nation (are or light), what thing out of curd, butter milk or juice etc. should be offered to you.

५७९३. अभीवस्वः प्र जिंहीते यवंः पक्वः पथो बिलंम्।
जनः स भद्रमेधंति राष्ट्रे राज्ञंः परिक्षितंः॥१०॥

As the ripe or cooked barley goes ultimately in to the stomach, all subjects avail themselves of pleasure and peace if the king is well tried prior to his enthronement.

The verses 11-14 has been stated as *Kāravaya* by which is meant the welfare deeds executed by the gods or gentleman.

५७९४. इन्द्रंः कारुमंबूबुधदुत्तिंष्ठ वि चंरा जनंम्।
ममेदुग्रस्य चर्कृंधि सर्व इत् तें पृणादरिः॥११॥

Lord Indra had inspired the priest to resolve to go in society for renaissance and suggested that when evil devices are existing in the society, they should pray to me, as the violent god. All enemies will surrender before you.

५७९५. इह गावः प्रजायध्वमिहाश्वा इह पूरुंषाः।
इहो सहस्रंदक्षिणोऽपिं पूषा नि षींदति॥१२॥

May the men, children and horses born here in abundance and the cows may grow their clan. The donor Pūṣan (god) is enshrined here who provides with the thousand kinds of contributions.

५७९६. नेमा इंन्द्र गावों रिषन् मो आसां गोपं रीरिषत्।
मासांममित्रयुर्जन इन्द्र मा स्तेन ईंशत॥१३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Lord Indra! May the cows live here unharmed, the cow rearer should also live with pleasure and may the enemy and thief do not snatch them.

५७९७. उप॑ नो न रमसि सूक्तेन॒ वच॑सा व॒यं भ॒द्रेण॒ वच॑सा व॒यम्।
वना॑दधिध्व॒नो गि॒रो न रि॑ष्येम क॒दा च॒न॥ १४॥

O Lord Indra! We provide you with exhilaration by our speech and the aphorism for all benevolence. Please listen to our hymns from the space and dressed us that we should not be ruined.

[सूक्त-१२८]

1 to 5 these are named as '*Diśām Klṛptayaḥ*'. which provide the ethical guidelines.

५७९८. यः स॒भेयो॑ विद॒थ्य॑: सु॒त्वा य॒ज्वाथ॒ पूरु॑षः।
सूर्यं॒ चामू॑ रि॒शादस॒स्तद् दे॒वाः प्राग॑कल्पयन्॥ १॥

The gods had made forerunner to the persons and the sun as councillor, member to the council of scholars and the extractor of Soma.

५७९९. यो जा॒म्या अप्र॑थय॒स्तद् यत् सखा॑यं॒ दुधू॑र्षति।
ज्येष्ठो॒ यद॑प्रचेता॒स्तदा॑हु॒रध॑रा॒गिति॑॥ २॥

The persons are called degraded who misbehave with their sister, do harm to their friend and of shrewd nature even after being a senior member in the family.

५८००. यद् भ॒द्रस्य॒ पुरु॑षस्य पु॒त्रो भ॑वति दाधृ॒षिः।
तद् वि॒प्रो अब्र॑वीदु तद् ग॑न्ध॒र्वः काम्यं॒ वच॑:॥ ३॥

The Gandharva has stated that only the Brāhmaṇa can make the best use of his speech (tongue) whose son is full of valour.

५८०१. यश्च॒ प॒णि रघु॑जि॒ष्ठ्यो यश्च॑ दे॒वाँ अदा॑शुरिः।
धीरा॑णां॒ शश्व॑ताम॒हं तद॑पा॒गिति॑ शुश्रुम॥ ४॥

We have heard that the businessman who is devoid of the spirit to offer the morsel to the gods coincide his enjoyment of the wealth, amounts to the meaningful person among the devotees.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८०२. ये चं देवा अयंजन्ताथो ये चं परादुदिः।
सूर्यो दिवमिव गत्वायं मघवां नो वि रंप्शते॥५॥

The priest doing offering and giving donation to others, visits the heavenly Lord like sun and enjoy the prosperity like Lord Indra there.

From 6 to 11, are known as *Janakalpāḥ* i.e. (classifier of the public).

५८०३. योनाक्ताक्षों अनभ्यक्तो अमंणिवो अहिंरण्यवंः।
अब्रंह्मा ब्रह्मंणः पुत्रस्तोता कल्पेषु संमितां॥६॥

The eyes without Añjana (i.e. Kājala), the body without duly massaged, the ornaments without the gems and gold and Brāhmaṇas son without the knowledge of Brahma are all vicious.

५८०४. य आक्ताक्षंः सुभ्यक्तः सुमंणिः सुहिंरण्यवंः।
सुब्रंह्मा ब्रह्मंणः पुत्रस्तोता कल्पेषु संमितां॥७॥

The eyes with Kājala, the body duly massaged, the best ornaments made of gold and gems and Brāhmaṇa's son enshrined with knowledge of Brahma are considered the best in all ages.

५८०५. अप्रंपाणा चं वेशन्ता रेवाँ अप्रतिंदिश्ययः।
अयंभ्या कन्याकल्याणी तोता कल्पेषु संमितां॥८॥

The ponds without water, the rich without generosity, the beautiful virgin not worthy for copulation are considered vicious.

५८०६. सुप्रंपाणा चं वेशन्ता रेवान्त्सुप्रतिंदिश्ययः।
सुयंभ्या कन्या कल्याणी तोता कल्पेषु संमितां॥९॥

The pools full of drinking water, the rich full of generosity and the beautiful virgin worthy for copulation and virtuous are considered always best and honourable.

५८०७. परिवृक्ता च महिंषी स्वस्त्या च युधिंगमः।
अनांशुरश्वायामी तोता कल्पेषु संमितां॥१०॥

Abandoning the queen, abstaining from the battle-field even in healthy state of body, speedless horse or walking or dull horse all are considered the vicious.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८०८. वा॒वा॒ता च॒ महि॑षी स्व॒स्त्या॒ च यु॒धिं॒ग॒मः।

श्वा॒शु॒रश्चा॒या॒मी तो॒ता कल्पे॑षु सं॒मिता॑॥ ११॥

Favour to the queen, departure to the battle-field in a healthy state and the most dynamic horses are considered the best in all ages.

From hymn number 12 to 16, these are called Indragāthā. The defeat of enemies coincide with prayer of Lord Indra has been described herein.

५८०९. यदि॑न्द्रादो दा॑शरा॒ज्ञे मानु॑षं॒ वि गा॑हथाः।

विरू॑पः सर्व॑स्मा आसीत् स॒ह य॒क्षाय॒ कल्प॑ते॥ १२॥

O Lord Indra! You had churned the men by participating in the war of Dāśarāja by reason of this valour you revealed, you became honourable to all. You had appeared in the company of Yakṣās

५८१०. त्वं वृ॑षा॒क्षुं म॑घव॒न्नम्रं॑ म॒र्याक॑रो॒ रवि॑ः।

त्वं रौ॑हि॒णं व्या॒स्यो॒ वि वृ॒त्रस्या॒भि॑न॒च्छिर॑ः॥ १३॥

O Lord Indra! You are victorious. You had made the sun a humble planet for the human-beings because the sunrays spread towards the earth. You too had beheaded Vṛtra always ascending upward.

५८११. यः पर्व॑ता॒न् व्य॒दधा॒द् यो अ॒पो व्य॑गाहथाः।

इन्द्रो॒ यो वृ॒त्र॒हान्म॒हं तस्मा॑दिन्द्र नमो॑ऽस्तु ते॥ १४॥

O Lord Indra! You convey our salutation to you because you had established the mountain ridges and flown the water and you had killed the demon Vṛtra also.

५८१२. पृ॒ष्ठं धाव॑न्तं ह॒र्योरौच्चैः श्रव॒सम॑ब्रुवन्।

स्व॒स्त्यश्व॒ जैत्रा॒येन्द्र॒मा व॑ह सु॒स्रज॑म्॥ १५॥

The clients said the forerunner Uccaiśravā horses - "O Horses! Bring here Lord Indra for victory."

The Uccaiḥśravā horse was assigned to Lord Indra when it appeared as a result of churning the ocean.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८१३. ये त्वां श्वेता अजैश्रवसो हार्यो युञ्जन्ति दक्षिणम्।
पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते॥ १६॥

O Ajaśravā horses! You are employed for all appropriateness. Your glory (whiteness) is more increased when you hold Lord Indra who is worth saluting very first.

[सूक्त-१२९]

The 129 to 132 Sūktas are known as *Etaśapralāpa*. In Aitareya Brāhmaṇa (30/7). The Ṛṣi Etaśa had perceived the batch of verses namely *Agnerāyuḥ* and made his sons and the disciples that they should not say any statement of exaggeration or false even if the same is not understood by them. He under that pre-condition started reciting 27 feet of the hymn but at that movement, his son *Abhyāgni* resisted him saying it false. The hermit Etaśa expelled his son and revealed his power. The recital of Etaśapralāpa has been given greatest importance and its recital has been suggested. It has further been stated as revered and the essence of Vedas in rhymes. Its relation is more added to the obeisance than the meaning given to it. Difference in recital too is seen in all hymns numbered from 12to 136 of *Etaśa-pralāpa* and *Kuntāpa*.

५८१४. एता अश्वा आ प्लवन्ते॥ १॥

५८१५. प्रतीपं प्राति सुत्वनम्॥ २॥

These mares (powers or propensities) are emerging. These are acquiring the prejudicial prosperity (contrary to the self-discipline or perishing).

५८१६. तासामेका हरिक्निका॥ ३॥

५८१७. हरिक्निके किमिच्छसि॥ ४॥

Only one power or propensity out of them is Hari oriented. O Hariknika (power of mind)! What do you want?

५८१८. साधुं पुत्रं हिरण्ययम्॥ ५॥

५८१९. क्वाहतं परास्यः॥ ६॥

(Statement on part of the power of mind) I want Hiraṇya (the element of splendour as existing prior to the matter), the son of saint (gentleman). (The further question to her) where did you

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

leave him? In course of making the matter by sensitivity in the creation of world, the brilliant matter prior to the thing made, has been said Hiraṇya. The power of mind performs a number of functions by virtue of this Hiraṇya.

५८२०. यत्रामूस्तिस्त्रः शिंशुपाः॥७॥

५८२१. परि त्रयः॥८॥

These have been left nearby the location of three trees providing shade (three properties or three guardians i.e. mother, father and teacher).

The power of mind accesses to the element of Hiraṇya at the place where it can be given the shape of a matter.

५८२२. पृदाकवः॥९॥

५८२३. शृङ्गं धमन्त आसते॥१०॥

The Pṛdākū (python or the gigantic snake or three defects or passions, a temptation and ego) existed piping the musical instruments pertaining to the victory.

५८२४. अयन्महा तेँ अर्वाहः॥११॥

५८२५. स इच्छकं सघांघते॥१२॥

Your carrier (horse) has come here. It assists the desirous people.

५८२६. सघांघते गोमीद्या गोगतीरिति॥१३॥

५८२७. पुमां कुस्ते निमिच्छसि॥१४॥

The power of speech (cow) assists the motion of sensory organs (cows). O Men! What motion do you like?

The inspiration of the speech are easily available and a man gets them according to his wishes or desires.

५८२८. पल्प बद्ध वयो इति॥१५॥

५८२९. बद्धं वो अघा इति॥१६॥

The age is bound in the limit. Bondage are like vices to you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८३०. अजांगार् केवि॒का॥ १७॥

५८३१. अश्वस्य॒ वारो गोशपद्यके॥ १८॥

In this home of Ajā (nature), the sensory organs are the mates. You are the rider (controller) of the horses (powers). You are thrown on the hoofs (feet) of cows (sensory organs).

५८३२. श्येनी॒पती॑ सा॥ १९॥

५८३३. अ॒ना॒म॒योप॑जि॒ह्विका॑॥ २०॥

That (wisdom-nature) is the owner of dynamic powers (propensity). It gives survival to the health.

[सूक्त-१३०]

५८३४. को अ॑र्य बहु॒लिमा॒ इषू॑नि॥ १॥

Who is the best person keeping many kinds of arrows with him?

५८३५. को असि॒द्याः पयः॥ २॥

५८३६. को अर्जु॒न्याः पयः॥ ३॥

५८३७. कः का॒ष्ण्याः पयः॥ ४॥

What is the Paya (the nutrient) of Asid (the nature containing Rajasa property and otherwise than the Sattva)? What is the Paya of Arjunī (the Satva nature)? And what is the Paya of Kāṣṇī (the Tamasa property)?

५८३८. ए॒तं पृ॑च्छ॒ कुहं॑ पृच्छ॥ ५॥

५८३९. कुहा॑कं पक्व॒कं पृ॑च्छ॥ ६॥

Ask if you don't know? Ask any person who does the magic. Ask any person matured and full of excellent skill.

५८४०. यवा॑नो यति॒स्वभिः॑ कुभिः॥ ७॥

५८४१. अकु॑प्यन्तः कुपा॑यकुः॥ ८॥

Learn from the industrious persons and the land enriched with wealth and prosperity. The protector of land was annoyed by the persons who do not know the secret of nature.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The person ignorant of the secret of nature, only exploits the nature and thus disrupts its balance. This is the reason the protector of this earth becomes a prey to the fury of gods.

५८४२. आमणको मणंत्सकः॥९॥

५८४३. देवं त्वप्रतिसूर्य॥१०॥

O Āmaṇaka! O Maṇatsaka god! You are embodiment of Lord Sun.

५८४४. एनंश्चिपङ्क्तिका हविः॥११॥

५८४५. प्रदुदुंदो मघांप्रति॥१२॥

This is the morsel that effaces the vice. May it be making active towards prosperity.

५८४६. शृङ्गं उत्पन्न॥१३॥

५८४७. मा त्वांभि सखां नो विदन्॥१४॥

O the horn-arisen (pain-giving or violent equipment)! May our friends seldom fall to your prey.

५८४८. वशायाः पुत्रमा यन्ति॥१५॥

५८४९. इरांवेदुमयं दत॥१६॥

The sun of Vaśā (nature) is brought. Give it the Irā (speech or land) full of knowledge.

५८५०. अथो इयन्नियन्निति॥१७॥

५८५१. अथो इयन्निति॥१८॥

May he be able to walk, only able to walk and only able to walk now.

५८५२. अथो श्वा अस्थिरो भवन्॥१९॥

५८५३. उयं यकांशलोकका॥२०॥

May he now become a resident of the pain-giving abode definitely by turning into dog-like caprice (alike nature).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-१३१]

५८५४. आमिनोनिति भद्यते॥१॥

५८५५. तस्य अनु निभञ्जनम्॥२॥

५८५६. वरुणो याति वस्वभिः॥३॥

It has been stated that this supreme soul was divided. He was again continuously divided. The Varuṇa (worth asking) moves (be dynamic) with the wealth (properties).

It appears that the big-bang theory in course of the initial time of the creation has been revealed in these hymns. At that time, that supreme element of soul was divided and continuously further divided. Then the Varuṇa (worth asking) became dynamic by making the property in the form of various matters as a result of applying several apparatuses.

५८५७. शतं वा भारती शवः॥४॥

५८५८. शतमाश्वा हिरण्ययाः।

शतं रथ्या हिरण्ययाः।

शतं कुथा हिरण्ययाः।

शतं निष्का हिरण्ययाः॥५॥

In the above process, many hundreds of powers (propensity) of learning had taken place. In this very process, many hundreds of horses, chariots, donkeys and gold garlands were made by a division of the Hiraṇya.

Many hundreds of learnings were applied to the process of creating the world. As a result of the element of supreme divided soul, element of Hiraṇya was originated and by the same reason, he is stated of Hiraṇyagarbha.

५८५९. अहल कुश वर्त्तक॥६॥

५८६०. शफेन इव ओहते॥७॥

That supreme element uses Kuśa without using the plough. He excavates like the hoof easily.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८६१. आयं वनेनंती जनीं॥ ८॥

५८६२. वनिंष्ठा नावं गृह्यन्ति॥ ९॥

५८६३. इदं मह्यं मदूरितिं॥ १०॥

O the supreme entity? Please come like a mother who always vows for her children. The loyal persons do not turn back by seeing the quantum of liability. This propensity gives us all pleasure.

५८६४. ते वृक्षाः सह तिंष्ठति॥ ११॥

५८६५. पार्क बलिः॥ १२॥

५८६६. शर्क बलिः॥

(They) stand near the trees (tree or with who protect or pray). (Who?) -The cooked offering foodstuffs and the eatables providing with energy.

५८६७. अश्वत्थ खदिरो धवः॥ १४॥

५८६८. अरंदुपरम॥ १५॥

५८६९. शयों हत इंव॥ १६॥

The Aśvattha (who has due command on sensory organs in garb of horses) becomes the powerful owner. The (person) devoid of splendour suffers bitterly like a person murdered while sleeping.

५८७०. व्याप पूरुषः॥ १७॥

५८७१. अदूंहमित्यां पूर्षकम्॥ १८॥

The supreme omnipresent soul is giver of maintenance without any effort for milking.

५८७२. अत्यंर्धर्च परस्वतः॥ १९॥

Do the worship and arrange offering for that adorable and nourisher (the supreme soul).

५८७३. दौवं हस्तिनों दृती॥ २०॥

The elephant has two Dṛtī (two teeth used for piercing).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-१३२]

५८७४. आदलांबुकमेकंकम्॥ १॥

५८७५. अलांबुकं निखातकम्॥ २॥

५८७६. कर्करिको निखातकः॥ ३॥

५८७७. तद् वात उन्मंथायति॥ ४॥

(This) Alābuka (like a gourd that swims on the water) is always one. It is like a Nikhāla (a pit excavated). The active supreme soul digs that pit. That gourd is made moving to and fro by Vāta.

The Alābuka word can be used for this vacant or void world, Brahmāṇḍa, living cells and living soul.

५८७८. कुलायं कृणवादिति॥ ५॥

५८७९. उग्रं वंनिषदाततम्॥ ६॥

५८८०. न वंनिषदनाततम्॥ ७॥

That Brahma itself makes his place. He looks violent (full of splendour) and extended. That cannot be seen which is not extended.

५८८१. क एंषा कर्करी लिखत्॥ ८॥

५८८२. क एंषां दुन्दुभिं हनत्॥ ९॥

५८८३. यदीयं हंनत् कथं हनत्॥ १०॥

Who had created this Krakarī? The water-pot in which there is a hole in the bottom i.e. the cloud? Who beats this drum (the clouds thunder)?

५८८४. देवी हंनत् कुहंनत्॥ ११॥

५८८५. पर्यागारं पुनः पुनः॥ १२॥

Where is that drum beaten by the divine sensitivity? It is beaten frequently around all residences (premises).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५८८६. त्रीण्युष्ट्रस्य नामानि॥ १३॥

५८८७. हिरण्यं इत्येके अब्रवीत्॥ १४॥

The camel has three names. One name out of them is Hiraṇya.

In the reference books, by the camel is meant the chariot that carries the mighty and the dynamic.

५८८८. द्वौ वा ये शिशवः॥ १५॥

५८८९. नीलशिखण्डवाहनः॥ १६॥

These babies are the two and Nīla Śikhaṇḍa (the peacock having blue braid or fire) is their carrier.

[सूक्त-१३३]

The verses of this hymn are called 'The Riddles'. There is a standing foot (stay) in every verse which is meant by - "O Miss! All this is not as you consider it.' This Miss may be the wisdom of men which is not connected with the supreme element. Therefore, as she considers, this supreme person is not the same but different.

५८९०. विततौ किरणौ द्वौ तावा पिनष्टि पूरुषः।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे॥ १॥

This person used to grind these two spreaded rays. O Miss! This is not as you consider it. The two kinds of rays are frequently emanating out of which one is material and other is metaphysical or sensitive. This person grinds or blends them and thus to the creation with their combination.

५८९१. मातुष्टे किरणौ द्वौ निवृत्तः पुरुषानृते।
न वै कुमारि तत् तथा यथा कुमारि मन्यसेय॥ २॥

These two rays have emanated and arisen without combination of any person from your mother. O Miss! As you consider, it is not the same.

५८९२. निगृह्य कर्णकौ द्वौ निरायच्छसि मध्यमे।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे॥ ३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O Madhyame (an entity that joins the inert and sensitive)! You enslave both ends (Karṇas) and employ them. O Miss! It is not as you consider this.

५८९३. उत्तानायै शयानायै तिष्ठन्ती वाव गूहसि।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे॥४॥

This nature exists covering all irrespective of standing or lying down. O Miss! This nature is not so.

५८९४. श्लक्ष्णायां श्लक्ष्णिकायां श्लक्ष्णमेवाव गूहसि।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे॥५॥

This nature covers all affectionately who have affection for it. O Miss! This is not so as you consider it.

५८९५. अवंश्लक्ष्णमिवं भ्रंशदन्तर्लोममति ह्रदे।
न वै कुमारि तत् तथा यथा कुमारि मन्यसे॥६॥

O Miss! It is not so as you consider like that oily matter merging at the root of hair by descending therein.

[सूक्त- १३४]

The hymn is said Pratigara or Ājijñāsenyaḥ. Some provisions have been told in this hymn by envisaging the word 'Thus'. How, the curiosity to know this is emerged.

५८९६. इहेत्थ प्रागपागुदगधराग्-अरालागुदभर्त्सथ॥१॥

There existed a primitive god who condemns the envy prevailed in the east, west, north and the south directions in this world.

५८९७. इहेत्थ प्रागपागुदगधराग्-वत्साः पुरुषन्त आसते॥२॥

Thus, the children are for industry here in the east, west, north and south directions.

५८९८. इहेत्थ प्रागपागुदगधराग्-स्थालीपाको वि लीयते॥३॥

Thus, the Sthālīpāka (the cooked eatables given in a dish) are merged in the east, west, north and south here.

५८९९. इहेत्थ प्रागपागुदगधराग्-स वै पृथु लीयते॥४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thus, the cooked eatables are obtained in sufficient quantity in the direction of east, west, south and north.

५९००. इहेत्थ प्रागपागुदग्धराग्-आष्टे लाहणि लीशाथी॥५॥

Thus, the power of inspiration or wisdom extends in the east, west, north and south here.

५९०१. इहेत्थ प्रागपागुदग्धराग्-अक्ष्लिलली पुच्छिलीयते॥६॥

Thus, the pragmatic power or wisdom is enquired of here in the east, west, north and south.

[सूक्त-१३५]

In this hymn, from one to three are called Pratirādhā and from 4 to 5 are called Ativāda. It is popularly known that the gods resorted to Pratirādhā and thus put hurdle on the route of demons or demoniac propensities as also they were defeated and their image was shattered by resorting to extremity by dealing with them harshly.

५९०२. भुगित्यभिगतः शलित्यपक्रान्तः फलित्यभिष्ठितः।
दुन्दुभिमाहननाभ्यां जरितरोऽथामो दैव॥१॥

The consumer is the man who directly uses the same. The dynamic living-soul is of the propensity to go out from the body and the fruits of action remain stable all around. O Priest! Should we raise to sticks (the speech and the action) in order to blow (to increase the fame) the trumpet of the luck (regulator).

५९०३. कोशबिले रजनि ग्रन्थेर्धानमुपानहिं पादम्।
उत्तमां जनिमां जन्यानुत्तमां जनीन् वर्त्मन्यात्॥२॥

That supreme divine soul resides as the wealth kept in the hole (shelf) of the treasure, the children taking birth as the wealth keep at a knot in the best mother and the feet in the shoes.

५९०४. अलाबूनि पृषातकान्यश्वत्थपलाशम्।
पिपीलिकावटश्वसो विद्युत्स्वापर्णशफो गोशफो जरितरोऽथामो दैव॥३॥

As the gourd, the drops of ghee, pipal or palaśa, ant, the buds of banyan tree, the electricity (in water) and the rays in ether, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hoofs of cows etc. always live on the earth, the priest always keep up the divine powers by virtue of hymns recited by them.

५९०५. वीमे देवा अंक्रंसताध्वर्यो क्षिप्रं प्रचरं।
सुसत्यमिद् गवांमस्यसिं प्रखुदसिं॥४॥

(In course of offering) The gods remain specially dynamic. Hence, O Priest! Please make haste. Your reciting of the best hymns gives them pleasure.

५९०६. पत्नी यदृंश्यते पत्नी यक्ष्यंमाणा जरितरोऽथामौं दैव।
होता विष्टीमेन जंरितरोऽथामौं दैव॥५॥

The nature providing with the nutrition is being observed in the form of wife who provides with nutrition's food. O Priests! Summon the gods because the supreme soul is inserted in to them. O clients! Energies the gods by reciting the hymns and giving Āhutis.

The successive verses from 6-10 are called Devanītha. A story to this context is told that a competition was fought for Soma Yajña between the Ādityas and Angiras. One of the Angiras, Agni, have had the gods. The gods donated them the earth when they were pleased but they did not accept it. Hence, they were given the white horse. In the batch of hymns from 11-13, Lord Indra appreciated addressing him as Bhūtecchadaḥ.

५९०७. आदित्या ह जरितरङ्गिंरोभ्यो दक्षिंणामनयंन्।
तां हं जरितः प्रत्यांयंस्तामु हं जरितः प्रत्यांयन्॥६॥

The Ādityas too had donated the Angiras doing prayer The priests received that donation and they accepted it.

५९०८. तां हं जरितर्नः प्रत्यंगृभ्णंस्तामु हं जरितर्नः प्रत्यंगृभ्णः।
अहांनेतरसं न वि चेतनांनि यज्ञानेतंरसं न पुरोगवांमः॥७॥

That donation was received by the priest and accepted for us. Should we accept with preference the sensitivity that provides with power in the offering and in the matters.

५९०९. उत श्वेत आशुंपत्वा उतो पद्यांभिर्यविंष्ठः।
उतेमाशु मानं पिपर्ति॥८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That ascetic mighty is about to move immediately from his position. This definitely completes the deed or the prescribed quantum of the target.

५९१०. आदित्या रुद्रा वसवस्त्वेनु त इदं राधः प्रति गृभ्णीह्यङ्गिरः।

इदं राधो विभु प्रभु इदं राधो बृहत् पृथु॥ ९॥

O Angira! The Sun, Vasu, Rudra etc. gods contribute to you. So, accept this wealth. This wealth is impressive, magnificent, gigantic to a large extent.

५९११. देवा ददत्वासुरं तद् वो अस्तु सुचेतनम्।

युष्माँ अस्तु दिवेदिवे प्रत्येव गृभायत॥ १०॥

O Angiras or Men! May the power given by the gods be full of sensitivity and worth receiving daily. Please accept it directly.

५९१२. त्वमिन्द्र शर्मरिणा हव्यं पारावतेभ्यः।

विप्राय स्तुवते वसुवनिं दुरश्रवसे वह॥ ११॥

O Lord Indra! You have made available the resort and the morsel (food) for all living-organisms. Please bear the responsibility to provide wealth etc. both for the clients and priests.

५९१३. त्वमिन्द्र कपोताय च्छिन्नपक्षाय वञ्चते।

श्यामाकं पक्वं पीलु च वारस्मा अकृणोर्बहुः॥ १२॥

O Lord Indra! You have originated or made appear the donation, cooked food, fruits, water etc. for the pigeon or the patients that move on wings.

५९१४. अरंगरो वावदीति त्रेधा बद्धो वरत्रया।

इरामह प्रशंसत्यनिरामप सेधति॥ १३॥

The Angiras fastened with the chord made of three strings intertwined frequently say that they appreciate the best food (cereal) and throw away the food anyway condemned.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[सूक्त-१३६]

This hymn is known as 'Āhanasya'. The origin of subject has been described herein. Having taken the word 'Asyāḥ', with reference to the vagina, the meaning of the word 'Pasa', 'Muṣka' too becomes genital organ. A provision of wide creation or the nation becomes when Asyāḥ is taken as an altar or the fertile land. Similarly, the meaning of 'Pasa' is 'destroyer of evil' and the nation besides the male genital organs too. The meaning of 'Muṣka' is a cluster, the cobra and the destroyer of poison besides the testicle too. The great fire has been described from the hymns 5-10. That may be the fire required for the nutrition of the creation. The Asyāḥ word in the initial hymn can be taken with reference to the altar either productive or nutritive on this basis and it seems plausible.

५९१५. यदस्या अंहुभेद्याः कृधु स्थूलमुपातसत्।
मुष्काविदस्या एजतो गोशफे शकुलाविव

When the formidable and micro part of this altar or earth are destroyed, its defects killing expertise shivers like two fish in the little space like the hoof of the cow.

५९१६. यदा स्थूलेन पससाणौ मुष्का उपावधीत्।
विष्वञ्चा वस्या वर्धतः सिकतास्वेव गर्दभौ॥ २॥

When the formidable 'Pasa' (destroyer of evil) attacks the molecules of poison destroyer, both its kind of children are developed like the donkeys in the dirty areas.

५९१७. यदल्पिकास्वल्पिका कर्कन्धूकेवपद्यते।
वासन्तिकमिव तेजनं यन्त्यवाताय वित्पति॥ ३॥

When the most micro particles move like 'Jharaberī', these obtain the fertility like the spring season for the area void of air.

५९१८. यद् देवासो ललामगुं प्रविष्टीमिनमाविषुः।
सकुला देदिश्यते नारी सत्यस्याक्षिभुवो यथा॥ ४॥

When the divine flows enter into the best or tender area, the female (women, altar or earth) becomes conceived and gives birth to the children like the prima-facie fact.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९१९. म॒हान॒ग्न्यु॒तृप्नद्वि मोक्र॑दुदस्थांनासरन्।
शक्तिका॒नना स्वंचु॒मशकं सक्तु पद्यंम॥५॥

May the great fire satiate both (male-female-earth-ether) by coming steadily. May we get the eatables, Sattū etc. in our dishes from the garden of power.

५९२०. म॒हान॒ग्न्यु लूखलमति॒क्रामं॑न्त्यब्रवीत्।
यथा॒ तवं वनस्पते॒ निरं॑घ्नन्ति॒ तथैवति॥

The great fire had contravened the mortar (used for thrashing the morsel of offering) and said - "O flora! May the offering be complete for which are you thrashed."

५९२१. म॒हान॒ग्न्युपं ब्रूते भ्रष्टोऽथाप्यंभूभुवः।
यथैव तें वनस्पते॒ पिप्पंति॒ तथैवति॥७॥

The great Lord Fire said -"O flora! As you resurrect even when destroyed therefore you are grounded. May that use of offering be the same."

५९२२. म॒हान॒ग्न्युपं ब्रूते भ्रष्टोऽथाप्यंभूभुवः।
यथां वयो॒ विदाह्यं स्व॒र्गे न॒मवदंह्यते॥८॥

The great Lord Fire said - "O flora! You revive even after destruction. As the life attains to heaven as a result of severe penance, so you are offered in garb of morsel in the fire while offering."

५९२३. म॒हान॒ग्न्युपं ब्रूते स्वसा॒वेशितं॒ पसः।
इत्थं फलंस्य॒ वृक्षंस्य॒ शूर्पे शूर्प॒ भजेमहि॥९॥

Lord Fire said - "The sister (the world or the fire circulated in the body) has excited the 'Pasa' (destroyer of evil). We should eat the fruit (purified by winnower) of this tree (arisen in the procedure).

५९२४. म॒हान॒ग्नी कृंकवाकं॒ शम्यंया॒ परि॑ धावति।
अ॒यं न वि॒द्म यो मृगः शी॒र्ष्णा हंरति॒ धाणिंकाम्॥१०॥

The great fire rushes to the fuel with making the rustling

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(Kṛka) sound. It is not known who is the deer (living on the earth) keeping the inventory of cereals on his head.

५९२५. महानग्नी महानग्नं धावन्तमनु धावति।
इमास्तदस्य गा रक्ष यभ मामद्ध्यौदनम्॥ ११॥

The great fire runs after systematically with the rays of flame. Please protect these cows (sensory organs, lands or speeches). O Yama (the regulatory power)! Please feed us with cereals (food).

५९२६. सुदेवस्त्वा महानग्नीर्बबाधते महतः साधु खोदनम्।
कुसं पीवरो नवत्॥ १२॥

O Sudeva! The great fire compels you for the admirable prosperity. He bows down irrespective of being thin and lean as also formidable (mighty).

५९२७. वशा दुग्धामिमाङ्गुरिं प्रसृजतोऽग्रतं परे।
महान् वै भद्रो यभ मामद्ध्यौदनम्॥ १३॥

The Vaśā (the enslaved power of life) removes the anxiety that puts in pain like the burnt finger. It is the most benevolent Yama that feeds us with cooked food.

५९२८. विदेवस्त्वा महानग्नीर्विबाधते महतः साधु खोदनम्।
कुमारिका पिङ्गलिका कार्द भस्मा कु धावति॥ १४॥

O specific gods! The great fire compels you for providing with an admirable prosperity. The Kumarī Piṅgalikā runs the rays on earth burning the fire (Sadya), the mud (Kārda) etc. defects.

५९२९. महान् वै भद्रो बिल्वो महान् भद्र उदुम्बरः।
महाँ अभिक्त बाधते महतः साधु खोदनम्॥ १५॥

The benevolent Vilva (the tree or the penetrating fire) is great. The benevolent Udumbara (the tree or the mighty fire) too is great. It compels for the luxuries always admirable with great reputation.

५९३०. यः कुमारी पिङ्गलिका वसन्तं पीवरी लभेत्।
तैलकुण्डमिमाङ्गुष्ठं रोदन्तं शुदमुद्धरेत्॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

May the Kumarī Piṅgalikā attaining to the spring (youth), meet the trial of her chastity by enduring the pain of the passion (the vessel full of boiled oil).

[सूक्त-१३७]

[ऋषि-१-३ क्रमशः शिरिम्बिठि, बुध, वामदेव, ४-६ ययाति, ७-११ तिरश्चीराङ्गिरस अथवा द्युतान, १२-१४ सुकक्ष। देवता-अलक्ष्मीनाशन, २ वैश्वदेवी अथवा ऋत्विवद्रस्तुति, ३ दधिक्रा, ४-६सोम पवमान, ७-८, १०-१४ इन्द्र, ८ (चतुर्थ पाद) मरुद्गण, ९ इन्द्राबृहस्पती। छन्द- अनुष्टुप्, २ जगती, ७-११ त्रिष्टुप्, १२-१४ गायत्री।]

५९३१. यद्ध प्राचीरजगन्तोरो मण्डूरधाणिकीः।
हता इन्द्रस्य शत्रवः सर्वे बुद्बुदयाशवः॥ १॥

The enemies to all the enemies to Lord Indra are destroyed like the bubbles of water when you appear at the forefront and proceed forward with grenades in your hands.

५९३२. कपृन्नरः कपृथमुद् दधातन चोदयत खुदत वाजसातये।
निष्टिग्र्यः पुत्रमा च्यावयोतय इन्द्रं सबाध इह सोमपीतये॥ २॥

O the industrious people! Lord Indra provides you with the best pleasures. Hold that god within your heart and inspire him to provide you with the cereals (food), water etc. luxuries. Pray to him and be the cause for providing him peace. Summon Lord Indra, the son of Aditi for removing the pain, protection to this earth and for sipping the Soma.

५९३३. दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत्॥ ३॥

We pray Dadhikrādeva who is victorious, ever-extended and most dynamic. May that Lord make our mouth etc. sensory organs worth-using the best way and enhance the span of life.

५९३४. सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरन् देवान् गच्छन्तु वो मदाः॥ ४॥

The essence of Soma provides sweet taste and refreshment

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

both. It is prepared for Lord Indra by adopting all sacrosanct manners. O the god Soma! May your delicious essence access to all gods.

५९३५. इन्दुरिन्द्राय पवत इति देवासो अब्रुवन्।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसा॥५॥

According to the scriptures (Puraṇas and Vedas etc.), the soma is duly purified. It is used in Soma Yajña which is arranged for protecting the knowledge and attaining to energy.

५९३६. सहस्रधारः पवते समुद्रो वाचमीङ्खयः।
सोमः पती रयीणां सखेन्द्रस्य दिवेदिवे॥६॥

The Soma, inspirer to speech, luxurious, favourite to Lord Indra is processed in a specific vessel (Kalaśa) with many thousand streams daily.

५९३७. अव द्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः।
आवत् तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त॥७॥

Lord Indra, the favourite to all, had defeated by violent attack on Kṛṣṇāsura who appeared in the battle-field with ten thousand soldiers only, all chivalrous. He had become a cause for pain-giving to all the human-beings and had made his capital on the bank of Yamuna river. He was expert to attract the people and thereby extort and humiliate them.

५९३८. द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ॥८॥

Lord Indra said - "We have washed Kṛṣnasura by virtue of our rays like sun while he was wandering nearby the caves made on the bank of the river Anśamati (Yamuna). O Marutas! We ask for your co-operation. Please kill him immediately in the battle.

५९३९. अध द्रप्सो अंशुमत्या उपस्थेऽधारयत् तन्वं तित्विषाणः।
विशो अदेवीरभ्याचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे॥९॥

The demon Kṛṣnasura resides on the bank of Ansumati (Yamuna) river. He is full of splendour and most dynamic. Lord

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra had defeated his army by marching forward from an attack from all sides with kind assistance of Lord Bṛhaspati.

५९४०. त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र।
गूल्हे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः॥ १०॥

O Lord Indra! Nobody in the three worlds have still born your enemy. You become enemy to Vṛtrāsura and seven other monsters, even when they are born. You had brought light to the world of sun and the earth by ensuring it liberty from the darkness established under the rule of that monster. You had the brought stability to these worlds and enriched them with luxuries and the grandeur.

५९४१. त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन् धृषितो जघन्थ।
त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः॥ ११॥

You Indra hold the thunderbolt and suppress the enemies. You had destroyed by an acute blow of your thunderbolt Śuṣṇāsura who had unlimited powers on behalf of the royal saint Kuśa, you had cut into pieces the body of Śuṣṇāsura and produced the cows (rays or streams of water) by your own power.

५९४२. तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत्॥ १२॥

We appreciate and worship the killer of Vṛtra. That great donor Indra should fulfil our desire for wealth and cereals (food).

५९४३. इन्द्रः स दामने कृत ओजिष्ठः स मदे हितः।
द्युम्नी श्लोकी स सोम्यः॥ १३॥

Lord Indra sips the Soma in order to become mighty because he has taken birth only to provide the living-organisms with wealth. That Lord is worth-offering Soma as he always do admirable deeds.

५९४४. गिरा वज्रो न संभृतः सबलो अनपच्युतः।
ववक्ष ऋष्वो अस्तृतः॥ १४॥

Lord Indra is always prepared for providing the devotees with luxuries because he holds the thunderbolt because he is mighty,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

full of splendour and undefeated.

[सूक्त-१३८]

[ऋषि- वत्स। देवता- इन्द्र। छन्द- गायत्री।]

५९४५. म॒हाँ इन्द्रो॒ य ओज॑सा प॒र्जन्यो॑ वृ॒ष्टिमाँ॑ इ॑व।
स्तोमै॑र्व॒त्सस्य॑ वावृधे॥ १॥

Lord Indra becomes mighty and makes his body ever-extended when he listens to the prayers made by their devotees. He is absolute cause for making rain, as great as the clouds and full of splendour as also the glory.

५९४६. प्र॒जामृ॒तस्य॒ पिप्र॑तः॒ प्र यद् भर॑न्त॒ वह्न॑यः।
विप्रा॑ ऋ॒तस्य॒ वाह॑सा॥ २॥

When the horses competent in moving through the sky-route and carry the ever-prepared Lord Indra speedily at the place of offering, the priests then pray to Lord Indra with the hymns used in the offering (Yajña).

५९४७. कण्वा॒ इन्द्रं॒ यदक्र॑त॒ स्तोमै॑र्य॒ज्ञस्य॒ साध॑नम्।
जा॒मि ब्रु॑वत॒ आयु॑धम्॥ ३॥

When the hermits, descendents of Kaṅva clan make Lord Indra the protector of offering (Yajña Sadhaka), by means of their prayers, it has been stated that there remains no need for keeping weapons for the protection of offering (Yajña).

[सूक्त-१३९]

[ऋषि- शशकर्ण। देवता-अश्विनीकुमार। छन्द- बृहती, २-३ गायत्री, ककुप् उष्णिक्।]

५९४८. आ नू॒नम॑श्विना यु॒वं व॒त्सस्य॑ गन्त॒मव॑से।
प्रास्मै॑ यच्छतमवृ॒कं पृ॒थु च्छ॒र्दिर्यु॑यु॒तं या अरा॑तयः॥ १॥

O Aśvinī Kumāras! Please come definitely in order to provide safety to the hermit Vatsa. Both of you should provide him with a well-protected vast residence where the fanatic and angry persons may not to to. Then, please drive away all the enemies of that hermit.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९४९. यदुन्तरिक्षे यद् दिवि यत् पञ्च मानुषाँ अनु।

नृम्णं तद् धत्तमश्विना॥ २॥

O Aśvinī Kumāras! The luxuries, as available with the five classes of people in the space, heaven and the earth, kindly provide us too.

५९५०. ये वां दंसांस्यश्विना विप्रांसः परिमामृशुः।

एवेत् काण्वस्यं बोधतम्॥ ३॥

O Aśvinī Kumāras! Please protect the sons of Kaṇva and the scholars who have known your great deeds by virtue of their prayers. Please always take care of them.

५९५१. अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते।

अयं सोमो मधुमान् वाजिनीवसू येन वृत्रं चिकेतथः॥ ४॥

O Aśvinī Kumāras! This Gharma (an offering that produces heart or energy or the Soma) is duly processed by reciting the hymns for you. O mighty gods! This is the delicious Soma by which you easily watch over Vṛtra.

५९५२. यदुप्सु यद् वनस्पतौ यदोषधीषु पुरुदंससा कृतम्।

तेनं माविष्टमश्विना॥ ५॥

O Aśvinī Kumāras! Please protect us too by using the same power which had protected the medicines, the vast trees and the water as well.

[सूक्त-१४०]

[ऋषि- शशकर्ण। देवता- अश्विनीकुमार। छन्द- बृहती, २-४ अनुष्टुप्, ५ त्रिष्टुप्।]

५९५३. यन्नांसत्या भुरण्यथो यद् वां देव भिषज्यथः।

अयं वां वत्सो मतिभिर्न विन्धते हुविष्मन्तं हि गच्छथः॥ १॥

O Aśvinī Kumāras! Both of you provide the world with maintenance and keep all healthy. As your propensity is to visit devotees providing you with the morsel (Havi), these priests cannot attain to your grace only by virtue of their knowledge.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९५४. आ नूनमश्विनोर्ऋषि स्तोमं चिकेत वामया।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि॥ २॥

The priests had performed the prayers to Aśvinī Kumāras with their best wisdom. They offered the delicious essence of Soma and the morsels soaked in ghee.

५९५५. आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत॥ ३॥

O Aśvinī Kumāras! You ride on the speedy chariot. May our prayers be extended like the sky we accessed to you.

५९५६. यदद्य वां नासत्योक्थैराचुच्युवीमहि।
यद् वा वाणीभिरश्विनेवेत् काण्वस्य बोधतम्॥ ४॥

O solemn Aśvinī Kumāras! I, the hermit Kaṇva, summon you through the recital of hymns as these hymns are being recited today.

५९५७. यद् वां कक्षीवाँ उत यद् व्यश्व ऋषिर्यद् वां दीर्घतमा जुहाव।
पृथी यद् वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम्॥ ५॥

O Aśvinī Kumāras! As you were summoned by Kakṣīvān, Vyaśva and Dīrghatamas, as by Pṛthī, the son of Vena at the place of offering, we summon you at this time. Please, understand the feelings of our heart.

[सूक्त-१४१]

[ऋषि- शशकर्ण। देवता-अश्विनीकुमार। छन्द- विराट् अनुष्टुप्, २जगती,
३ अनुष्टुप्, ४-५ बृहती।]

५९५८. यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा।
वर्तिस्तोकाय तनयाय यातम्॥ १॥

O Aśvinī Kumāras! You protect the residences of all. Please be guard to us, our homes and the whole world. Please come to our home for doing welfare to our sons and grandsons.

५९५९. यदिन्द्रेण सरथं याथो अश्विना यद् वां वायुना भवथः समोकसा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यदा॑दि॒त्येभि॑र्ऋ॒भुभिः॑ स॒जोष॑सा॒ यद् वा॒ विष्णो॑र्वि॒क्रम॑णेषु॒
तिष्ठ॑थः॥२॥

O Aśvinī Kumāras! come to us because you move with Lord Indra by riding on his chariot, reside at a single place with the wind god, live in harmony with the sons of Aditi or Ṛbhu gods and enshrine around three worlds with the specific foot hold of Lord Viṣṇu.

५९६०. यद॒द्याश्विना॑व॒हं हु॒वेय॒ वाज॑सातये।
यत् पृ॒त्सु तु॒र्वणे॒ सह॒स्तच्छ्रेष्ठ॑म॒श्विनो॒रवः॑॥३॥

The protection for Aśvinīs is of high calibre. Those are fully competent for killing the enemies in battle-field. We do hope that our prayer will be heard and those will certainly come to us.

५९६१. आ नू॒नं या॑तमश्विने॒मा ह॒व्यानि॑ वां हि॒ता।
इ॒मे सोमा॑सो॒ अधि॑ तु॒र्वशे॒ यदा॑वि॒मे कण्वे॑षु वा॒मथ॑॥४॥

The essence of Soma, as existed in the residence of Turvaśa and Yadu, was given to the sons of hermit Kaṇva. O Aśvinī Kumāras! This essence of Soma as a morsel of offering is submitted for you. Please come to sip it.

५९६२. यन्ना॑सत्या परा॒के अ॑र्वा॒के अस्ति॑ भेष॒जम्।
तेन॑ नू॒नं वि॑म॒दाय॑ प्रचेतसा छ॒र्दिर्व॒त्साय॑ यच्छतम्॥५॥

O Solemn Aśvinī Kumāras! Please provide the hermit Vatsa, the best residence who this time is without apparels at a place where all medicines are available nearby and the distant provinces should be ready for use.

[सूक्त-१४२]

[ऋषि-शशकर्ण। देवता- अश्विनीकुमार। छन्द- अनुष्टुप्, ५-६ गायत्री।]

५९६३. अभु॑त्स्यु॒ प्र दे॒व्या सा॒कं वा॒चाहम॒श्विनोः॑।
व्या॑वर्दे॒व्या म॒तिं वि रा॒तिं मर्त्ये॑भ्यः॥१॥

We have been aware of as a result of listening to the divine speeches delivered by both Aśvinī Kumāras. O the goddess Uṣī (dawn)! Please remove the darkness and provide all people with true wisdom and appropriate prosperity.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९६४. प्र बोधयोषो अश्विना प्र देवि सूनृते महि।
प्र यज्ञहोतरानुषक् प्र मदाय श्रवो बृहत्॥ २॥

O goddess Uṣā! You are always illuminating and great goddess. Please inspire Aśvinī Kumāras. O clients! Provide morsel (Habi) in abundance for the pleasure of Aśvinī Kumāras.

५९६५. यदुषो यासि भानुना सं सूर्येण रोचसे।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम्॥ ३॥

O goddess Uṣā! The chariot of Aśvinī Kumāras enters into the place of offering in order to make the people (devotees) healthy when you move with golden rays and duly illuminated by the splendour of Lord Sun.

५९६६. यदापीतासो अंशवो गावो न दुह्र ऊधभिः।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना।

O Aśvinī Kumāras! Please be guardian to us when the yellow creepers of Soma are twisted like the udder of a cow while milking and further when we pray to you for attaining to divinity.

५९६७. प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे।
प्र दक्षाय प्रचेतसा॥ ५॥

O Aśvinī Kumāras! You are enriched with the best knowledge. Kindly inspire us to the extent that we could get skill in order to perform the great deeds with power, prosperity and tolerance.

५९६८. यन्नूनं धीभिरश्विना पितुर्योना निषीदथः।
यद्वा सुम्नेभिरुक्थ्या॥ ६॥

O appreciable Aśvinī Kumāras! You are like our father. Please provide us with all pleasure as a father makes available all kinds of comforts and amenities to his sons.

[सूक्त-१४३]

[ऋषि-पुरुमीढ और अजमीढ, ८ (पूर्वार्द्ध) वामदेव, ८-९ मेध्यातिथि मेधातिथी।
देवता-अश्विनीकुमार। छन्द- त्रिष्टुप्।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९६९. तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः।
य: सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम्॥ १॥

O Aśvinī Kumāras! We summon today your chariot which is most dynamic and provides your with the cows. That chariot with its wooden beams holds even the sun-god. It carries the hymns and it is vast as also prosperous.

५९७०. युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः।
युवोर्वपुरभि पृक्षः सचन्ते वहन्ति यत् ककुहासो रथे वाम्॥ २॥

O Aśvinī Kumāras! You protect the world of sun from diminishing its glory. Both of you are gods. Both of you obtain that greatness by virtue of your own power. The essence of Soma makes healthy your bodies when the chariot with mighty horses carries you.

५९७१. को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत्॥ ३॥

Who are the persons offering Soma and making prayer to you for sipping the well-processed Soma? Who are the humble people summon both of you for the offering?

५९७२. हिरण्ययेन पुरुभू रथेनेमं यज्ञं नासत्योप यातम्।
पिबाथ इन्मधुनः सोम्यस्य दधथो रत्नं विधते जनाय॥ ४॥

O Aśvinī Kumāras! You reveal your entity in multiforms and you are always observer of truth. Please come at this place of offering on your golden chariot, drink the delicious Soma and provide the industrious people with fascinating prosperity.

५९७३. आ नो यातं दिवो अच्छा पृथिव्या हिरण्ययेन सुवृता रथेन।
मा वामन्ये नि यमन् देवयन्तः सं यद् ददे नाभिः पूर्व्या वाम्॥ ५॥

Both of you are prayed to come on your golden chariot from the world of sun or earth. As we had submitted our prayers since the ancient time, we therefore are in full faith that other clients summoning you will not be able to interrupt in between.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५९७४. नू नौ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॒ दस्रा॒ मिमा॑थामु॒भयेष्व॒स्मे।
नरो॒ यद् वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ल्हासो॑ अग्मन्॥ ६॥

O Aśvinī Kumāras! You are killer of enemies. Please provide us the prosperity in abundance duly protected by countless warriors. O Aśvinī Kumāras! The priest of Purumīḍha had obtained your grace through the hymns submitted and the prayers made by the priest of Ajamīḍha is also included with the same.

५९७५. इ॒हेह॒ यद् वां॑ सम॒ना प॑पृ॒क्षे सेयम॒स्मे सु॑म॒तिर्वा॑जरत्ना।
ऊ॒रु॒ष्यतं॑ जरि॒तारं॑ यु॒वं ह॑ श्रि॒तः कामो॑ नासत्या यु॒व॒द्रिक्॥ ७॥

O Aśvinī Kumāras! You retain the cereals that provides energy. A uniformity in thought is always established between you. Hence, we conjointly recite these hymns for your pleasure. May that best prayers be fructified for the clients. O Aśvinī Kumāras! We assign both of you the responsibility of our protection. Our wishes forward to your every moment.

५९७६. मधु॑मती॒रोष॑धी॒र्द्याव॒ आपो॒ मधु॑मन्नो भवत्व॒न्तरि॑क्षम्।
क्षेत्र॑स्य॒ पति॒र्मधु॑मान्नो अ॒स्त्वरि॑ष्यन्तो॒ अन्वे॑नं चरेम॥ ८॥

May the medicines available from forests be proof giving excellent results and may be blessed by the world of sun, space and the water. May the ruler of the area be profitable and beneficial to us. May we follow them with all safety from the enemies.

५९७७. प॒नाय्यं॒ तद॑श्विना कृ॒तं वां वृ॑ष॒भो दि॒वो रज॑सः पृथि॒व्याः।
स॒हस्रं॒ शंसा॑ उ॒त ये गवि॑ष्टौ सर्वा॒ँ इत् ताँ उप॑ याता॒ पिब॑ध्यै॥ ९॥

O Aśvinī Kumāras! Your work or deed i.e. raining on the earth from the space, is most admirable. Please come here for sipping the essence of Soma in course of your movement for many thousands of great deeds like tracing or searching for the cows.

॥इति विंशं काण्डं समाप्तम्॥

॥इति अथर्ववेदसंहिता समाप्ता॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Paippalāda excerpts concerning book xx.]

[Roth, at the end of his Collation, adds the Ppp. variants for verses 12 and 16 and 17 of AV. xx. 34; the hymn appears in Ppp. xiii. and corresponds to the *sa janāsa indraḥ* hymn, RV. ii. 12.]

[Verse 12. In a, Ppp. has *paryacarakṣac* instead of *paribhavaṁ;* its b is *yo vārgakasya vāpibat sutam;* its c reads *yajamānaṁ bahuṁ janaṁ;* and in d, it has *āmorucakṣat* for *amūrchat.*]

[Verse 16. In a, Ppp. has *vyakṣat putror up-* for *vyaktaḥ pitror up-;* its be is simply *bhuvana veda janitaḥ;* its c is *parasyā bhaviśuyamāṇo hrojokṣad.*]

[Verse 17. In a, Ppp. has *haryasyaśur* for *haryaśva āsuter.*]

[Then follows a note to the effect that nothing of the Kuntāpa hymns appears in Ppp.]

[Roth`s Collation closes with the words : ``explicit feliciter 25. Juni 1884.``]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDEX OF VERSES

अथर्ववेदसंहितायाः वर्णानुक्रमसूची

अंशो भगो वरुणो ६,४,२
अंहोमुचं वृषभ १९,४२,४
अंहोमुचे प्र भर १९,४२,३
अकर्म ते स्वपसो १८,३,२४
अकामो धीरो १०,८,४४
अकुप्यन्तः कुपा २०,१०३,८
अक्षद्रुग्धो राजन्यः ५,१८,२
अक्षन्नमीमदन्त ह्यव १८,४,६१
अक्षाः फलवतीं ७,५२,९
अक्षितास्त उपसदो ६,१४२,३
अक्षितिं भूयसीम् १८,४,२७
अक्षितोतिः सनेदिदं २०,६,९७
अक्षीभ्यां ते नासिकाभ्यां २,३३,१
अक्षुमोपशं विततं ९,३,८
अक्ष्यौ च ते मुखं ४,३,३
अक्ष्यौ नि विध्य हृदयं ५,२९,४
अक्ष्यौ नौ मधुसंकाशे ७,३७,१
अगनिन्द्र श्रवो बृहद् २०,२०,३; ५७,६
अगन्म स्वः स्वरगन्म १६,९,३
अगोरुधाय गविषे २०,६५,२
अग्न आयाह्यग्निभिः २०,१०३,२
अग्न इन्द्रश्च दाशुषे ७,११५,१
अग्नये कव्यवाहनाय १८,४,७१
अग्नावग्निश्चरति प्रविष्ट ४,३९,९
अग्नाविष्णू महि तद्वां ७,३०,१
अग्नाविष्णू महि धाम ७,३०,२
अग्निः क्रव्याद् भूत्वा १२,९,३
अग्निः पचन् रक्षतु १२,३,२४
अग्निः परेषु धामसु ६,३६,३
अग्निः पूर्व आ रभतां १,७,४
अग्निः प्राणान्त्सं ३,३१,६
अग्निः प्रातः सवने ६,४७,१
अग्निं ते वसुवन्तं १९,१८,१
अग्निं दूतं वृणीमहे २०,१०१,१
अग्निं ब्रूमो वनस्पतीन् ११,६,१
अग्निं होतारं मन्ये २०,६७,३
अग्निमग्निं हवीमभिः २०,१०१,२
अग्निमन्तश्छादयसि ९,३,१४
अग्निमीलिष्वावसे २०,१०३,१
अग्निराग्नीध्रात् सुष्टुभः २०,२,२
अग्निरासीन उत्थितो ९,१२,१९
अग्निरिव मन्यो ४,३१,२
अग्निरिवैतु प्रति ५,१४,१३
अग्निरेनं क्रव्यात् १२,११,११
अग्निर्दिव आ तपति १२,१,२०
अग्निर्नः शत्रून् ३,१,१
अग्निर्नो दूतः प्रत्येतु ३,२,१
अग्निर्भूम्यामोषधीषु १२,१,१९
अग्निर्मा गोप्ता परि १७,१,३०
अग्निर्माग्निनावतु १९,४५,६
अग्निर्मा पातु वसुभिः १९,१७,१
अग्निर्यव इन्द्रो यवः ९,२,१३
अग्निर्वनस्पतीनाम् ५,२४,२
अग्निर्वै नः पदवायः ५,१८,१४
अग्निर्होताध्वर्युष्टे १८,४,१५
अग्निवासाः पृथिव्यसि १२,१,२१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अग्निष्वात्ताः पितरः १८,३,४४
अग्निहोत्रं च श्रद्धा ११,७,९
अग्निष्टे नि शमयतु ६,१११,२
अग्निस्तक्मानमप ५,२२,१
अग्निः सूर्यश्चन्द्रमा ५,२८,२
अग्निः स्रुचो अध्वरेषु ५,२७,५
अग्नी रक्षस्तपतु १२,३,४३
अग्नी रक्षांसि सेधति ८,३,२६
अग्नीषोमावदधुर्या ८,९,१४
अग्नीषोमा पथिकृता १८,२,५३
अग्नीषोमाभ्यां कामाय १२,४,२६
अग्नेः प्रजातं १९,२६,१
अग्ने अक्रव्यान्निः १२,२,४२
अग्ने अच्छा वदेह नः ३,२०,२
अग्ने चरुर्यज्ञिय ११,१,१६
अग्नेऽजनिष्ठा महते ११,१,३
अग्ने जातान् प्र णुदा ७,३५,१
अग्ने जायस्वादितिः ११,१,१
अग्ने तपस्तप्यामह ७,६३,२
अग्ने त्वचं यातुधानस्य ८,३,४
अग्ने देवाँ इहा वह २०,१०,१३
अग्ने पृतनाषाट् ५,१४,८
अग्ने प्रेहि प्रथमो ४,१४,५
अग्ने मन्युं प्रतिनुदन् ५,३,२
अग्ने यत् ते तपस्तेन २,१९,१
अग्ने यत् ते तेजस्तेन २,१९,५
अग्ने यत् तेऽर्चिस्तेन २,१९,३
अग्ने यत् ते शोचिस्तेन २,१९,४
अग्ने यत् ते हरस्तेन २,१९,२
अग्नेरिवास्य दहत ६,२०,१
अग्नेरिवास्य दहतो ७,४७,१
अग्नेर्घासो अपां गर्भो ८,७,८
अग्नेर्भाग स्थ १०,५,७
अग्नेर्मन्वे प्रथम ४,२३,१
अग्नेर्वर्म परि १८,२,५८
अग्ने वैश्वानर विश्वैर्मा २,१६,४
अग्ने शर्ध महते ७,७७,१०
अग्नेः शरीरमसि ८,२,२८
अग्ने सपत्नानधरान् १३,१,३१
अग्ने समिधमाहार्षं १६,६४,१
अग्ने सहस्वानभि ११,१,६
अग्नेष्टे प्राणममृता ८,२,१३
अग्ने स्वाहा कृणुहि ५,२७,१२
अग्नेः सांतपनस्या ६,७६,२
अग्नौ तुषाना वप ११,१,२९
अग्नौ सूर्ये चन्द्रमसि ११,५,१३
अग्न्याधेयमथो ११,७,८
अग्रमेष्योषधीनां ४,१९,३
अघं पच्यमाना १२,८,५
अघद्विष्टा देवजाता २,७,१
अघमस्त्वघकृते १०,१,५
अघविषा निपतन्ती १२,७,१५
अघशंसदुःशंसाभ्यां १२,२,२
अघायतामपि नह्या १०,९,१
अघोरचक्षुरपतिघ्नी १४,२,१७
अघ्न्ये पदवीर्भव १२,१०,१२
अघ्न्ये प्र शिरो जहि १२,१०,१४
अघाश्वस्येदं भेषजं १०,४,१०
अङ्गभेदमङ्गज्वरं ९,१३,५
अङ्गभेदो अङ्गज्वरो ५,३०,९
अङ्गादङ्गात् प्र च्यावय १०,४,२५
अङ्गादङ्गाद् वयमस्या १४,२,६९
अङ्गिरसामयनं पूर्वो १८,४,८
अङ्गिरसो नः पितरो १८,१,५८
अङ्गिरोभिर्यज्ञियैः १८,१,५९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अङ्गेअङ्गे लोम्निलोम्नि २,३३,७ ;
२०,९६,२३
अङ्गेअङ्गे शोचिषा १,१२,२
अङ्गेभ्यस्त उदराय ११,२,६
अचिकित्वांश्चिकितु ९,१४,७
अचिक्रदत् स्वपा इह ३,३,१
अच्छ त्वा यन्तु हविनः ३,४,३
अच्छा न इन्द्रं यशसं ६,३९,२
अच्छा म इन्द्रं मतयः २०,१७,१
अच्छायमेति शवसा ५,२७,४
अच्छा हि त्वा सह २०,१०,३,३
अच्युतच्युत् समदो ५,२०,१२
अजः पवद्रवः स्वर्गे लोके ९,५,१८
अजं च पचत पञ्च ९,५,३७
अजमनज्मि पयसा ४,१४,६
अजस्त्रिनाके त्रिदिवे ९,५,१०
अजागार केविका २०,१२९,१७
अजाता आसन्नृतवो ११,८,५
अजा रोह सुकृतां ९,५,९
अजिराधिराजौ श्येनौ ७,७३,३
अजैषं त्वा संलिखितं ७,५२,५
अजैष्माद्यासना १६,६,१
अजो अग्निरजमु ९,५,७
अजो भागस्तपसस्तं १८,२,८
अजो वा इदमग्रे ९,५,२०
अजोह्यग्नेरजनिष्ट ४,१४,१; ९,५,१३
अजोऽस्यज स्वर्गोऽसि ९,५,१६
अञ्जते व्यञ्जते १८,३,१८
अतः परिज्मन्ना गहि २०,७०,५
अतन्द्रो यास्यन् १३,२,२८
अति द्रव श्वानौ १८,२,११
अतिथीन्-प्रति ९,१०,८
अति धन्वान्यत्यप: ७,४२,१
अति धावतातिसरा ५,८,४
अति निहो अति सृधो २,६,५
अतिमात्रमवर्धन्त ५,१९,१
अति विश्वान्यरुहद् १९,४९,२
अतिसृष्टो अपां १६,१,१
अतीदु शक्र ओहत २०,९२,११
अतीव यो मरुतो २,१२,६
अतो वै बृहस्पतिमेव १५,१०,४; ५
अतो वै ब्रह्म च क्षत्रं १५,१०,३
अत्यर्धर्च परस्वतः २०,१३१,१९
अत्राह गोरमन्वत २०,४१,३
अत्रिवद् वः २,३२,३; ५,२३,१०
अत्रैनानिन्द्र वृत्रहन् ५,८,९
अथ य एवं विदुषा १५,१२,८
अथ यस्या व्रात्यो १५,१३,११
अथर्वाणं पितरं ७,२,१
अथर्वाणो अबध्नत १०,६,२०
अथर्वा पूर्णं चमसं १८,३,५४
अथा ते अन्तमानां २०,५७,३; ६८,३
अथो इयन्निति २०,१३०,१८
अथो इयन्नियन्निति २०,१३०,१७
अथोपदान भगवो १९,३४,८
अथो यानि च यस्मा १९,४८,१
अथो श्वा अस्थिरो २०,१३०,१९
अथो सर्वं श्वापदं ११,९,१०
अदन्ति त्वा पिपीलिका ७,५८,७
अदब्धो दिवि पृथिव्यां १७,१,१२
अदान्यान्त्सोमपान् २,३५,३
अदारसृद् भवतु देव १,२०,१
अदितिर्द्यौरदितिः ७,६,१
अदितिः श्मश्रु वपतु ६,६८,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अदितिर्मादित्यैः १८,३,२७
अदितेर्हस्तां स्रुचमेतां ११,१,२४
अदूहमित्यां पूषकं २०,१३१,१८
अदृश्रन्नस्य १३,२,१८; २०,४७,१५
अदेवृघ्न्यपतिघ्नी १४,२,१८
अदो यत् ते हृदि श्रितं ६,१८,३
अदो यदवधावति २,३,१
अदो यदवरोचते ३,७,३
अदो यद् देवि प्रथमा १२,१,५५
अद्भ्यस्त्वा राजा वरुणो ३,३,३
अद्भिरन्नादिभिः १५,१४,६
अद्याग्ने अद्य सवितः ४,४,६
अद्या मुरीय यदि ८,४,१५
अध ते विश्वमनु २०,१५,२
अध त्यं द्रप्सं विभ्वं १८,१,२१
अध द्रप्सो अंशुमत्या २०,१३७,९
अधराञ्चं प्र हिणोमि ५,२२,४
अध रात्रि तुष्टधूमम् १९,४७,८; ५०,१
अधरोऽधर उत्तरेभ्यो ६,१३४,२
अधा यथा नः १८,३,२१
अधा हीन्द्र गिर्वण २०,१००,१
अधि द्वयोरदधा २०,२५,३
अधि नो ब्रूतं पृतना ४,२८,७
अधि ब्रूहि मा रभथाः ८,२,७
अधि स्कन्द वीरयस्व ५,२५,८
अधीतीरध्यगाद् २,९,३
अध्यक्षो वाजी मम ९,२,७
अध्वर्यवोऽरुणं २०,८७,१
अनच्छये तुरगातु ९,१५,८
अनडुभ्द्यस्त्वं प्रथमं ६,५९,१
अनड्वानिन्द्रः स पशुभ्यो ४,११,२
अनड्वान् दाधार ४,११,१
अनड्वान् दुहे सुकृतस्य ४,११,४
अनड्वाहं प्लवमन्वा १२,२,४८
अनन्तं विततं पुरुत्रा १०,८,१२
अनपत्यमल्पपशुं १२,४,२५
अनभ्रयः स्वनमाना १९,२,३
अनमित्रं नो अधराद् ६,४०,३
अनयाहमोषध्या ४,१८,५; १०,१,४
अनर्शरातिं वसुदा २०,५८,२
अनवद्याभिः समु जग्म २,२,३
अनवद्यैरभिद्युतिः २०,४०,२; ७०,४
अनस्थाः पूताः पवनेन ४,३४,२
अनागमिष्यतो १६,६,१०
अनागोहत्या वै भीमा १०,१,२९
अनाधृष्यो जातवेदा ७,८९,१
अनाप्ता ये वः प्रथमा ४,७,७; ५,६,२
अनामयोपजिह्विका २०,१२९,२०
अनास्माकस्तद् १९,५७,५
अनुगच्छन्ती प्राणानुप १२,७,१६
अनु च्छप्र श्यामेन ९,५,४
अनुजिघ्रं प्रमृशन्तं ८,६,६
अनु ते शुष्मं तुरयन्त २०,१०५,२
अनु त्वाग्निः प्राविशदनु १०,१०,७
अनु त्वा रोदसी २०,४२,२
अनु त्वा हरिणो ३,७,२
अनुपूर्ववत्सां धेनुम् ९,५,२९
अनु प्रत्नस्यौकसः २०,२६,३; ९२,१५
अनुमतिः सर्वमिदं ७,२१,६
अनुमतेऽन्विदं ६,१३१,२
अनु मन्यतामनु ७,२१,३
अनुव्रतः पितुः पुत्रो ३,३०,२
अनुव्रता रोहिणी १३,१,२२
अनु सूर्यमुदयतां १,२२,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अनुस्पष्टो भवत्येषो २०,९६,४
अनुहवं परिहवं १९,८,४
अनुहूतः पुनरेहि ५,३०,७
अनूक्षरा ऋजवः १४,१,३४
अनृणा अस्मिन्ननृणाः ६,११७,३
अनेनेन्द्रो मणिना ८,५,३
अन्तकाय मृत्यवे ८,१,१
अन्तकोऽसि मृत्युरसि १६,५,२;९
अन्तरा द्यां च पृथिवीं ९,३,१५
अन्तरिक्ष आसां १,३२,२
अन्तरिक्षं जालम् ८,८,५
अन्तरिक्षं दिवं १०,९,१०
अन्तरिक्षं धेनुस्तस्या ४,३९,४
अन्तरिक्षाय स्वाहा ५,९,३-४
अन्तरिक्षेण पतति ६,८०,१
अन्तरिक्षेण सह ४,३८,६-७
अन्तरिक्षे वायवे ४,३९,३
अन्तरेमे नभसी ५,२०,७
अन्तर्गर्भश्चरति ११,४,२०
अन्तर्दधे द्यावापृथिवी ८,५,६
अन्तर्दावे जुहुता ६,३२,१
अन्तर्देशा अबध्नत १०,६,१९
अन्तर्धिर्देवानां १२,२,४४
अन्तर्धेहि जातवेद ११,१०,४
अन्तश्चरति रोचना ६,३१,२
अन्ति सन्तं न १०,८,३२
अन्नं पूर्वा रासतां १९,७,४
अन्नाद्येन यशसा १३,८,४; ९,५
अन्यक्षेत्रे न रमसे ५,२२,९
अन्यत्रास्मन्नुच्यतु ६,२६,३
अन्यमू षु यम्यन्य १८,१,६
अन्येभ्यस्त्वा पुरुषेभ्यो १२,२,१६
अन्वग्निरुषसामग्र० ७,८७,४; १८,१,२७
अन्वद्य नोऽनुमतिः ७,२१,१
अन्वान्त्र्यं शीर्षण्यमथो २,३१,४
अन्वारभेथामनु ६,१२२,३
अन्विदनुमते त्वं ७,२१,२
अपकामं स्यन्दमाना ३,१३,३
अप क्रामति सूनृता १२,५,६
अप क्राम नानदती १०,१,१४
अपक्रामन् पौरुषेयाद् ७,११०,१
अपक्रीताः सहीयसी ८,७,११
अप ज्योतिषा तमो २०,१६,५
अपचितः प्र पतत ६,८३,१
अपचितां लोहिनीनां ७,७८,१
अप तस्य हतं तमो १०,७,४०
अप त्ये तायवो १३,२,१७; २०,४७,१४
अपथेना जभारैणां ५,३१,१०
अप नः शोशुचदघम् ४,३३,१
अप न्यधुः पौरुषेयं १९,२०,१
अपपापं परिक्षवं १९,८,५
अपमित्यमप्रतीत्तं ६,११७,१
अपमृज्य यातुधाना ४,१८,८
अपरिमितमेव यज्ञम् ९,५,२२
अपवासे नक्षत्राणां ३,७,७
अपश्यं गोपामनि ९,१५,११
अपश्यं युवतिं १८,३,३
अपस्त ओषधीमतीः १९,१८,६
अपस्त्वं धुक्षे प्रथमा १०,१०,८
अपः समुद्राद् दिवम् ४,२७,४
अप स्तेनं सवासो १९,५०,५
अपाः पूर्वेषां हरिवः २०,३२,३
अपां यो अग्रे प्रतिमा ९,४,२
अपां रसः प्रथमजो ४,४,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अपागूहन्नमृतां १८,२,३३
अपाङ् प्राङेति स्वधया ९,१५,१६
अपाञ्चौ त उभौ ७,७३,४
अपादग्रे समभवत् १०,८,२१
अपादिन्द्रो अपादग्निः २०,९२,८
अपादेति प्रथमा ९,१५,२३
अपानति प्राणति ११,४,१४
अपानाय व्यानाय ६,४१,२
अपां तेजो ज्योतिः १,३५,३
अपामग्रमसि समुद्रं १६,१,६
अपामग्निस्तनूभिः ४,१५,१०
अपामस्मै वज्रं प्र १०,५,५०
अपामह दिव्यानां १९,२,४
अपामार्गोऽप मार्ष्टु ४,१८,७
अपामार्ग ओषधीनां ४,१७,८
अपामिदं न्ययनं ६,१०६,२
अपां मा पाने यतमो ५,२९,८
अपामूर्ज ओजसो १९,४५,३
अपामूर्मिर्मदन्निव २०,२८,४; ३९,५
अपां फेनेन नमुचेः २०,२९,३
अपावृत्य गार्हपत्यात् १२,२,३४
अपास्मत्तम उच्छतु १४,२,४८
अपि नह्यामि ते बाहू ७,७३,५
अपि वृश्च पुराणवद् ७,९५,१
अपूपवानन्नवांश्च १८,४,२१
अपूपवानपवांश्च १८,४,२४
अपूपवान् क्षीरवान् १८,४,१६
अपूपवान् घृतवान् १८,४,१९
अपूपवान् दधिवान् १८,४,१७
अपूपवान् द्रप्सवान् १८,४,१८
अपूपवान् मधुमान् १८,४,२२
अपूपवान् मांसवान् १८,४,२०
अपूपवान् रसवांश्च १८,४,२३
अपूपापिहितान् १८,३,६८; ४,२५
अपूर्वेणेषिता वाचस्ता १०,८,३३
अपेत वीत वि च १८,१,५५
अपेतो वायो सविता ४.२५,४
अपेन्द्र द्विषतो १,२१,४
अपेन्द्र प्राचो मघवन् २०,१२५,१
अपेयं रात्र्युच्छतु २,८,२
अपेह्यरिरस्यरिर्वा ७,९३,१
अपैतेनारात्सीरसौ ५,६,७
अपो दिव्या ७,९४,१; १०,५,४६
अपो देवीरुप ह्वये १,४,३
अपो देवीर्मधुमतीः १०,९,२७
अपो निषिञ्चन्नसुरः ४,१५,१२
अपेमं जीवा १८,२,२७
अपेमां मात्रां १८,२,४०
अपेहि मनसस्पते २०,९६,२४
अपो यदद्रिं पुरुहूत २०,७७,८
अपो वामदेव्यं यज्ञं ८,११,१०
अपो वामदेव्येन ८,११,८
अपो वृत्रं वव्रिवांसं २०,७७,७
अप्रजास्त्वं मार्त ८,६,२६
अप्रपाण च वेशन्ता २०,१२८,८
अप्राणैति प्राणेन ८,९,९
अप्सरसः सधमादं ७,११४,३; १४,२,३४
अप्सु ते जन्म दिवि ६,८०,३
अप्सु ते राजन् वरुण ७,८८,१
अप्सु मे सोमो १,६,२
अप्सु स्तीमासु वृद्धासु ११,८,३४
अप्स्वन्तरमृतमप्सु १,४,४
अप्स्वासीन्मातरिश्वा १०,८,४०
अबोध्यग्निः समिधा १३,२,४६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

अभयं द्यावापृथिवी ६,४०,१
अभयं नः करत्यन्तरिक्षं १९,१५,५
अभयं मित्रादभयं १९,१५,६
अभयं मित्रावरुणा ६,३२,३
अभागः सन्नप परेतो ४,३२,५
अभिक्रन्दन् स्तनय० ११,५,१२
अभि क्रन्द स्तनया० ४,१५,६
अभि गोत्राणि सहसा १९,१३,७
अभि तं निर्ऋतिः ४,३६,१०
अभि तिष्ठामि ते ६,४२,३
अभि तेऽधां सहमाना ३,१८,६
अभि त्यं देवं सविता ७,१५,१
अभि त्वा जरिमाहित ३,११,८
अभि त्वा देवः सविताभि १,२९,३
अभि त्वा पूर्वपीतये २०,९९,१
अभि त्वा मनुजातेन ७,३८,१
अभि त्वा वर्चसा गिरः २०,४८,१
अभि त्वा वर्चसासिच० ४,८,६
अभि त्वा वृषभा सुते २०,२२,१
अभि त्वा शूर नोनुमो २०,१२१,१
अभि त्वेन्द्र वरिमतः ६,९९,१
अभि त्वोर्णोमि पृथिव्या १८,२,५२
अभि द्युम्नानि वनिन २०,६,७
अभि प्र गोपतिं २०,२२,४; ९२,१
अभि प्र वः सुराधसं २०,५१,१
अभि प्रेहि दक्षिणतो ४,३२,७
अभि प्रेहि माप वेन ४,८,२
अभिभूर्यज्ञो अभिभूः ६,९७,१
अभि वर्धतां पयसाभि ६,७८,२
अभिवृत्य सपत्नानभि १,२९,२
अभिवृष्टा ओषधयः ११,४,६
अभीवर्तेन मणिना १,२९,१
अभीवर्तो अभिभवः १,२९,४
अभिवृता हिरण्येन १०,१०,१६
अभीशुना मेया आसन् ६,१३७,२
अभि श्यावं न कृशनेभिः २०,१६,११
अभि हि सत्य सोमपा २०,६४,२
अभी वस्वः प्र जिहीते २०,१२७,१०
अभी षु णः सखीनाम् २०,१२४,३
अभीहि मन्यो ४,३२,३
अभुत्स्यु प्र देव्या २०,१४२,१
अभूतिरुपह्रियमाणा १२,८,८
अभूद् दूतः प्रहितो १८,४,६५
अभ्यक्ताक्ता स्वरंकृता १०,१,२५
अभ्यञ्जनं सुरभि ६,१२४,३
अभ्यन्यदेति पर्यन्य १३,२,४३
अभ्यर्चत सुष्टुतिं ७,८७,१
अभ्यावर्तस्व पशुभिः ११,१,२२
अभ्रं पीबो मज्जा ९,१२,१८
अभ्रातृघ्नीं वरुणा १४,१,६२
अभ्रातृव्यो अना २०,११४,१
अभ्रिये दिद्युन्नक्षत्रिये २,२,४
अमन्महीदनाशवो २०,११६,२
अमा कृत्वा पाप्मानं ४,१८,३
अमा घृतं कृणुते ११,५,१५
अमावास्या च पौर्णमासी १५,२,१४
अमावास्ये न त्वदेता० ७,८४,४
अमासि मात्रां १८,२,४५
अमुत्र सन्निह वेत्थेतः १३,१,३९
अमोऽहमस्मि सा त्वं १४,२,७१
अमित्रसेनां मघवन्न० ३,१,३
अमी ये युधमायन्ति ६,१०३,३
अमीषां चित्तानि ३,२,५
अमुक्था यक्ष्माद् दुरिता २,१०,६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अमुत्रभूयादधि ७,५५,१
अमुत्रैनमा गच्छताद् ९,३,१०
अमूः पारे पृदाक्व १,२७,१
अमूनश्वत्थ निः ८,८,३
अमून्हेतिः पतत्रिणी ६,२९,१
अमू ये दिवि सुभगे ३,७,४
अमूर्या उप सूर्ये १,४,२
अमूर्या यन्ति योषितो १,१७,१
अमोतं वासो दद्याद् ९,५,१४
अम्बयो यन्त्यध्वभिः १,४,१
अम्भो अमो महः १३,८,५
अम्भो अरुणं १३,८,६
अयं ग्रावा पृथुबुध्नो १२,३,१४
अयं यो अभिशोचयिष्णुः ६,२०,३
अयं यो भूरिमूलः ६,४३,२
अयं यो वक्रो ७,५८,४
अयं यो विश्वान् ५,२२,२
अयं लोकः प्रियतमो ५,३०,१७
अयं लोको जालं ८,८,८
अयं वज्रस्तर्पयतां ६,१३४,१
अयं विष्कन्धं सहते २,४,३
अयं स शिङ्क्ते येन ९,१५,७
अयं सहस्रमा नो ७,२३,१
अयं स्तुवान १,८,२
अयं स्रावद्रत्यो मणिः ८,५,४
अयं जीवतु मा मृतेन ८,२,५
अयं त इन्द्र सोमो २०,५,५
अयं ते अस्म्युप न ४,३२,६
अयं ते कृत्यां १०,३,४
अयं ते योनिर्ऋत्वियो ३,२०,१
अयं दर्भो विमन्युकः ६,४३,१
अयं देवा इहैवास्त्वयं ८,१,१८
अयं देवानामसुरो १,१०,१
अयं नो नभस्पतिः ६,७९,१
अयमग्निः सत्पतिः ७,६४,१
अयमग्निरमूमुहद्यानि ३,२,२
अयमग्निरुपसद्य इह ५,३०,११
अयमस्तु धनपतिः ४,२२,३
अयमा यात्यर्यमा ६,६०,१
अयमिद् वै प्रतीवर्त ८,५,१६
अयं पन्थाः कृत्येति १०,१,१५
अयं पिपान इन्द्रः ९,४,२१
अयं प्रतिसरो मणिर्वीरो ८,५,१
अयं मणिः सपत्नहा ८,५,२
अयं मणिर्वरणो १०,३,३
अयं मे वरण १०,३,११
अयं मे वरणो १०,३,१
अयं मे हस्तो ४,१३,६
अयं वस्ते गर्भं १३,१,१६
अयं वा उ अग्निर्ब्रह्मा १५,१०,७
अयं वां घर्मो अश्विना २०,१३९,४
अयं स देवो अप्स्वन्त १३,३,१५
अयं सहस्रमृषिभिः २०,१०४,२
अयज्ञियो हतवर्चा १२,२,३७
अयन्महा ते अर्वाहः २०,१२९,११
अयमिन्द्र वृषाकपिः २०,१२६,१८
अयमु ते समतसि २०,४५,१
अयमु त्वा विचर्षणे २०,५,१
अयमेमि विचाकशद् २०,१२६,१९
अयमौदुम्बरो मणिर्वीरो १९,३१,१४
अयस्मये द्रुपदे ६,६३,३; ८४,४
अयामि घोष इन्द्र २०,१२,२
अया विष्ठा जनयन् ७,३,१
अया ह त्यं मायया २०,३६,६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अयुक्त सप्त १३,२,२४; २०,४७,२१
अयुतोऽहमयुतो म १९,५१,१
अयोजाला असुरा १९,६६,१
अयोदंष्ट्रो अर्चिषा ८,३,२
अयोमुखाः सूचीमुखाः ११,१०,३
अरं कामाय हरयो २०,३१,२
अरंगरो वावदीति २०,१३५,१३
अरंघुषो निमज्य १०,४,४
अरदुपरम २०,१३१,१५
अरसं कृत्रिमं नादं १९,३४,३
अरसं प्राच्यं विषमरसं ४,७,२
अरसस्त इषो शल्यो ४,६,६
अरसस्य शर्कोटस्य ७,५८,५
अरसास इहाहयो १०,४,९
अरातीयोर्भ्रातृव्यस्य १०,६,१
अरात्यास्त्वा निर्ऋत्या १०,३,७
अरायक्षयणमसि २,१८,३
अरायमसृक् पावानं २,२५,३
अरायान् ब्रूमो रक्षांसि ११,६,१६
अरिप्रा आपो अप १०,५,२४; १६,१,१०
अरिष्टोऽहमरिष्टगुः १०,३,१०
अरुस्राणमिदं महत् २,३,५
अर्चत प्रार्चत २०,९२,५
अर्चामि वां वर्धायापो १८,१,३१
अर्जुनि पुनर्वो यन्तु २,२४,७
अर्धमर्धेन पयसा ५,१,९
अर्धमासाश्च मासाश्च ११,७,२०
अर्बुदिर्नाम यो देव ११,९,४
अर्बुदिश्च त्रिषंधिः ११,९,२३
अर्भको न कुमारको २०,९२,१२
अर्यमणं बृहस्पतिं ३,२०,७
अर्यमणं यजामहे १४,१,१७
अर्वागन्य इतो अन्यः ११,५,११
अर्वागन्यः परो अन्यो ११,५,१०
अर्वाङेहि सोमकामं २०,८,२
अर्वाङ् परस्तात् १३,२,३१
अर्वाचीनं सु ते २०,१९,२
अर्वाञ्चमिन्द्रममुतो५,३,११
अर्वाञ्चं त्वा सुखे २०,२३,९
अर्वावतो २०,६,८; २०,४,५७,७
अलसालासि पूर्वा ६,१६,४
अलाबुकं निखातकम् २०,१३२,२
अलाबूनि पृषातकानि २०,१३५,३
अलिक्लवा जाष्कमदा ११,९,९
अल्गण्डून् हन्मि महता २,३१,३
अवः परेण पर एना ९,१४,१७; १३,१,४१
अवः परेण पितरं ९,१४,१८
अवकादानभिशोचा० ४,३७,१०
अवकोल्वा उदकात्मानः ८,७,९
अवक्रक्षिणं वृषभं २०,८५,२
अव जहि यातुधानानव ५,१४,२
अव ज्यामिव धन्वनो ६,४२,१
अव दिवस्तारयन्ति ७,११२,१
अव द्रप्सो अंशुमतीं २०,१३७,७
अवधीत् कामो मम ९,२,११
अव पद्यन्तामेषाम् ८,८,२०
अव बाधे द्विषन्तं४,३५,७
अव मन्युरवायताव ६,६५.१
अव मा पाप्मन् सृज ६,२६,१
अवर्तिरश्यमाना १२,८,१०
अवशसा निःशसा ६,४५,२
अवश्लक्ष्णमिव २०,१३३,६
अव श्वेत पदा जहि १०,४,३
अव सृज पुनरग्ने १८,२,१०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अवसृष्टा परा पत ३,१९,८
अव स्य शूराध्वनो २०,७७,२
अव स्वराति गर्गरो २०,९२,६
अवाचीनानव जहीन्द्र १३,१,३०
अवायन्तां पक्षिणो ११,१०,८
अवास्तुमेनमस्वगम् १२,९,७
अविः कृष्णा भागधेयं १२,२,५३
अविर्वै नाम देवतर्तेन १०,८,३१
अवीरामिव मामयं २०,१२६,९
अवो द्वाभ्यां पर २०,९१,४
अवैतेनारात्सीरसौ ५,६,६
अवैरहत्यायेदमा ६,२९,३
अव्यसश्च व्यचसश्च १९,६८,१
अशिता लोकाच्छिनत्ति १२,८,११
अशितावत्यतिथो ९,८,८
अशीतिभिस्तिसृभिः २,१२,४
अश्नापिनद्धं मधु २०,१६,८
अश्मन्वती रीयते १२,२,२६
अश्मवर्म मेऽसि यो ५,१०,१-७
अश्रमदियमर्यमन् ६,६०,२
अश्रान्तस्य त्वा मनसा १९,२५,१
अश्रूणि कृपमाणस्य ५,१९,१३
अश्रेष्माणो अधारयन् ३,९,२
अश्लीला तनूर्भवति १४,१,२७
अश्व इव रजो १२,१,५७
अश्वत्थ खदिरो २०,१३१,१४
अश्वत्थो दर्भो वीरुधां ८,७,२०
अश्वत्थो देवसदनः ५,४,३; ६,९५,१; १९,३९,६
अश्वस्य वारो २०,१२९,१८
अश्वस्यास्नः संपतिता ५,५,९
अश्वस्याश्वतरस्य ४,४,८
अश्वाः कणा गावः ११,३,५
अश्वायन्तो गव्यन्तो २०,९६,५
अश्वावति प्रथमो २०,२५,१
अश्वावतीर्गोमतीः ३,१६,७
अश्वावतीं प्र तर १८,२,३१
अश्विना त्वाग्रे ३,४,४
अश्विना ब्रह्मणा ५,२६,१२
अश्विना सारघेण ६,६९,२;९,१,१९
अषाल्हमुग्रं पृतनासु २०,९२,१९
अष्ट च मेऽशीतिश्च ५,१५,८
अष्ट जाता भूता ८,९,२१
अष्टाचक्रा नवद्वारा १०,२,३१
अष्टधा युक्तो वहति १३,३,१९
अष्टर्चेभ्यः स्वाहा १९,२३,५
अष्टाचक्रं वर्तत ११,४,२२
अष्टादशर्चेभ्यः १९,२३,१५
अष्टापदी चतुरक्षी ५,१९,७
अष्टाविंशानि शिवानि १९,८,२
अष्टेन्द्रस्य षड् यमस्य ८,९,२३
असच्छाखां प्रतिष्ठन्तीं १०,७,२१
असदन् गावः ७,१०१,१
असद् भूम्याः समभवत् ४,१९,६
असंज्ञा गन्धने शुगु० १२,८,७
असंतापं मे हृदयमुर्वी १६,३,६
असंतापे सुतपसौ ४,२६,३
असति सत् प्रतिष्ठितं १७,१,१९
असन्मन्त्राद् दुष्वप्न्याद् ४,९,६
असपत्नं नो अधराद् ८,५,१७
असपत्नं पुरस्तात् १९,१६,१; २७,१४
असंबाधं वध्यतो १२,१,२
असंबाधे पृथिव्या १८,२,२०
असर्ववीरश्चरतु ९,२,१४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

असितं ते प्रलयनं१,२३,३
असितस्य ते ब्रह्मणा १,१४,४
असितस्य तैमातस्य ५,१३,६
असि हि वीर सेन्यो २०,५६,२
असुन्वामिन्द्र संसदं २०,२९,५
असुराणां दुहितासि६,१००,३
असुरास्त्वा न्यखनन् ६,१०९,३
असूतिका रामाय० ६,८३,३
असृग्रमिन्द्र ते गिर: २०,७१,१०
असौ मे स्मरतादिति ६,१३०,२
असौ या सेना मरुत: ३,२,६
असौ यो अधराद् २,१४,३
असौ हा इह ते मन: १८,४,६६
अस्तंयते नमोऽस्त० १७,१,२३
अस्तावि मन्म पूर्व्यं २०,११९,१
अस्तेव सु प्रतरं २०,८९,१
अस्थाद् द्यौरस्थात् ६,४४,१; ७७,१
अस्थि कृत्वा समिधं ११,८,२९
अस्थिजस्य किलासस्य १,२३,४
अस्थिभ्यस्ते मज्जभ्य:२,३३,६; २०,९६,२२
अस्थिस्रंसं परुस्रंसम् ६,१४,१
अस्थीन्यस्य पीडय १२,११,९ अस्मा इदि
ग्नाश्चिद् देवपत्नी: २०,३५,८
अस्मा इदु त्यदनु २०,३५,१५
अस्मा इदु त्यमुपमं २०,३५,३
अस्मा इदु त्वष्टा २०,३५,६
अस्मा इदु प्र तवसे २०,३५,१
अस्मा इदु प्र भरा २०,३५,१२
अस्मा इदु प्रय इव २०,३५,२
अस्मा इदु सप्तिमिव २०,३५,५
अस्मा इदु स्तोमं २०,३५,४
अस्माकमिन्द्र: १९,१३,११
अस्मान्त्सु तत्र २०,७१,१२
अस्मिन्निन्द्रो नि दधातु ८,५,२१
अस्मिन् मणावेकशतं १९,४६,५
अस्मिन् वयं संकसुके १९,२,१३
अस्मिन् वसु वसवो १,९,१
अस्मे धेहि श्रवो २०,७१,१४
अस्मै क्षत्रमग्नीषोमा ६,५४,२
अस्मै क्षत्राणि धारयन्तं ७,८३,२
अस्मै ग्रामाय प्रदिश: ६,४०,२
अस्मै द्यावापृथिवी ४,२२,४
अस्मै भीमाय नमसा २०,१५,३
अस्मै मणिं वर्म बध्नन्तु ८,५,१०
अस्मै मृत्यो अधि ८,२,८
अस्य देवा: प्रदिशि १,९,२
अस्य पीत्वा शतक्रतो २०,६८,८
अस्य वामस्य पलितस्य ९,१४,१
अस्येन्द्र कुमारस्य ५,२३,२
अस्रा नीलशिखण्डेन ११,२,७
अस्रामस्त्वा हविषा १,३१,३
अहं राष्ट्री संगमनी ४,३०,२
अहं रुद्राय धनुरा ४,३०,५
अहं रुद्रेभिर्वसुभि: ४,३०,१
अहं वदामि नेत्त्वं ७,३९,४
अहं विवेच पृथिवीमुत ६,६१,२
अहं सुवे पितरमस्य ४,३०,७
अहं सोममाहनसं ४,३०,६
अहं गृभ्णामि मनसा ३,८,६; ६,९४,२
अहं जजान पृथिवीमुत ६,६१,३
अहन्नहिं पर्वते २,५,६
अहमस्मि सहमानाथो ३,१८,५
अहमेनावुदतिष्ठिपं ७,१००,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अहमेव वात इव ४,३०,८
अहमेव स्वयमिदं ४,३०,३
अहमेवास्य्यमावास्या ७,८४,२
अहा अरातिमविदः २,१०,७
अहीनां सर्वेषां विषं १०,४,२०
अहोरात्राभ्यां नक्षत्रेभ्यः ६,१२८,३
अह्ने च त्वा रात्रये ८,२,२०
आकूतिं देवीं सुभगां १९,४,२
आकूत्या नो बृहस्पति १९,४,३
आ क्रन्दय धनपते २,३६,६
आ क्रन्दय बलमोजो ६,१२६,२
आक्ष्वैकं मणिमेकं १९,४५,५
आगच्छत आगतस्य ६,८२,१
आगन् रात्री संगमनी ७,८४,३
आगादुदगादयं २,९,२
आ गावो अग्मन्नुत ४,२१,१
आ गृह्णीतं सं बृहतं ११,९,११
आ घ त्वावान् त्मनाप्त २०,१२२,२
आ घा गमद्यदि २०,२६,२
आ घा ता गच्छानुत्तरा १८,१,११
आङ्गिरसानामाद्यैः १९,२२,१
आचार्य उपनयमानो ११,५,३
आचार्यस्ततक्ष ११,५,८
आचार्यो ब्रह्मचारी ११,५,१६
आचार्यो मृत्युर्वरुणः ११,५,१४
आच्छद्विधानैर्गुपितो १४,१,५
आच्या जानु दक्षिणतो १८,१,५२
आ जनाय द्रुह्वणे २०,३६,८
आञ्जनं पृथिव्यां १९,४४,३
आजामि त्वाजन्या ३,२५,५
आजुह्वान ईड्यो ५,१२,३
आज्यं बिभर्ति ९,४,७
आज्यस्य परमेष्ठिन् १,७,२
आञ्जनस्य मदुघस्य ६,१०२,३
आतन्वाना आयच्छन्तो ६,६६,२
आतिष्ठन्तं परि विश्वे ४,८,३
आ तू न इन्द्र मद्र्यग्घुवानः २०,२३,१
आ तू सुशिप्र दंपते २०,९२,१३
आ ते ददे वक्षणाभ्यः ७,११९,१
आ ते नयतु सविता २,३६,८
आ ते प्राणं सुवामसि ७,५५,६
आ ते राष्ट्रमिह १३,१,५
आ ते योनिं गर्भ एतु ३,२३,२
आ ते सिञ्चामि २०,४,२
आ ते स्तोत्राणि ५,११,९
आतोदिनौ नितोदिनावथो ७,१००,३
आत्मन्वत्युर्वरा १४,२,१४
आत्मानं पितरं ९,५,३०
आ त्वा गन् राष्ट्रं ३,४,१
आ त्वागमं शंतातिभिः ४,१३,५
आ त्वाग्न इधीमहि १८,४,८८
आ त्वा चृतत्वर्यमा ५,२८,१२
आ त्वा ब्रह्मयुजा २०,३,२; ३८,२; ४७,८
आ त्वा रुरोह १३,१,१५
आ त्वा विशन्त्वाशवः २०,६९,५
आ त्वा विशन्तु सुतास २,५,४
आ त्वा हर्यन्तं २०,३२,२
आ त्वा हार्षमन्तरभूः ६,८७,१
आ त्वेता नि षीदत २०,६८,११
आथर्वणानां चतुः १९,२३,१
आथर्वणीराङ्गिरसीः ११,४,१६
आदङ्गा कुविदङ्गा २,३,२
आदङ्गिरा प्रथमं २०,२५,४
आ दत्से जिनतां १२,१०,१०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आददानमाङ्गिरसि १२,१०,६
आ दधामि ते पदं २,१२,८
आदलाबुकमेककम् २०,१३२,१
आदह स्वधामनु २०,४०,३; ६९,१२
आदानेन संदानेन ६,१०४,१
आदाय जीतं जीताय १२,१०,११
आदित् ते अस्य २०,७५,३३
आदित् पश्याम्युत ३,१३,६
आदित्य चक्षुरा दत्स्व ५,२१,१०
आदित्य नवमारुक्षः १७,१,२५
आदित्या रुद्रा ११,६,१३; १९,११,४; २०,१३५,९
आदित्या ह जरितः २०,१३५,६
आदित्येभ्यो अङ्गिरोभ्यो १२,३,४४
आदित्यैरिन्द्रःसगणो २०,६३,२; १२४,५
आदिनवं प्रतिदीव्ने ७,११४,४
आ देवानामपि १९,५९,३
आ देवेषु वृश्चते १५,१२,१०
आधीपर्णां कामशल्याम् ३,२५,२
आ नयैतमा रभस्व ९,५,१
आनन्दा मोदाः प्रमुदो ११,७,२६; ८,२४
आ नूनं यातमश्विना २०,१४१,४
आ नून रघुवर्तनिं २०,१४०,३
आ नूनमश्विना २०,१३९,१
आ नूनमश्विनो: २०,१४०,२
आनृत्यतः शिखण्डिनो ४,३७,७
आ नो अग्ने सुमतिं २,३६,१
आ नो भर मा परि ष्ठा ५,७,१
आ नो यज्ञं भारती ५,१२,८
आ नो यातं दिवो २०,१४३,५
आ नो याहि सुतावतो २०,४,१
आ नो विश्वासु हव्य २०,१०४,३
आन्त्राणि जत्रवो ११,३,१०
आन्त्रेभ्यस्ते गुदाभ्यो २,३३,४; २०,९६,२०
आप इद् वा उ भेषजीः ३,७,५; ६,९१,३
आ पप्राथ महिना २०,८१,२; ९२,२१
आपः पृणीत भेषजं १,६,३
आ पर्जन्यस्य ३,३१,११
आ पश्यति प्रति ४,२०,१
आपश्चित् पिप्यु स्तर्यो २०,१२,४
आपस्पुत्रासो अभि १२,३,४
आपूर्णो अस्य कलशः २०,८,३
आपो अग्निं प्र हिणुत १८,४,४०
आपो अग्रं दिव्या ८,७,३
आपो अग्रे विश्वमावन् ४,२,६
आपो अस्मान् मातरः ६,५१,२
आपो न देवीरुप २०,२५,२
आपो न सिन्धुमभि २०,१७,७
आपो भद्रा घृतम् ३,१३,५
आपो मौषधीमतीः १९,१७,६
आपो यद् वः शोचिस्तेन २,२३,४
आपो यद् वस्तपस्तेन २,२३,१
आपो यद् वस्तेजस्तेन २,२३,५
आपो यद् वोऽर्चिस्तेन २,२३,३
आपो यद् वो हरस्तेन २,२३,२
आपो वत्सं जनयन्तीः ४,२,८
आपो विद्युदभ्रं ४,१५,९
आपो हि ष्ठा मयो १,५,१
आप्नोतीमं लोकम् ९,११,१३
आ प्र च्यवेथामप १८,४,४९
आ प्रत्यञ्चं दाशुषे ७,४१,२
आ प्र द्रव परमस्याः ३,४,५
आप्रुषायन् मधुन २०,१६,४
आबयो अनाबयो ६,१६,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आभूत्या सहजा वज्र ४,३१,६
आमणको मणत्सक: २०,१३०,९
आ मध्वो अस्मा २०,७६,७
आ मन्द्रैरिन्द्र हरिभि: ७,१२२,१
आ मा पुष्टे च पोषे ३,१०,७
आ मारुक्षत् पर्णमणि: ३,५,५
आ मारुक्षद् देवमणि: ८,५,२०
आमिनोनिति भद्यते २०,१३१,१
आ मे धनं सरस्वती १९,३१,१०
आ मे महच्छतभिषग् १९,७,५
आमे सुपक्वे शबले ५,२९,६
आ यं विशन्तीन्दवो ६,२,२
आयं गौ: पृश्निरक्रमीद् ६,३१,१; २०,४८,४
आ यत् पतन्त्येन्य: २०,९२,७
आ यद् दुव: शतक्रतवा २०,१२२,३
आयने ते परायणे ६,१०६,१
आ यन्ति दिव: पृथिवीं १२,३,२६
आयमगन्त्संवत्सर: ३,१०,८
आयमगन्त्सविता क्षुरेण ६,६८,१
आयमगन् पर्णमणि: ३,५,१
आयमगन् युवा भिषक् १०,४,१५
आ ययाम सं बबर्ह ९,३,३
आय वनेनती जनी २०,१३१,८
आ यात पितर१ १८,४,६२
आ यातु मित्र ऋतुभि: ३,८,१
आ यात्विन्द्र: स्वपित: २०,९४,१
आ याहि सुषुमा २०,३,१; ३८,१; ४७,७
आयुरस्मै धेहि २,२९,२
आयुरस्यायुर्मे दा: २,१७,४
आयुर्ददं विपश्चितं ६,५२,३
आयुर्दा अग्ने जरसं २,१३,१
आयुर्यत् ते अतिहितं ७,५५,३
आयुर्विश्वायु: परि १८,२,५५
आयुश्च रूपं च नाम १२,६,३
आयुषायु: कृतां १९,२७,८
आयुषे त्वा वर्चसे १९,२६,३
आयुषोऽसि प्रतरणं १९,४४,१
आयुष्मतामायुष्कृतां ३,३१,८
आ यूथेव क्षुमाते १८,३,२३
आ यो धर्माणि प्रथम: ५,१,२
आ रभस्व जातवेदो १,७,६; १८,३,७१
आ रभस्वेमाममृतस्य ८,२,१
आराच्छत्रुमप बाधस्व २०,८९,७
आरादरातिं निर्ऋतिं ८,२,१२
आ रात्रि पार्थिवं रज: १९,४७,१
आरे अभूद् विषमरौद् विषे १०,४,२६
आरे ऽसावस्मदस्तु १,२६,१
आ रोदसी हर्यमाणो २०,३२,१
आ रोह चर्मोप सीद १४,२,२४
आ रोहत जनित्रीं १८,४,१
आ रोहत दिवम् १८,३,६४
आ रोह तल्पं सुमनस्य १४,२,३१
आ रोहतायुर्जरसं १२,२,२४
आरोहञ्छुक्रो बृहती १३,२,४२
आरोहन् द्याममृत: १३,१,४३
आ रोहोरुमुप धत्स्व १४,२,३९
आर्तिरवर्तिर्निर्ऋति: १०,२,१०
आर्षेयेषु नि दधे ११,१,३३
आलापाश्च प्रलापाश्च ११,८,५
आलिगी च विलिगी ५,१३,७
आ वक्षि देवाँ इह २०,६७,५
आवतस्त आवत: ५,३०,१
आ वात वाहि भेषजं ४,१३,३
आ वामगन्त्सुमति: १४,२,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

आ वां प्रजां जनयतु १४,२,४०
आविरात्मानं कृणुते १२,४,३०
आविष्कृणुष्व रूपाणि ४,२०,५
आविष्टिताघविषा पृदाकूः ५,१८,३
आविः सन्निहितं १०,८,६
आ वृषायस्व श्वसिहि ६,१०१,१
आ वो वहन्तु सप्तयो २०,१३,२
आशरीकं विशरीकं १९,३४,१०
आशसनं विशसनम् १४,१,२८
आशानामाशापालेभ्यः १,३१,१
आशामाशां वि ४,१५,८
आशासाना सौमनसं १४,१,४२
आशिषश्च प्रशिषश्च ११,८,२७
आशीर्ण ऊर्जमुत २,२९,३
आशुः शिशानो वृषभो १९,१३,२
आश्रृण्वन्तं यवं देवं ६,१४२,२
आ संयतमिन्द्र णः २०,३६,१०
आ सत्यो यातु मघवाँ २०,७७,१
आसीनासो अरुणीनाम् १८,३,४३
आसुरी चक्रे प्रथमेदं १,२४,२
आ सुष्वयन्ती यजते ५,१२,६
आ सुस्रसः सुस्रसो ७,८०,१
आसो बलासो ९,१३,१०
आस्तेयीश्च वा स्तेयीश्च ११,८,२८
आस्नस्ते गाथा अभवन् १०,१०,२०
आस्यै ब्राह्मणः १४,१,३९
आहं खिदामि ते ६,१०२,२
आहं तनोमि ते ४,४,७; ६,१०१,३
आहं पितृन्सुविदत्राँ १८,१,४५
आ हरयः ससृज्रिरे २०,२२,५; ९२,२
आ हरामि गवां २,२६,५
आहवनीयस्य च १५,६,१५
आहार्षमविदं ८,१,२०; २०,९६,१०
आहुतास्यभिहुतः ६,१३३,२
आहुत्यान्नाद्यान्नमत्ति १५,१४,८
इच्छन्ति देवा सुन्वन्तं २०,१८,३
इच्छन्नश्वस्य यच्छिरः २०,४१,२
इटस्य ते वि चृतामि ९,३,१८
इडया जुह्वतो वयं ३,१०,११
इडायास्पदं घृतवत् ३,१०,६
इडैवास्माँ अनु वस्तां ७,२८,१
इत ऊती वो अजरं २०,१०५,३
इत एत उदारुहन् १८,१,६१
इतश्च मामुतश्चावतां १८,३,३८
इतश्च यदमुतश्च १,२०,३
इतिहासस्य च वै १५,६,१२
इतो जयेतो वि जय ८,८,२४
इतो वा सातिमीमहे २०,७०,६
इत्थं श्रेयो मन्यमाने ८,९,२२
इदं कसाम्बु चयनेन १८,४,३७
इदं खनामि भेषजं ७,३९,१
इदं जनासो विदथ १,३२,१
इदं जना उप श्रुत २०,१२७,१
इदं त एकं पर ऊ १८,३,७
इदं तद् रूपं यदवस्त १४,१,५६
इदं तद्युज उत्तरमिन्द्रं ६,५४,१
इदं तमति सृजामि १६,१,४
इदं तृतीयं सवनं ६,४७,३
इदं ते हव्यं घृतवत् ७,७०,२
इदं देवा शृणुत ये २,१२,२
इदं यत् कृष्णः शकुनिः ७,६६,१-२
इदं यत् परमेष्ठिनं १९,९,४
इदं यत् प्रेण्यः शिरो ६,८९,१
इदं व आपो हृदयमयं ३,१३,७

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इदं वर्चो अग्निना १९,३७,१
इदं विद्वानाञ्जन ४,९,७
इदं विष्कन्धं सहत १,१६,३
इदं विष्णुर्वि चक्रमे ७,२७,४
इदं सवितर्वि जानीहि १०,८,५
इदं सदो रोहिणी १३,१,२३
इदं सु मे नरः शृणुत १४,२,९
इदं हविर्यातुधानान् १,८,१
इदं हिरण्यं गुल्गुल्वयम् २,३६,७
इदं हिरण्यं बिभृहि १८,४,५६
इदमकर्म नमो २०,१६,१२
इदमहं रुशन्तं १४,१,३८
इदमहमामुष्यायणे १६,७,८
इदमाज्यं घृतवज्जुषाणाः ९,२,८
इदमादानमकरं ६,१०४,२
इदमापः प्र वहतावद्यं ७,९४,३
इदमिदमेवास्य रूपं ९,५,२४
इदमिद् वा उ नापरं १८,२,५०; ५१
इदमिद् वा उ भेषजं ६,५७,१
इदमिन्द्र शृणुहि २,१२,३
इदमुच्छ्रेयोऽवसान १९,१४,१
इदमुग्राय बभ्रवे ७,११४,१
इदं पितृभ्यः प्र भरामि १८,४,५१
इदं पितृभ्यो नमो १८,१,४६
इदं पूर्वमपरं नियानं १८,४,४४
इदं पैद्वो अजायत १०,४,७
इदं प्रापमुत्तमं काण्डं १२,३,४५
इदं मह्यं मदूरिति २०,१३१,१०
इदं मे ज्योतिरमृतं ११,१,२८
इदावत्सराय परि० ६,५५,३
इध्मेन त्वा जातवेदाः १९,६४,२
इध्मेनाग्न इच्छमानो ३,१५,३
इन्दुरिन्द्राय पवत २०,१३७,५
इन्द्र आशाभ्यस्परि २०,२०,७; ५७,१०
इन्द्र इद्धर्योः २०,३८,५; ४७,५; ७०,८
इन्द्र उवद्रथामदानि ५,२६,३
इन्द्र एतमदीधरद् ६,८७,३
इन्द्र एतां ससृजे २,२९,७
इन्द्र एषां नेता १९,१३,९
इन्द्र ओषधीरसनो० २०,११,१०
इन्द्रः कारुमबूबुधद् २०,१२७,११
इन्द्रः पूर्भिदातिरद् २०,११,१
इन्द्रः प्राङ् तिष्ठन् ९,१२,२०
इन्द्रं तं शुम्भ २०,९२,१७; १०५,५
इन्द्रं ते मरुत्वन्तम् १९,१८,८
इन्द्र प्र णो धितावानं २०,६,३
इन्द्र प्रेहि पुरस्त्वं २०,५,३
इन्द्रमित् केशिना हरी २०,२९,२
इन्द्रमित्था गिरो २०,२४,३
इन्द्रमिद्गाथिनो २०,३८,४; ४७,४; ७०,७
इन्द्रं वयमनूराधं १९,१५,२
इन्द्रं वयं महाधन २०,७०,११
इन्द्रं वृत्राय हन्तवे २०,१९,५
इन्द्र क्षत्रमभि वामं ७,८९,२
इन्द्र चित्तानि मोहय० ३,२,३
इन्द्र जठरं नव्यो २,५,२
इन्द्र जहि पुमांसं ८,४,२४
इन्द्र जुषस्व प्र वहा २,५,१
इन्द्रपुत्रे सोमपुत्र ३,१०,१३
इन्द्रमहं वणिजं ३,१५,१
इन्द्रमिद् देवतातय २०,११८,३
इन्द्रं मित्रं वरुणं ९,१५,२८
इन्द्रं वो विश्वतस्परि २०,३९,१; ७०,१६
इन्द्रवायू उभाविह ३,२०,६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इन्द्रश्चकार प्रथमं ६,६५,३
इन्द्रश्च मृलयाति नो २०,२०,६; ५७,९
इन्द्रश्च सोमं पिबतं २०,१३,१
इन्द्र सोमाः सुता इमे २०,६,४; २४,५
इन्द्र सेनां मोहय ३,१,५
इन्द्रस्तुजो बर्हणा २०,११,५
इन्द्रस्त्रातोत वृत्रहा १९,१५,३
इन्द्र स्थातर्हरीणां २०,६४,५
इन्द्रं सोमस्य पीतये २०,२४,४
इन्द्रस्तुरुषाण्मित्रो २,५,३
इन्द्रस्य कुक्षिरसि ७,११६,१
इन्द्रस्य गृहोऽसि ५,६,११
इन्द्रस्य त्वा वर्मणा १९,४६,४
इन्द्रस्य नाम गृह्णन्त १९,३५,१
इन्द्रस्य नु प्रा वोचं २,५,५
इन्द्रस्य प्रथमो रथो १०,४,१
इन्द्रस्य बाहू स्थविरौ १९,१३,१
इन्द्रस्य भाग स्थ १०,५,८
इन्द्रस्य मन्महे ४,२४,१
इन्द्रस्य या मही २,३१,१
इन्द्रस्य वचसा वयं ६,८५,२
इन्द्रस्य वरूथमसि ५,६,१४
इन्द्रस्य वर्मासि ५,६,१३
इन्द्रस्य वा इन्द्रिये १६,१,९
इन्द्रस्य वृष्णो वरुणस्य १९,१३,१०
इन्द्रस्य शर्मासि ५,६,१२
इन्द्रस्यौज स्थेन्द्रस्य १०,५,१-६
इन्द्रस्यौजो मरुताम् ६,१२५,३
इन्द्रस्यौजो वरुणस्य ९,४,८
इन्द्रः स दामने कृत २०,४७,२; १३७,१३
इन्द्रः सीतां नि गृह्णातु ३,१७,४
इन्द्रः सुत्रामा स्ववाँ ७,९६,१; २०,१२५,६
इन्द्रः सेना मोहयतु ३,१,६
इन्द्रः स्वर्षा जनयन् २०,११,४
इन्द्र क्रतुं न आ भर १८,३,६७; २०,७९,१
इन्द्र क्रतुविदं सुतं २०,६,२; ७,४
इन्द्र जीव सूर्य जीव १९,७०,१
इन्द्र ज्येष्ठं न आ भरँ २०,८०,१
इन्द्र त्रिधातु शरणं २०,८३,१
इन्द्र त्वा वृषभं वयं २०,१,१; ६,१
इन्द्र त्वोतास आ २०,७०,१९
इन्द्राग्नी काम सरथं ९,२,९
इन्द्राग्नी द्यावापृथिवी १४,१,५४
इन्द्राग्नी रक्षतां मा १९,१६,२
इन्द्राणी भसद् वायुः ९,१२,८
इन्द्रादिन्द्रः सोमात् ११,१०,९
इन्द्राय गाव आशिरं २०,२२,६; ९२,३
इन्द्राय मद्वने सुतं २०,११०,१
इन्द्राय साम गायत २०,६२,५
इन्द्राय भागं परि त्वा ९,५,२
इन्द्राणीमासु नारिषु २०,१२६,११
इन्द्राय सोममृत्विजः ६,२,१
इन्द्रा याहि चित्रभानो २०,८४,१
इन्द्रा याहि तूतुजान २०,८४,३
इन्द्रा याहि मे हवम् ५,८,२
इन्द्रा याहि धियोषितो २०,८४,२
इन्द्रावरुणा मधु ७,६०,२
इन्द्रावरुणा सुत ७,६०,१
इन्द्र वाजेषु नोऽव २०,७०,१०
इन्द्रा सोमा तपतं ८,४,१
इन्द्रासोमा दुष्कृतो ८,४,३
इन्द्रासोमा परि वां ८,४,६
इन्द्रासोमा वर्तयतं ८,४,४- ५
इन्द्रासोमा समघशंसं ८,४,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इन्द्रियाणि शतक्रतो २०,२०,२; ५७,५
इन्द्रेण दत्तो वरुणेन २,२९,४
इन्द्रेण मन्युना ७,९८,१
इन्द्रेण रोचना दिवो २०,२८,३; ३९,४
इन्द्रेण सं हि दृशसे २०,४०,१; ७०,३
इन्द्रेन्द्र मनुष्या: ३,४,६
इन्द्रेमं प्रतरं कृधि ६,५,२
इन्द्रे लोका इन्द्रे तप १०,७,३०
इन्द्रेहि मत्स्यन्धसो २०,७१,७
इन्द्रो अङ्ग महद् भयं २०,२०,५; ५७,८
इन्द्रो जघान प्रथमं १०,४,१८
इन्द्रो जयाति न परा ६,९८,१
इन्द्रो जातो मनुष्ये ४,११,३
इन्द्रोतिभिर्बहुलाभि: ७,३२,१
इन्द्रो दधीची अस्थिभि: २०,४१,१
इन्द्रो दिवोऽधिपति: ५,२४,११
इन्द्रो दीर्घाय २०,३८,६; ४७,६; ७०,९
इन्द्रो बलं रक्षितारं २०,९१,६
इन्द्रो ब्रह्मा ब्राह्मणात् २०,२,३
इन्द्रो मदाय वावृधे २०,५६,१
इन्द्रो मह्ना महतो २०,९१,१२
इन्द्रो मह्ना रोदसी २०,११८,४
इन्द्रो मन्थतु मन्थिता ८,८,१
इन्द्रो मा मरुत्वान् १८,३,२५; १९,१७,८
इन्द्रो मेन्द्रियेणावतु १९,४५,७
इन्द्रो मेऽहिमरन्धयत् १०,४,१६-१७
इन्द्रो यज्वने गृणते ४,२१,२
इन्द्रो यातूनामभवत् ८,४,२१
इन्द्रो युनक्तु बहुधा ५,२६,११
इन्द्रो राजा जगत: १९,५,१
इन्द्रो रूपेणाग्निर्वहेन ४,११,७
इन्द्रो वीर्येणोदक्रामत् १९,१९,१
इन्द्रो वृत्रमवृणोत् २०,११,३
इन्द्रो ह चक्रे त्वा २,२७,३
इम उप्ता मृत्युपाशा ८,८,१६
इमं क्रव्यादा विवेश १२,२,४३
इमं गाव: प्रजया १४,१,३३
इमं गोष्ठं पशव: २,२६,२
इमं जीवेभ्य: परिधिं १२,२,२३
इमं यम प्रस्तरमा १८,१,६०
इमं वीरमनु हर्षध्वम् १९,१३,६
इमं यवमष्टायोगै: ६,९१,१
इमं रथमधि ये ९,१४,३
इमं वीरमनु हर्षध्वम् ६,९७,३
इमं स्तोममर्हते २०,१३,३
इमं होमा यज्ञमवतेमं १९,१,२
इममग्ने चमसं मा १८,३,५३
इममग्र आयुषे वर्चसे २,२८,५
इममादित्या वसुना ५,२८,४
इममिन्द्र गवाशिरं २०,२४,७
इममिन्द्र वर्धय ४,२२,१
इममिन्द्र वह्निं १२,२,४७
इममोदनं नि दधे ४,३४,८
इमं बध्नामि ते मणिं १९,२८,१
इमं बिभर्मि सुकृतं २०,९४,९
इमं बिभर्मि वरणं १०,३,१२
इमं मे अग्ने पुरुषं ६,१११,१
इमं मे कुष्ठ पूरुषं ५,४,६
इमा आप: प्र भरामि ३,१२,९; ९,३,२३
इमां शालां सविता ३,१२,४
इमां खनाम्योषधिं ३,१८,१
इमा ब्रह्म बृहद्दिव: ५,२,८
इमामग्ने शरणिं ३,१५,४
इमा उ त्वा पुरूवसो २०,१०,४,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इमा नारीः १२,२,३१; १८,३,५७
इमानि यानि पञ्च १९,९,५
इमा नु कं भुवना २०,६३,१; १२४,४
इमां धियं सप्तशीर्ष्णीं २०,९१,१
इमा ब्रह्मा बृहद्दिवः २०,१०७,११
इमा ब्रह्मा ब्रह्मवाहः २०,२३,३
इमां भूमिं पृथिवीं ११,७,९
इमां मात्रां मिमीमहे १८,२,३८
इमामेषां पृथिवीं १०,८,३६
इमा याः पञ्च प्रदिशो ३,२४,३
इमा या देवीः प्रदिशः २,१०,४
इमा या ब्रह्मणस्पते १९,८,६
इमा या स्तिस्रः पृथिवीः ६,२१,१
इमा यास्ते शतं ७,३६,२
इमास्तिस्रो देवपुरा ५,२८,१०
इमे गृहा मयोभुव ७,६२,२
इमे जीवा वि मृतैः १२,२,२२
इमे त इन्द्र ते वयं २०,१५,४
इमे मयूखा उप १०,७,४४
इमौ युनज्मि ते वह्नी १८,२,५६
इयं वीरुन्मधुजाता १,३४,१; ७,५८,२
इयं वेदिः परो अन्तः ९,१५,१४
इयं कल्याण्यजरा १०,८,२६
इयमग्ने नारी पतिं २,३६,३
इयमन्तर्वदति जिह्वा ५,३०,१६
इयमेव सा या प्रथमा ३,१०,४; ८,९,११
इयं पित्र्या राष्ट्रेप्रेत्वग्रे ४,१,२
इयं या परमेष्ठिनी १९,९,३
इयं वा उ पृथिवी १५,१०,६
इयं समित् पृथिवी ११,७,४
इयं ते धीतिरितमु ११,१,११
इयं नारी पतिलोकं १८,३,१
इयं नार्युप ब्रूते १४,२,६३
इयं मही प्रति ११,९,८
इयमेव पृथिवी ११,३,११
इरा पुंश्चली हसो १५,२,१९
इरावेदुमयं दत २०,१३०,१६
इरेव नोप दस्यति ३,२९,६
इषिरा योषा युवतिः १९,४९,१
इषीकां जरतीमिष्ट्वा १२,२,५४
इषुरिव दिग्धा नृपते ५,१८,१५
इष्टं च वा एष पूर्तं ९,८,१
इष्वा ऋजीयः पततु ५,१४,१२
इह गावः प्रजायध्वम् २०,१२७,१२
इहेत्थ प्रगापागुद० २०,१३४,१
इह तेऽसुरिह प्राण ८,१,३
इह त्व गोपरीणसा २०,२२,३
इह पुष्टिरिह रस ३,२८,४
इह प्र ब्रूहि यतमः ८,३,८
इह प्रियं प्रजायै ते २४,१,२१
इह ब्रवीतु य ईमङ्ग ९,१४,५
इहा यन्तु प्रचेतसो ८,७,७
इहेत्थ० अक्ष्लिली २०,१३४,६
इहेत्थ० आष्टेला २०,१३४,५
इहेत्थ०......वत्साः २०,१३४,२
इहेत्थ०...स वै पृथु २०,१३४,४
इहेत्थ०....स्थालीपाको २०,१३४,३
इहेदसाथ न परो ३,८,४; १४,१,३२
इहेमाविन्द्र सं नुद १४,२,६४
इहेह यद् वां समना २०,१४३,७
इहैधि पुरुष सर्वेण ५,३०,६
इहैव गाव एतनेहो ३,१४,४
इहैव ध्रुवां नि मिनोमि ३,१२,१
इहैव ध्रुवा प्रति तिष्ठ ३,१२,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

इहैव सन्तः प्रति दद्म ६,११७,२
इहैव स्त मानु गात ७,६२,७
इहैव स्त माप याता ६,७३,३
इहैव स्तं प्राणापानौ ३,११,६
इहैव स्तं मा वि यौष्टं १४,१,२२
इहैवैधि धनसनिः १८,४,३८
इहैव हवमा यात १,१५,२
इहैवाग्ने अधि धारया ७,८७,३
इहैवाभि वि तनूभे १,१,३
इहैवैधि माप च्योष्ठाः ६,८७,२
ईङ्खयन्तीरपस्युव २०,९३,४
ईजानश्चितमारुक्ष १८,४,१४
ईजानानां सुकृतां ९,५,१२
ईडे अग्निं स्वावसुं ७,५२,३
ईर्माभ्यामयनं जातं १०,१०,२१
ईर्ष्याया ध्राजिं प्रथमां ६,१८,१
ईलेन्यो नमस्य २०,१०२,१
ईशां वो मरुतो देव ११,११,२५
ईशां वो वेद राज्यं ११,१२,२
ईशान एनमिष्वासः १५,५,१५
ईशानां त्वा भेषजा ४,१७,१
ईशाना वार्याणां १,५,४
उक्षान्नाय वशान्नाय ३,२१,६; २०,१,३
उक्ष्णो हि मे पञ्चदश २०,१२६,१४
उग्र इत् ते वनस्पत १९,३४,९
उग्र एनं देव इष्वास १५,५,९
उग्रं पश्ये राष्ट्रभृत् ६,११८,२
उग्रं वनिषदाततम् २०,१३२,६
उग्रो राजा मन्यमानो ५,१९,६
उद्या पतन्तमरुणं १३,२,२६
उच्चैर्घोषो दुन्दुभिः ५,२०,१
उच्छ्रयस्व बहुर्भव ६,१४२,१
उच्छिष्टे द्यावापृथिवी ११,९,२
उच्छिष्टे नाम रूपं ११,९,१
उच्छुष्मौषधीनां ४,४,४
उच्छ्वञ्चमाना पृथिवि १८,३,५१
उच्छ्वञ्चस्व पृथिवि १८,३,५०
उज्ञायतां परशुः २०,१७,९
उज्जिहीध्वे स्तनयति ८,७,२१
उत ग्ना व्यन्तु देव ७,५१,२
उत देवा अवहितं ४,१३,१
उत नः सुभगाँ अरिः २०,६८,६
उत नग्ना बोभुवती ५,७,८
उत पुत्रः पितरं ५,१,८
उत प्रहामतिदीवा ७,५२,६; २०,८९,९
उत ब्रुवन्तु नो निदो २०,६८,५
उत यत् पतयो दश ५,१७,८
उत यो द्यामतिसर्पात् ४,१६,४
उत श्वेत आशुपत्वा २०,१३५,८
उत स्म सद्म हर्यतस्य २०,३१,५
उत हन्ति पूर्वासिनं १०,१,२७
उतामृतासुर्व्रत एमि ५,१,७
उतारब्धान् स्पृणुहि ८,३,७
उतासि परिपाणं ४,९,३
उतेदानीं भगवन्तः ३,१६,४
उतेयं भूमिर्वरुणस्य ४,१६,३
उतेव प्रभ्वीरूत १२,३,२७
उतैनां भेदो नाददाद् १२,४,५०
उतैषां पितोत वा १०,८,२८
उतो अस्य बन्धुकृत् ४,१९,१
उतो नो अस्या उषसो २०,७२,३
उत्कसन्तु हृदयानि ११,११,२१
उत्क्रामातः परि ९,५,६
उत्क्रामातः पुरुष ८,१,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उत्तमेभ्यः स्वाहा १९,२२,१२
उत्तमो अस्योषधीनां ६,१५,१;८,५,११;
१९,३९,४
उत्तमो नाम कुष्ठासि ५,४,९
उत्तरस्त्वमधरे ते ४,२२,६
उत्तराहमुत्तर ३,१८,४
उत्तरेणेव गायत्री १०,८,४१
उत्तरेभ्यः स्वाहा १९,२२,१३
उत्तरं द्विषतो मामयं १०,६,३१
उत्तरं राष्ट्रं प्रजया १२,३,१०
उत्तानपर्णे सुभगे ३,१८,२
उत्तानायै शयानायै २०,१३३,४
उत्तिष्ठतमा रभेथाम् ११,११,३
उत्तिष्ठताव पश्यते ७,७५,१
उत्तिष्ठतं सं नह्याध्वं ११,११,२; १२,१
उत्तिष्ठता प्र तरता १२,२,२७
उत्तिष्ठ त्वं देवजना ११,११,५; १२,५
उत्तिष्ठन्नोजसा सह २०,४२,३
उत्तिष्ठ प्रेहि प्र १८,३,८
उत्तिष्ठ ब्रह्मणस्पते १९,६३,१
उत्तिष्ठेतः किमिच्छन्ती १४,२,१९
उत्तिष्ठेतो विश्वावसो १४,२,३३
उत्ते स्तभ्नामि पृथिवीं १८,३,५२
उत्तुदस्त्वोत्तुदतु मा ३,२५,१
उत्त्वा द्यौरुत्पृथिवी ८,१,१७
उत्त्वा मन्दन्तु स्तोमाः २०,९३,१
उत्त्वा मृत्योरपीपरं ८,१,१९
उत्त्वा यज्ञा ब्रह्मपूता १३,१,३६
उत्त्वा वहन्तु मरुत १८,२,२२
उत्थापय सीदतो १२,३,३०
उत्त्वाहार्षं पञ्चशलात् ८,७,२८
उत् पुरस्तात् सूर्य एति ५,२३,६
उत्केतुना बृहता १३,२,९
उत्समक्षितं व्यचन्ति ४,२७,२
उत् सूर्यो दिव एति ६,५२,१
उदगातां भगवती २,८,१; ६,१२१,३
उदगादयमादित्यो १७,१,२४
उदग्रभं परिपाणाद् ४,२०,८
उदङ् जातो हिमवतः ५,४,८
उदन्वती द्यौरवमा १८,२,४८
उदपूरसि मधुपूरसिं १८,३,३७
उदप्रतो न वयो २०,१६,१
उदप्रुतो मरुतस्ताँ ६,२२,३
उदरात् ते क्लोम्नो ९,१३,१२
उदसौ सूर्यो अगाद् १,२९,५
उदस्य केतवो १३,२,१
उदस्य श्यावौ विथुरौ ७,१००,१
उदह्वमायुरायुषे क्रत्वे १८,२,२३
उदायुरुद् बलमुत्कृत ५,९,८
उदायुषा समायुषा ३,३१,१०
उदितस्त्रयो अक्रमन् ४,३,१
उदिन्वस्य रिच्यतेंऽशो २०,५९,३
उदिमां मात्रां मिमीमहे १८,२,४३
उदिह्युदिहि सूर्यं १७,१,६,७
उदीची दिवद्रसोमो ३,२७,४
उदीचीनै पथिभिः १२,२,२९
उदीच्या दिशः शालाया ९,३,२८
उदीच्यां त्वा दिशि १८,३,३३
उदीच्यै त्वा दिशे १२,३,५८
उदीरतामवर १८,१,४४
उदीरयत मरुतः ४,१५,५
उदीरय पितरा १८,१,२३
उदीराणा उतासीना १२,१,२८
उदीर्ष्व नार्यभि जीवलोकं १८,३,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उदुत्तमं वरुण पाशं ७,८८,३; १८,४,६९
उदु त्यं १३,२,१६; २०,४७,१३
उदु त्ये मधुमत्तमा २०,१०,१; ५९,१
उदु ब्रह्माण्यैरत् २०,१२,१
उदुत्सं शतधारं ३,२४,४
उदुषा उदु सूर्य ४,४,२
उदेणीव वारण्यभि ५,१४,११
उदेनमुत्तरं नयाग्ने ६,५,१
उदेनं भगो अग्रभीद् ८,१,२
उदेहि वाजिन् यो १३,१,१
उदेहि वेदिं प्रजया ११,१,२१
उद्गा आजदङ्गिरोभ्य २०,२८,२; ३९,३
उद्धेतभि श्रुतामघं २०,७,१
उद्यंस्त्वं देव सूर्य १३,१,३२
उद्यच्छध्वमप रक्षो १४,१,५९
उद्धर्षन्तां मघवन् ३,१९,६
उद्धर्षिणं मुनिकेशं ८,६,१७
उद्भिन्दतीं संजयन्तीं ४,३८,१
उद्यते नम उदायते १७,१,२२
उद्यद् ब्रध्मनस्य विष्टपं २०,९२,४
उद्यन् रश्मीना तनुषे १३,२,१०
उद्यन्नादित्यः क्रिमीन् २,३२,१
उद्यानं ते पुरुष ८,१,६
उद्योधन्त्यभि वल्गन्ति १२,३,२९
उद्व ऊर्मिः शम्या १४,२,१६
उद्वयं तमसस्परि ७,५५,७
उद्वाज आ गन्यो १३,१,२
उद्वेपमाना मनसा ५,२१,२
उद्वेपय त्वमर्बुदे ११,११,१८
उद्वेपय सं विजन्ता ११,११,१२
उन्मादयत मरुतः ६,१३०,४
उन्मुञ्चन्तीर्वि वरुणा ८,७,१०
उन्मुञ्च पाशांस्त्वमग्न ६,११२,२
उपजीका उद्भरन्ति २,३,४
उपजीवा स्थोप १९,६९,२
उप त्वा कर्मन्नूतये २०,१४,२; ६२,२
उप त्वा देवो अग्र ७,१५,३
उप त्वा नमसा वयं ३,१५,७
उप द्यामुप वेतसम् १८,३,५
उप द्रव पयसा ७,७७,६
उप नः सवना गहि २०,५७,२; ६८,२
उप नः सुतमा गहि २०,२४,१
उप नो न रमसि २०,१२७,१४
उप प्रवद मण्डूकि ४,१५,१४
उप प्रागात् सहस्राक्षो ६,३७,१
उप प्रागाद्देवो अग्नी १,२८,१
उप प्रियं पनिप्नतं ७,३३,१
उपब्दे पुनर्वो यन्तु २,२४,६
उपमितां प्रतिमितां ९,३,१
उप मौदुम्बरो मणिः १९,३१,७
उप श्रेष्ठा न आशिषो ४,२५,७
उव श्वासय पृथिवी ६,१२६,१
उपश्वसे द्रव्ये ११,१,१२
उप सर्प मातरं १८,३,४९
उपस्तृणीहि प्रथय १२,३,३७
उप स्तृणीहि बल्बजमधि १४,२,२३
उपस्थास्ते अनमीवा १२,१,६२
उप हरति प्रति ९,१०,९
उप हरति हवींष्या ९,७,३
उपहव्यं विषूवन्तं ११,९,१५
उपहूता इह गावः ७,६२,५
उपहूता नः पितरः १८,३,४५
उपहूता भूरिधनाः ७,६२,४
उपहूतो मे गोपा १६,२,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

उपहूतो वाचस्पतिः १,१,४
उपहूतौ सयुजौ ६,१४०,३
उप ह्वये सुदुघां ७,७७,७; ९,१५,४
उपावसृज त्मन्या ५,१२,१०
उपास्तरीरकरो लोकम् १२,३,३८
उपास्मान् प्राणा १९,५८,२
उपाह्वतमनुबुद्धं १०,१,१९
उपेहोपपर्चनास्मिन् ९,४,२३
उपैनं विश्वरूपाः ९,१२,२६
उपो ते वध्वे बद्धानि १३,७,१७
उपोत्तमेभ्यः स्वाहा १९,२२,११
उपोहश्च समूहश्च ३,२४,७
उभयं शृणवच्च न २०,११३,१
उभयोरग्रभं नामास्मा १९,३८,३
उभा जिग्यथुर्न परा ७,४५,१
उभाभ्यां देव सवितः ६,१९,३
उभावन्तौ समर्पसि १३,२,१३
उभोभयाविन्नुप धेहि ८,३,३
उभे नभसी उभयांश्च १२,३,६
उयं यकांशलोकका २०,१३०,२०
उरुः कोशो वसुधान० ११,२,११
उरुः पृथुः सुभूर्भुवः १३,९,१
उरुः प्रथस्व महता ११,१,१९
उरुं नो लोकमनु १९,१५,४
उरुगूलाया दुहिता ५,१३,८
उरुव्यचसाऽग्नेर्धाम्ना ५,२७,८
उरुव्यचा नो महिषः ५,३,८
उलूकयातुं शुशुलूकयातुं ८,४,२२
उलूखले मुसले यश्च १०,९,२६
ऊरुभ्यां ते अष्ठीवभ्द्यां २,३३,५
उरूणसावसुतृपा० १८,२,१३
ऊर्ज एहि स्वध एहि ८,११,४
ऊर्जमस्मा ऊर्जस्वती २,२९,५
ऊर्ज बिभ्रद् वसुवनिः ७,६२,१
ऊर्जस्वती पयस्वती ९,३,१६
ऊर्जा च वा एष स्फातिं ९,८,३
ऊर्ध्वं भरन्तमुदकं १०,८,१४
ऊर्ध्वा अस्य समिधो ५,२७,१
ऊर्ध्वा दिग्बृहस्पतिः ३,२७,६
ऊर्ध्वा यस्यामतिर्भा ७,१५,२
ऊर्ध्वाया दिशः शालाया ९,३,३०
ऊर्ध्वो नु सृष्टास्तिर्यङ् नु १०,२,२८
ऊर्ध्वो बिन्दुरुदचरद् १०,१०,१९
उर्वश्च मा चमसश्च मा १६,३,३
उर्वीरासन् परिधयो १३,१,४६
उवे अम्बे सुलाभिके २०,१२६,७
उशती कन्यला इमाः १४,२,५२
उशन्तस्त्वेधीमह्युशन्तः १८,१,५६
उशन्ति घा ते अमृतास १८,१,३
उषसे नः परि देहि १९,५०,७
उषस्पतिर्वाचस्पतिना १६,६,६
उषा अप स्वसुस्तमः १९,१२,१
उषाः पुंश्चली मन्त्रे १५,२,१३
उषा देवी वाचा संविदाना १६,६,५
उषो यस्माद् दुष्वप्न्यादभैष्माप १६,६,२
उष्ट्रा यस्य प्रवाहणो २०,१२७,२
ऊती शचीवस्तव २०,३३,३
ऊरुभ्यं ते अष्ठीवद्भ्यां २०,९६,२१
ऊरू पादावष्ठीवन्तौ ११,१०,१४
ऊर्जे त्वा बलाय त्वा १९,३७,३
ऊर्जो भागो निहितो ११,१,१५
ऊर्जो भागो य इमं १८,४,५४
ऊर्ध्वः सुप्तेषु जागार ११,६,२५
ऊर्ध्वस्तिष्ठतु रक्षन्न० १९,४६,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ऊर्ध्वस्तिष्ठा न ऊतये २०,४५,३
ऊर्ध्वायां त्वां दिशि १८,३,३५
ऊर्ध्वायै त्वा दिशे १२,३,६०
ऊर्ध्वो रोहितो अधि १३,१,११
ऊर्वोरोजो जङ्घयोर्जवः १९,६०,२
ऋक् साम यजुरिच्छष्ट ११,९,५
ऋक्सामाभ्यामभिहितौ १४,१,११
ऋचः प्राञ्चस्तन्तवो १५,३,६
ऋचः सामानि च्छन्दांसि ११,९,२४
ऋचं साम यजामहे ७,५६,१
ऋचं साम यदप्राक्षं ७,५७,१
ऋचः पदं मात्रया ९,१५,१९
ऋचा कपोतं नुदत ६,२८,१
ऋचा कुम्भीमध्यग्नौ ९,५,५
ऋचा कुम्भ्यधिहिता ११,३,१४
ऋचां च वै स साम्नां १५,६,९
ऋचो अक्षरे परमे ९,१५,१८
ऋजीषी वज्री वृषभः २०,१२,७
ऋणादृणमिव संनयन् १९,४५,१
ऋतं शंसन्त ऋजु २०,९१,२
ऋतं सत्यं तपो राष्ट्र ११,९,१७
ऋतं हस्तावनेजनं ११,३,१३
ऋतवः पक्तार आर्तवा ११,३,१७
ऋतवस्तमबध्नत १०,६,१८
ऋतस्य च वै स सत्यस्य १५,६,६
ऋतस्य पन्थामनु तिस्रः ८,९,१३
ऋतस्य पन्थामनु पश्य १८,४,३
ऋतस्यर्तेनादित्या ६,११४,२
ऋतावानं वैश्वानरम् ६,३६,१
ऋतुभिष्ट् वार्तवैरायुषे १९,३७,४
ऋतुभिष्ट्वार्तवैरायुषे ५,२८,१३
ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः ३,१०,१०
ऋतूनां च वै स आर्तवानां १५,६,१८
ऋतून् यज ऋतुपतीन् ३,१०,९
ऋतून् ब्रूम ऋतुपतीन् ११,८,१७
ऋतेन गुप्त ऋतुभिश्च १७,१,२९
ऋतेन तष्टा मनसा ११,१,२३
ऋतेन स्थूणामधि ३,१२,६
ऋधङ्मन्त्रो योनिं य ५,१,१
ऋभुरसि जगच्छन्दा ६,४८,२
ऋषिभ्यः स्वाहा १९,२२,१४
ऋषीणां प्रस्तरोऽसि १६,२,६
ऋषी बोधप्रतीबोधा० ५,३०,१०
एकं रजस एना ५,११,६
एकचक्रं वर्तत १०,८,७
एकपदी द्विपदी १३,१,४२
एकपाद् द्विपदो भूयो १३,२,२७; ३,२५
एकं पादं नोत्खिदति ११,६,२१
एकया च दशभिश्चा ७,४,१
एकरात्रो द्विरात्रः ११,९,१०
एकर्चेभ्यः स्वाहा १९,२३,२०
एकशतं लक्ष्म्यो३ मर्त्यस्य ७,१२०,३
एकशतं विष्कन्धानि ३,९,६
एकशतं ता जनता ५,१८,१२
एका च मे दश च मे ५,१५,१
एकादशर्चेभ्यः स्वाहा १९,२३,८
एकानृचेभ्यः स्वाहा १९,२३,२२
एकाष्टका तपसा ३,१०,१२
एकैकयैषा सृष्ट्या ३,२८,१
एको गौरेक ८,९,२६
एकोनविंशतिः स्वाहा १९,२३,१६
एको बहूनामसि ४,३१,४
एको वो देवोऽप्यतिष्ठत् ३,१३,४
एजदेजदजग्रभं ४,५,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एत उ त्ये पतयन्ति ८,४,२०
एतं वो युवानं ९,४,२४
एतं सधस्थाः परि ६,१२३,१
एतत् ते तत स्वधा १८,४,७७
एतत् ते ततामह १८,४,७६
एतत् ते देवः सविता १८,४,३१
एतत् ते प्रततामह १८,४,७५
एतत् त्वा वासः १८,२,५७
एतदा रोह वयः १८,३,७३
एत देवा दक्षिणतः ११,८,१८
एतद् वै ब्रध्नस्य ११,५,१
एतद् वा ब्राह्मणा हविः १२,४,४८
एतद्धि शृणु मे १०,१,२८
एतद् वा उ स्वादीयो ९,८,९
एतद् वै विश्वरूपं ९,१२,२५
एतद् वो ज्योतिः पितरः ९,५,११
एतमिध्मं समाहितं १०,६,३५
एतं पृच्छ कुहं पृच्छ २०,१३०,५
एतं भागं परिददामि ६,१२२,१
एतस्माद् वा ओदनात् ११,५,३
एता अश्वा आ २०,१२९,१
एता एना व्याकरं ७,१२०,४
एता देवसेनाः ५,२१,१२
एतास्ते अग्ने समिधः ५,२९,१४; १९,६४,४
एतास्ते असौ धेनवः १८,४,३३
एतास्त्वाजोप यन्तु ९,५,१५
एतु तिस्रः परावतः ६,७५,३
एते अस्मिन् देवा १३,४,१३
एते त इन्द्र जन्तवो २०,५६,६
एते वै प्रियाश्चाप्रिया ९,७,६
एते स्तोमा नरा २०,३७,१०
एतो न्विन्द्रं स्तवाम २०,६५,१
एतौ ग्रावाणौ सयुजा ११,१,९
एदं बर्हिरसदो मेध्योऽभूः १८,४,५२
एदु मध्वो मदिन्तरं २०,६४,४
एधोऽस्येधिषीय ७,९४,४
एनश्चिपङ्क्तिका हविः २०,१३०,११
एना व्याघ्रं परिषस्वजानाः ४,८,७
एनीर्धाना हरिणीः १८,४,३४
एन्द्र नो गधि प्रियः २०,६४,१
एन्द्रवाहो नृपतिं २०,९४,३
एन्द्र सानसिं रयिं २०,७०,१७
एन्येका श्येन्येका कृष्ण ६,८३,२
एभिर्द्युभिः सुमनाः २०,२१,४
एमं पन्थामरुक्षाम १४,२,८
एमं भज ग्रामे अश्वेषु ४,२२,२
एमं यज्ञमनुमतिर्जगाम ७,२१,५
एमां कुमारस्तरुण ३,१२,७
एमा अगुर्योषितः ११,१,१४
एमाशुमाशवे भर २०,६८,७
एमेनं सृजता सुते २०,७१,८
एयमगन् दक्षिणा १८,४,५०
एयमगन्नोषधीनां ४,३७,६
एयमगन् पतिकामा २,३०,५
एयमगन् बर्हिषा ५,२६,६
एवा ते हारियोजना २०,३५,१६
एवा त्वं देव्यघ्न्ये १२,११,४
एवा नूनमुप २०,६६,२
एवानेवाव सा गरत् १६,७,४
एवा पतिं द्रोणसाचं २०,९४,४
एवा पाहि प्रत्नथा २०,८,१
एवा पित्रे विश्वदेवाय २०,८८,६
एवा महान् बृहद्दिवा ५,२,९; २०,१०७,१२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

एवा रातिस्तुवीमघ २०,६०,२
एवा हि ते विभूतयः २०,६०,५; ७१,५
एवा ह्यसि वीरयुरेवा २०,६०,१
एवा ह्यस्य काम्या २०,६०,६; ७१,६
एवा ह्यस्य सूनृता २०,६०,४; ७१,४
एवेदिन्द्रं वृषणं २०,१२,६
एवो ष्वस्मिन्निर्ऋते ६,८४,३
एवैवापागपरे सन्तु २०,९४,७
एष इषाय मामहे २०,१२७,३
एष ते यज्ञो यज्ञपते ७,१०२,६
एष यज्ञानां विततो ४,३४,५
एष वा अतिथिर्यच्छ्रोत्रियः ९,८,७
एष स्य ते तन्वो २०,६७,६
एषा ते कुलपा १,१४,३
एषा ते राजन् कन्या १,१४,२
एषा त्वचां पुरुषे १२,३,५१
एषा पशून्त्सं क्षिणाति ३,२८,२
एषामहं समासीनानां ७,१३,३
एषामहमायुधा ३,१९,५
एषा सनत्नी सनमेव १०,८,३०
एह यन्तु पशवो ये २,२६,१
एह यातु वरुणः ६,७३,१
एहि जीवं त्रायमाणं ४,९,१
एह्यश्मानमा तिष्ठाश्मा २,१३,४
ऐतु देवस्त्रायमाणः १९,३९,१
ऐतु प्राण एतु मनः ५,३०,१३
ऐनं वशो गच्छति १५,११,९
ऐनं श्रद्धा गच्छति १५,७,५
ऐनं कीर्तिर्गच्छत्या १५,२,८; ३,२८
ऐनं निकामो गच्छति १५,११,११
ऐनमापो गच्छति १५,७,३
ऐनमिन्द्रियं गच्छति १५,१०,१०
ऐनं प्रियं गच्छति १५,११,७
ऐनं ब्रह्म गच्छति १५,१०,८
ऐनान् द्यतामिन्द्राग्नी ६,१०४,३
ऐन्द्राग्नं पावमानं ११,९,६
ऐन्द्राग्नं वर्म बहुलं ८,५,१९
ऐभिरग्ने सरथं २०,१३,४
ऐषां यज्ञमुत वर्चो १,९,४
ऐषु नह्य वृषाजिनं ६,६७,३
ओको अस्य मूजवन्तः ५,२२,५
ओ चित् सखायं १८,१,१
ओजश्च तेजश्च सहश्च १२,६,१
ओजस्तदस्य तित्विषः २०,१०७,२
ओजोऽस्योजो मे २,१७,१
ओता आपः कर्मण्या ६,२३,२
ओते मे द्यावा ५,२३,१; ६,९४,३
ओदन एवौदनं ११,३,३१
ओदनेन यज्ञवचः ११,३,१९
ओष दर्भ सपत्नान् १९,२९,७
ओषधयो भूतभव्यम् ११,७,२०
ओषधीभिरन्नादीभिः १५,१४,१२
ओषन्ती समोषन्ती १२,१०,८
ओषधीनामहं वृण १०,४,२१
ओषधीरेव रथन्तरेण ८,११,७
ओषधीरेवास्मै रथन्तरं ८,११,९
औदुम्बरेण मणिना १९,३१,१
क इदं कस्मा अदात् ३,२९,७
क ईं वेद सुते सचा २०,५३,१; ५७,११
क एषां कर्करी लिखत् २०,१३२,८
क एषां दुन्दुभिं हनत् २०,१३२,९
कः काष्ण्र्याः पयः २०,१३०,४
कः पृश्निं धेनुं ७,१०९,१
कण्वः कक्षीवान् पुरुमीढो १८,३,१५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कण्वा इन्द्रं यदक्रत २०,१३८,३
कण्वा इव भृगव: २०,५७,१६; ५२,३
कतरत्त आ हराणि २०,१२७,९
कति देवा: कतमे १०,२,४
कति नु वशा नारद १२,४,४३
कथं वातो नेलयति १०,७,३७
कथं गायत्री त्रिवृतं ८,९,२०
कथं महे असुराय ५,११,१
कदा मर्तमराधसं २०,६३,५
कदु द्युम्नमिन्द्र २०,७६,४
कदु स्तुवन्त ऋतयन्त २०,५०,२
कदू न्वस्याकृतम् २०,९७,३
कन्नव्यो अतसीनां २०,५०,१
कपृन्नर: कपृथमुद् २०,१३७,२
कब्रु फलीकरणा: ११,३,६
कया नश्चित्र आ २०,१२४,१
करम्भं कृत्वा तिर्यं ४,७,३
करीषिणीं फलवतीं १९,३१,३
कर्करिको निखातक: २०,१३२,३
कर्णाभ्यां ते कङ्कूषेभ्य: ९,१३,२
कर्णा श्चावित् तदब्रवीद् ५,१३,९
कर्शफस्य विशफस्य ३,९,१
कर्षेदेनं न चैनं १५,१३,१२
कविर्न निण्यं २०,७७,३
कल्याणि सर्वविदे ६,१०७,४
कश्यपस्त्वामसृजत ८,५,१४
कश्यपस्य चक्षुरसि ४,२०,७
कस्तं प्र वेद क उ ९,१,६
कस्ते मद इन्द्र रन्त्यो २०,७६,३
कस्त्वा सत्यो मदानां २०,१२४,२
कस्मादङ्गाद् दीप्यते १०,७,२
कस्मान्नु गुल्फावधरौ १०,२,२
कस्मिन्नङ्गे तपो अस्याधि १०,७,१
कस्मिन्नङ्गे तिष्ठति १०,७,३
कस्ये सृजाना अति १८,३,१७
क: सप्त खानि वि १०,२,६
कामस्तदग्रे समवर्तत १९,५२,१
कामस्येन्द्रस्य वरुणस्य ९,२,६
कामेन मा काम आगत् १९,५२,४
कामो जज्ञे प्रथमो ९,२,१९
काल: प्रजा असृजत् १९,५३,१०
कालादाप: समभवन् १९,५४,१
काले तप: काले ज्येष्ठं १९,५३,८
कालेन वात: पवते १९,५४,२
काले मन: काले प्राण: १९,५३,७
काले यज्ञं समैरयद् १९,५४,४
कालेऽयमङ्गिरा देवो १९,५४,५
कालो अश्वो वहति १९,५३,१
काले भूतिमसृजत १९,५३,६
कालोऽमूं दिवमजनयत् १९,५३,५
कालो ह भूतं भव्यं १९,५४,३
किं सुबाहो स्वङ्गुरे २०,१२६,८
किं स्विन्नो राजा १८,१,३३
किमङ्ग त्वा मघवन् २०,८९,३
किमयं त्वां वृषाकपि: २०,१२६,३
किं भ्रातासद्यद् १८,१,१२
कियता स्कम्भ: प्र विवेश १०,७,९
किलासं च पलितं १,२३,२
कीर्तिं च वा एष ९,८,५
कीर्तिश्च यशश्च १५,२,८; २८
कीर्तिश्च यशश्चाम्भश्च १३,५,१
कुतस्तौ जातौ कतम: ८,९,१
कुत इन्द्र: कुत: सोम: ११,१०,८
कुत: केशान् कुत: स्नाव: ११,१०,१२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

कुम्भीका दूषीकाः १६,६,८
कुलायं कणवादिति २०,१३२,५
कुलायेऽधि कुलायं ९,३,२०
कुवित्सस्य प्र हि २०,७८,३
कुविदङ्ग यवमन्तो २०,१२५,२
कुहाकं पक्क कं पृच्छ २०,१३०,६
कुहूं देवीं सुकृतं ७,४९,१
कुहूर्देवानाममृत ७,४९,२
कूटयास्य सं शीर्यन्ते १२,४,३
कृणुतं धूमं वृषभः ११,१,२
कृणोमि ते प्राजापत्यम् ३,२३,५
कृणोमि ते प्राणापानौ ८,२,११
कृतं न श्वघ्नवी वि २०,१७,५
कृतं मे दक्षिणे हस्ते ७,५२,८
कृतव्यधनि विध्य ५,१४,९
कृत्यादूषण एव १९,३४,४
कृत्रिमः कण्टकः शत० १४,२,६८
कृत्याकृतं वलगिनं ५,३१,१२
कृत्याकृतो वलगिनो १०,१,३१
कृत्यादूषिरयं मणिः २,४,६
कृत्याः सन्तु कृत्या० ५,१४,५
कृन्त दर्भ सपत्नान् १९,२८,८
कृष्णं नियानं ६,२२,१; ९,१५,२२
कृष्णं नियानं हरयः १३,३,९
कृष्णायाः पुत्रो अर्जुनो १३,३,२६
केतुं कृण्वन् २०,२६,६; ४७,१२,६९,११
केन देवाँ अनु क्षियति १०,२,२२
केन पर्जन्यमन्वेति १०,२,१९
केन पार्ष्णी आभृते १०,२,१
केन श्रोत्रियमाप्नोति १०,२,२०
केनापो अन्वतनुत १०,२,१६
केनेमां भूमिमौर्णोत् १०,२,१८
केनेयं भूमिर्विहिता १०,२,२४
केवलीन्द्राय दुदुहे ८,९,२४
कैरात पृश्न उपतृण्य ५,१३,५
कैरातिका कुमारिका १०,४,१४
को अद्य युङ्क्ते धुरि १८,१,६
को अर्जुन्याः पयः २०,१३०,३
को अर्य बहुलिमा २०,१३०,१
को असिद्या पयः २०,१३०,२
को अस्मिन्नापो व्यदधाद् १०,२,११
को अस्मिन् प्राणम् १०,२,१३
को अस्मिन् यज्ञम् १०,२,१४
को अस्मिन् रूपम् १०,२,१२
को अस्मिन् रेतो १०,२,१७
को अस्मै वासः परि १०,२,१५
को अस्य बाहू समभरद् १०,२,५
को अस्य वेद प्रथमस्य १८,१,७
को अस्या नो द्रुहो ७,१०८,१
को ददर्श प्रथमं ९,१४,४
को नु गौः क एकऋषिः ८,९,२५
को विराजो मिथुनत्वं ८,९,१०
क्रमध्वमग्निना नाकम् ४,१४,२
क्रव्यादमग्नि शशमानम् १२,२,१०
क्रव्यादमग्निमिषितो १२,२,९
क्रव्यादमग्निं प्र हिणोमि १२,२,८
क्रव्यादमग्ने रुधिरं ५,२९,१०
क्रव्यादानुवर्तय० ११,१२,१८
क्रूरमस्या आशसनं ५,१९,५
क्रोड आसीज्जामि० ९,४,१५
क्रोडौ ते स्तां पुरोडाशौ १०,९,२५
क्रोधो वृक्कौ मन्युराण्डौ ९,१२,१३
क्लीब क्लीबं त्वाकरं ६,१३८,३
क्लीबं कृध्योपशिनम् ६,१३८,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

क्व १हतं परास्यः २०,१२९,६
क्व प्रेप्सन्ती युवती १०,७,६
क्व प्रेप्सन् दीप्यते १०,७,४
क्वार्धमासाः क्व यन्ति १०,७,५
क्षत्रेणाग्ने स्वेन सं २,६,४
क्षिप्रं वै तस्य पृच्छन्ति १२,१०,४
क्षिप्रं वै तस्य वास्तुपु १२,१०,३
क्षिप्रं वै तस्यादहनं १२,१०,२
क्षिप्रं वै तस्याहनने १२,१०,१
क्षीरे मा मन्थे यतमो ५,२९,७
क्षुत् कुक्षिरिरा वनिष्ठुः ९,७,१२
क्षुद्रेभ्यः स्वाहा १९,२२,६; २३,२१
क्षुधामारं तृष्णामारम० ४,१७,६
क्षुरपविरीक्षमाणा १२,७,९
क्षुरपविर्मृत्यत्युर्भूत्वा १२,१०,९
क्षेत्रियात् त्वा निर्ऋत्या २,१०,१
खड्रूरेऽधिचङ्क्रमां ११,११,१६
खण्वखा३इ खैमखा३इ ४,१५,१५
खलः पात्रं स्फ्यावंसावीपे ११,३,९
खे रथस्य खेऽनसः १४,१,४१
गणास्त्वोप गायन्तु ४,१५,४
गणेभ्यः स्वाहा १९,२२,१६
गन्धर्वाप्सरसः सर्पान् ८,८,१५
गन्धर्वाप्सरसो ब्रूमो ११,८,४
गन्धारिभ्यो मूजवद्भ्यो ५,२२,१४
गमन्नस्मे वसून्यां २०,९४,५
गर्भं ते मित्रावरुणौ ५,२५,४
गर्भं धेहि सिनीवालि ५,२५,३
गर्भे नु नौ जनिता १८,१,५
गर्भो अस्योषधीनां ५,२५,७; ६,९५,३
गायत्रेण प्रति मिमीते ९,१५,२
गायत्र्युष्णिगनुष्टुप १९,२१,१
गावः सन्तु प्रजाः ९,४,२०
गावो भगो गाव इन्द्रो ४,२१,५
गिरयस्ते पर्वता १२,१,११
गिरावरगराटेषु ६,६९,१
गिरा व्रजो न २०,४७,३; १३७,१४
गिरिमेनाँ आ वेशय २,२५,४
गिरीरँज्रान् रेजमानाँ २०,९४,८
गिर्वणः पाहि नः २०,६,६
गीर्भिरूर्ध्वान् कल्पयित्वा १३,१,५४
गुदा आसन्त्सिनीवाल्याः ९,४,१४
गृहमेधी गृहपतिः ८,१०,३
गृहाण ग्रावाणौ ११,१,१०
गृह्णामि ते सौभगत्वाय १४,१,५०
गोभिष्टरेमामतिं ७,५२,७
गोभिष्टरे २०,१७,१०; ८९,१०; ९४,१०
गोभिष्ट्वा पात्वृषभो १९,२७,१
गोभ्यो अश्वेभ्यो ९,३,१३
गोसनिं वाचमुदेयं ३,२०,१०
गौरमीमेदभि वत्सं ९,१५,६
गौरिन्मिमाय सलिलानि ९,१५,२१
गौरेव तान् हन्यमाना ५,१८,११
ग्रामणीरसि ग्रामणीः १९,३१,१२
ग्राहिं पाप्मानमति १२,३,१८
ग्राह्या गृहाः सं सृज्यन्ते १२,२,३९
ग्रीवाभ्यस्त उष्णिहाभ्यः २,३३,२
ग्रीवास्ते कृत्ये पादौ १०,१,२१
ग्रीवाभ्यस्त उष्णिहाभ्यः २०,९६,१८
ग्रीष्मो हेमन्तः शिशिरो ६,५५,२
ग्रीष्मस्ते भूमे वर्षाणि १२,१,३६
ग्रैष्मावेनं मासौ १५,४,६
ग्रैष्मौ मासौ गोप्तारौ १५,४,५
घर्म इवाभितपन् १९,२८,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

घर्मः समिद्धो अग्निना ८,८,१७
घृतं ते अग्ने ७,८७,६
घृतमप्सराभ्यो वह ७,११४,२
घृतं प्रोक्षन्ती सुभगा १०,९,११
घृतस्य जूतिः समना १९,५८,१
घृतह्रदा मधुकूलाः ४,३४,६
घृतादुल्लुप्तं मधुना ५,२८,१४
घृतादुल्लुप्तो मधुमान १९,३३,२; ४६,६
घृतेन त्वा समुक्षामि १९,२७,५
घृतेन सीता मधुना ३,१७,९
घोरा ऋषयो नमो २,३५,४
चक्षुरसि चक्षुर्मे २,१७,६
चक्षुर्मुसलं काम ११,३,३
चक्षुःश्रोत्रं यशो ११,७,२५
चक्षुषा ते चक्षुर्हन्मि ५,१३,४
चक्षुषो हेते मनसो ५,६,९
चतस्रश्च मे चत्वारिंशच्च ५,१५,४
चतस्रो दिवः प्रदिशः १,११,२
चतुरः कुम्भांश्चतुर्धा ४,३४,७
चतुर्दंष्ट्रांच्छ्यावदतः ११,११,१७
चतुर्दशर्चेभ्यः स्वाहा १९,२३,११
चतुर्धा रेतो अभवद् १०,१०,२९
चतुर्नमो अष्टकृत्वो ११,२,९
चतुर्वीरं बध्यत १९,४५,४
चतुष्टयं युज्यते १०,२,३
चतुर्होतार आप्रियः ११,९,१९
चतूरात्रः पञ्चरात्रः ११,९,११
चत्वारि वाक् परिमिता ९,१५,२७
चन्द्रमा अप्स्वन्तरा १८,४,८९
चन्द्रमा नक्षत्राणाम् ५,२४,१०
चन्द्रमा नक्षत्रैरुदक्रामत् १९,१९,४
चन्द्रमा मनसो जातः १९,६,७
चन्द्र यत् ते तपस्तेन २,२२,१
चन्द्र यत् ते तेजस्तेन २,२२,५
चन्द्र यत् तेऽर्चिस्तेन २,२२,३
चन्द्र यत् ते शोचिस्तेन २,२२,४
चन्द्र यत् ते हरस्तेन २,२२,२
चरुं पञ्चबिलमुखं ११,३,१८
चरेदेवा त्रैहायणा० १२,४,१६
चित्तिरा उपबर्हणं १४,१,६
चित्रं देवानां १३,२,३४; २०,१०७,१३
चित्रं देवानाम् १३,२,३५; २०,१०७,१४
चित्रकिश्चकित्वान्महिषः १३,२,३२
चित्राणि साकं दिवि १९,७,१
चेतो हृदयं यकृन्मेधा ९,१२,११
च्युता चेयं बृहती ९,२,१५
छन्दः पक्षे उषसा ८,९,१२
छन्दांसि यज्ञे मरुतः ५,२६,५
छिनत्त्यस्य पितृबन्धु १२,९,५
छिन्धि दर्भ सपत्नान् १९,२८,६
छिन्ध्या च्छिन्धि प्र १२,१०,५
जगता सिन्धुं दिव्य० ९,१५,३
जङ्गिडो जम्भाद् २,४,२
जङ्गिडोऽसि जङ्गिडो १९,३४,१
जज्ञानः सोमं सहसे २०,८७,३
जनं बिभ्रती बहुधा १२,१,४५
जनाद् विश्वजनीनात् ७,४६,१
जनाय चिद्य ईवत २०,९०,२
जनित्रीव प्रति १२,३,२३
जनियन्ति नावग्रवः १४,२,७२
जरां सु गच्छ परि १९,२४,५
जरायुजः प्रथमः १,१२,१
जरायै त्वा परि ३,११,७
जवस्ते अर्वन्निहितो ६,९२,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

जहि त्वं काम मम ९,२,१०
जहि दर्भ सपत्नान् १९,२९,९
जाग्रदुष्वप्न्यं स्वप्ने० १६,६,९
जातवेदो नि वर्तय ६,७७,३
जातो व्यख्यत् पित्रो: २०,३४,१६
जानीत स्मैनं परमे ६,१२३,२
जाया इद् वो अप्सरसो ४,३७,१२
जायमानाभि जायते १२,४,१०
जालाषेणाभि षिञ्चत ६,५७,२
जितमस्माकमुद्भिन्नमस्माकंष्ठ १०,५,३६
जितमस्माकमुद्भिन्नं १६,९,१
जितमस्माकमु० १६,८,१; ३०
जितम० स आङ्गिरसानां १६,८,१५
जितम० स आथर्वणानां १६,८,१७
जितम० स आर्तवानां १६,८,२१
जितम० स आर्षेयाणां १६,८,१३
जितम० स इन्द्राग्न्यो: १६,८,२७
जितम० स ऋतूनां १६,८,२०
जितम० स ऋषीणां १६,८,१२
जितम० स देवजामीनां १६,८,९
जितम० स द्यावापृथिव्यो: १६,८,२६
जितम० स निर्ऋत्या: १६,८,५
जितम० स निर्भूत्या: १६,८,७
जितम० स पराभूत्या: १६,८,८
जितम० स प्रजापते: १६,८,११
जितम० स बृहस्पते: १६,८,१०
जितम० स मासानां १६,८,२२
जितम० स मित्रावरुणयो: १६,८,२८
जितम० स राज्ञो वरुणस्य १६,८,२९
जितम० स वनस्पतीनां १६,८,१८
जितम० स वानस्पत्यानां १६,८,१९
जितम० सोऽङ्गिरसां १६,८,१४
जितम० सोऽथर्वणां १६,८,१६
जितम० सोऽभूत्या: १६,८,६
जितम० सोऽर्धमासानां १६,८,२३
जितम० सोऽहोरात्रयो: १६,८,२४
जितम० सोऽह्नो: संयतो १६,८,२५
जिह्वा ज्या भवति ५,१८,८
जिह्वाया अग्रे मधु १,३४,२
जीवं रुदन्ति वि १४,१,४६
जीवतां ज्योति: ८,२,२
जीवलां नघारिषां ८,२,६; ७,६
जीवला नाम ते १९,३९,३
जीवला स्थ जीव्यासं १९,६९,४
जीवानामायु: प्र १२,२,४५
जीवा स्थ जीव्यासं १९,६९,१
जीवेभ्यस्त्वा समुद्रे ८,१,१५
जीवेम शरद: शतम् १९,६७,२
जुष्टो दमूना अतिथि: ७,७७,९
जूर्णि पुनर्वो यन्तु २,२४,५
जुहूर्दाधार द्याम् १८,४,५
ज्याके परि णो १,२,२
ज्याघोषा दुन्दुभयो ५,२१,९
ज्यायस्वन्तश्चित्तिनो ३,३०,५
ज्यायान्निमिषतोऽसि ९,२,२३
ज्येष्ठघ्न्यां जातो ६,११०,२
ज्योतिष्मतो लोकान् ९,११,१४
तं वृक्षा अप सेधन्ति ५,१९,९
तक्मन् भ्रात्रा बलासेन ५,२२,१२
तक्मन् मूजवतो ५,२२,७
तक्मन् व्याल वि गद ५,२२,६
ततं तन्तुमन्वेके ६,१२२,२
ततस्ततामहास्ते ५,२४,१७
तता अवरे ते ५,२४,१६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तथा तदग्ने कृणु ५,२९,२
तदग्निराह तदु ८,५,५
तदग्ने चक्षुः प्रति ८,३,२१
तदिदास भुवनेषु ५,२,१
तदू षु ते महत् पृथु० ५,१,५
तद् ब्रह्म च तपश्च ८,१३,१६
तद् भद्राः समगच्छन्त १०,१०,१७
तद्यस्मा एवं विदुषे ८,१५,१
तद्वा अथर्वणः शिरो १०,२,२७
तद्विषं सर्पा उप ८,१४,१६
तद्विष्णोः परमं पदं ७,२७,७
तद्वै राष्ट्रमा स्रवति ५,१९,८
तनूनपात् पथ ऋतस्य ५,१२,२
तनूष्टे वाजिन् तन्वं ६,९२,३
तन्त्रमेके युवती १०,७,४२
तं यज्ञं प्रावृषा १९,६,११
तं यज्ञायज्ञियं १५,२,१०
तं वत्सा उप तिष्ठन्ति १३,४,६
तं वर्धयन्तो मतिभिः २०,९१,९
तं वां रथं वयमद्या २०,१४३,१
तं विराडनु व्यचलत् १५,६,२३
तं वैरूपं च वैराजं १५,२,१६
तं वो दस्ममृतीषहं २०,९,१; ४९,४
तं वो धिया नव्यस्या २०,३६,७
तं वो वाजानां पति० २०,६४,६
तं श्यैतं च नौधसं १५,२,२२
तं श्रद्धा च यज्ञश्च १५,७,४
तं सभा च समितिश्च १५,९,२
तं समाप्नोति जूतिभिः १३,२,१५
तं सुष्टुत्या विवासे २०,४४,३
तं हि स्वराज्यं वृषभं २०,११३,२
तं धाता प्रत्यमुञ्चत १०,६,२१
तं घेमित्था नमस्विन २०,९२,१४
तं जहि तेन मन्दस्व १६,७,१२
ततश्चैनमन्यया ११,४,५;१८
ततश्चैनमन्याभ्यां ११,४,२; १३-१७
ततश्चैनमन्येन ११,४,१; ५; ८-१२
ततश्चैनमन्यैः ११,४,६; ७
तं ते मदं गृणीमसि २०,६१,१
तं त्वा वाजेषु वाजिनं २०,६८,९
तं त्वा स्वप्न तथा १६५,३; १०; १९,५७,४
तं त्वौदनस्य पृच्छामि ११,३,२२
तं दितिश्चादितिश्च १५,६,२०
तन्नो वि वोचो यदि २०,३६,४
तन्मित्रस्य वरुणस्य २०,१२३,२
तन्वं स्वर्गो बहुधा १२,३,५४
तपश्चैवास्तां कर्म ११,१०,२; ६
तपसा ये अनाधृष्याः १५,८,२६
तमाहवनीयस्य १५,६,१४
तमितिहासश्च १५,६,११
तमिदं निगतं सहः १३,५,७
तमिन्द्रं वाजयामसि २०,४७,१; १३७,१२
तमिन्द्रं जोहवीमि २०,५५,१
तमिन्द्र मदमा गहि २०,२४,२
तमीमह इन्द्रमस्य २०,३६,३
तमु नः पूर्वे पितरो २०,३६,२
तमृचश्च सामानि १५,६,८
तमृतं च सत्यं च १५,६,५
तमृतवश्चार्तवाश्च १५,६,१७
तं पृच्छन्ती वज्रहस्तं २०,३६,५
तं प्रजापतिश्च परमेष्ठी १५,६,२५; ७,२
तं बृहच्च रथन्तरं १५,२,२
तं भूमिश्चाग्निश्च १५,६,२
तं यज्ञं प्रावृषा १९,६,११

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तं यज्ञायज्ञियं १५,२,१०
तं वत्सा उप तिष्ठन्ति १३,४,६
तं वर्धयन्तो मतिभिः २०,९१,९
तं वां रथं वयमद्या २०,१४३,१
तं विराडनु व्यचलत् १५,६,२३
तं वैरूपं च वैराजं १५,२,१६
तं वो दस्ममृतीषहं २०,९,१; ४९,४
तं वो धिया नव्यस्या २०,३६,७
तं वो वाजानां पति० २०,६४,६
तं श्यैतं च नौधसं १५,२,२२
तं श्रद्धा च यज्ञश्च १५,७,४
तं सभा च समितिश्च १५,९,२
तं समाप्नोति जूतिभिः १३,२,१५
तं सुष्टुत्या विवासे २०,४४,३
तं हि स्वराज्यं वृषभं २०,११३,२
तत्त्वा यामि सुवीर्यं २०,९,३; ४९,६
तत्सूर्यस्य देवत्वं २०,१२३,१
तदग्निराह तदु १६,९,२
तदद्या चित्त उक्थिनो २०,६१,३
तदमुष्मा अग्ने १६,६,११
तदस्तु मित्रावरुणा १९,११,६
तदिवास भुवनेषु २०,१०७,४
तदेकमभवत् १५,१,३
तद्यस्यैव विद्वान् व्रात्य उद्धृतेषु १५,१२,१
तदस्यैवं विद्वान् व्रात्य एकां १५,१३,१
तद्यस्यैवं विद्वान् व्रात्यश्चतुर्थी १५,१३,७
तद्यस्यैवं० व्रात्यस्तृतीयां १५,१३,५
तद्यस्यैवं० व्रात्योऽतिथिः १५,११,१
तद्यस्यैवं० व्रात्यो द्वितीयां १५,१३,३
तद्यस्यैवं० व्रात्योऽपरि० १५,१३,९
तद्यस्यैवं० व्रात्यो राज्ञो १५,१०,१
तद्वात् उन्मथायति २०,१३२,४
तद्वो गाय सुते २०,७८,१
तनूस्तन्वा मे सहे १७,६१,१
तन्नस्तुरीपमद्भुतं ५,२७,१०
तपनो अस्मि पिशाचानां ४,३६,६
तप्तो वां घर्मो नक्षतु ७,७७,५
तमिमं देवता मणिं १०,६,२९
तमु ष्टुहि यो अन्तः ६,१,२
तम्वभि प्र गायत २०,६१,४; ६२,८
तं पुण्यं गन्धं गन्धर्वा० ८,१४,८
तयाहं शत्रून्त्साक्ष २,२७,५
तयार्बुदे प्रणुत्तानाम् ११,११,२०
तयोरहं परिनृत्यं० १०,७,४३
तरणिर्विश्वदर्शतो १३,२,१९; २०,४७,१६
तरी मन्द्रासु प्रयक्षु ५,२७,६
तर्द है पतङ्ग है ६,५०,२
तर्दापते वघापते ६,५०,३
तव चतस्रः प्रतिशः ११,२,१०
तव च्यौत्नानि वज्रहस्त २०,३७,५
तव त्यदिन्द्रियं २०,१०६,१
तव द्यौरिन्द्रं पौंस्यं २०,१०६,२
तवेदं विश्वमभितः २०,८७,६
तव व्रते नि विशन्ते ४,२५,३
तस्तुवं न तस्तुवं ५,१३,११
तस्मा अभ्रो भवन् ९,१०,६
तस्मा अरं गमाम १,५,३
तस्मा उद्यन्त्सूर्यो ९,१०,४
तस्मा उदीच्या दिशः १५,४,१०; ५,८
तस्मा ऊर्ध्वाया दिशः १५,४,१६; ५,१२
तस्मा उषा हिङ्कृणोति ९,१०,१
तस्माद् देवेभ्योऽर्धमासे ८,१२,६
तस्मात् पितृभ्यो ८,१२.४
तस्मादमुं निर्भजा० १६,८,२; ३१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तस्मादश्वा अजायन्त १९,६,१२
तस्माद् यज्ञात् सर्व० १९,६,१३; १४
तस्माद् वनस्पतीनां ८,१२,२
तस्माद् वै ब्राह्मणानां १२,७,६
तस्माद् वै विद्वान् पुरुषं ११,१०,३२
तस्मान्मनुष्येभ्यः ८,१२,८
तस्मिन् हिरण्यये १०,२,३२
तस्मै घृतं सुरां १०,६,५
तस्मै दक्षिणाया दिशः १५,४,४; ५,४
तस्मै ध्रुवाया दिशः १५,४,१३; ५,१०
तस्मै प्रतीच्या दिशः १५,४,७; ५,६
तस्मै प्राच्यां दिशः १५,४,१; ५,१
तस्मै व्रात्यायासन्दीं १५,३,३
तस्मै सर्वेभ्यो अन्त० १५,५,१९
तस्य प्राशं त्वं जहि २,२७,७
तस्य अनु निभञ्जनम् २०,१३१,२
तस्य दक्षिणायां दिश्युषाः १५,२,१३
तस्य देवजनाः १५,३,१०
तस्य प्रतीच्यां दिशीरा १५,२,१९
तस्य प्राच्यां दिशि १५,२,५
तस्य व्रात्यस्य १५,१५,१; १८,१
तस्य व्रात्यस्य। एकं १५,१७,१०
तस्य व्रात्यस्य। यदादित्यम् १५,१७,९
तस्य ० चतुर्थः प्राणः १५,१५,६
तस्य ० चतुर्थोऽपानः १५,१६,४
तस्य ० चतुर्थो व्यानः १५,१७,४
तस्य ० तृतीयः प्राणः १५,१५,५
तस्य ० तृतीयोऽपानः १५,१६,३
तस्य ० तृतीयो व्यानः १५,१७,३
तस्य ० द्वितीयः प्राणः १५,१५,४
तस्य ० द्वितीयोऽपानः १५,१५,२
तस्य ० द्वितीयो व्यानः १५,१७,२
तस्य ० पञ्चमः प्राणः १५,१५,७
तस्य ० पञ्चमोऽपानः १५,१६,५
तस्य ० पञ्चमो व्यानः १५,१७,५
तस्य ० प्रथमः प्राणः १५,१५,३
तस्य ० प्रथमोऽपानः १५,१६,१
तस्य ० प्रथमो व्यानः १५,१७,१
तस्य ० षष्ठः प्राणः १५,१५,८
तस्य ० षष्ठोऽपानः १५,१६,६
तस्य ० षष्ठो व्यानः १५,१७,६
तस्य ० सप्तमः प्राणः १५,१५,९
तस्य ० सप्तमोऽपानः १५,१६,७
तस्य ० सप्तमो व्यानः १५,१७,७
तस्य व्रात्यस्य। समानमर्थं १५,१७,८
तस्या आहननं १२,९,१
तस्या इन्द्रो वत्स ८,११,५,; १४,२
तस्याः कुबेरो ८,१४,१०
तस्या ग्रीष्मश्च वसन्तश्च १५,३,४
तस्या मनुर्वैवस्वतो ८,१३,१०
तस्यामू सर्वा नक्षत्रा १३,६,७
तस्यामृतस्येमं बलं ८,७,२२
तस्यामेवास्य तद् १५,१३,१४
तस्या यमो राजा ८,१३,६
तस्या विरोचनः ८,१३,२
तस्याश्चित्ररथः ८,१४,६
तस्यास्तक्षको ८,१४,१४
तस्याः सोमो राजा ८,१३,१४
तस्येदं वर्चस्तेजः १६,८,४; ३३
तस्येमे नव कोशा १३,४,१०
तस्येमे सर्वे यातव १३,६,६
तस्यैष मारुतो गणः १३,४,८
तस्योदीच्यां दिशि १५,२,२५
तस्यौदनस्य बृहस्पतिः ११,३,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ता अधरादुदीची: १२,२,४१
ता अप: शिवा अपो १९,२,५
ता अर्पन्ति शुभ्रिय: २०,४८,२
ता अस्य नमसा २०,१०९,३
ता अस्य पृतना २०,१०९,२
तां तिरोधामित० ८,१४,१२
तां रजतनाभि: ८,१४,११
तां वसुरुचि: ८,१४,७
तां सवित: सत्यसवां ७,१६,१
तांस्त्वं प्र च्छिन्द्धि १०,३,१६
तां स्वधां पितर: ८,१३,८
तां ह जरितर्न: २०,१३५,७
तानश्वत्थ नि: शृणुहि ३,६,२
तान्त्सत्यौजा: प्र दहतु ४,३६,१
तां देवमनुष्या ८,११,२
तां देव: सविता ८,१४,३
तां द्विमूर्धात्व्यों० ८,१३,३
तां धृतराष्ट्र ऐरावतो ८,१४,१५
ताबुवं न ताबुवं ५,१३,१०
तामन्तको मार्त्यवो ८,१३,७
तामुपाह्वयन्त ८,११,३
तामूर्जां देवा उप ८,१४,४
तां पृथी वैन्यो ८,१३,११
तां बृहस्पति: ८,१३,१५
तां मायामसुरा ८,१३,४
तां मे सहस्राक्षो देवो ४,२०,४
तार्ष्टाधीरग्ने समिध: ५,२९,१५
तासु त्वान्तर्जरस्य २,१०,५
तास्ते रक्षन्तु तव ९,५,३८
ता न: अजा: सं १२,१,१६
तानि कल्पद् ब्रह्मचारी ११,७,२६
तानि सर्वाण्यप १२,६,५
तां देवा अमीमां० १२,४,४२
तामाददानस्य १२,५,५
तामासन्दीं व्रात्य १५,३,९
तां पूषंछिवतमा १४,२,३८
ता वज्रिणं मन्दिनं २०,३१,१
तात्वद्वां चक्षुस्तति १२,३,२
तावन्तो अस्य महिमान: १९,६,३
तावांस्ते मघवन् १३,७,१६
तासामेका हरिक्निका २०,१२९,३
तिग्ममनीकं विदितं ४,२७,७
तिरश्चिराजेरसितात् ७,५८,१
तिर्यग्बिलश्चमस: १०,८,९
तिष्ठावरे तिष्ठ १,१७,२
तिस्रश्च मे त्रिंशच्च ५,१५,३
तिस्रो जिह्वा वरुण० १०,१०,२८
तिस्रो दिवस्तिस्र: ४,२०,२
तिस्रो देवीर्महि न: ५,३,७
तिस्रो मातृस्त्रीन् ९,१४,१०
तिस्रो मात्रा गन्धर्वाणां ३,२४,६
तिस्रो ह प्रजा १०,८,३
तीक्ष्णीयांस: परशो ३,१९,४
तीक्ष्णेनाग्ने चक्षुषा ८,३,९
तीक्ष्णेषवो ब्राह्मणा ५,१८,९
तुभ्यं वात: पवतां ८,१,५
तुभ्यमेव जरिमन् २,२८,१
तुराणामतुराणां ७,५२,२
तृणानि प्राप्त: ९,१२,२२
तृणैरावृता पलदान् ९,३,१७
तृतीयकं वितृतीयं ५,२२,१३
तृष्टासि तृष्टिका ७,११८,२
तृष्टिके तृष्टिवन्दन ७,११८,१
तृष्णामारं क्षुधा० ४,१७,७

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ते कुष्ठिका: सरमायै ९,४,१६
ते कृषिं च सस्यं च ८,१३,१२
ते त्वा रक्षन्तु ते ८,१,१४
तेऽधराञ्चः प्र ३,६,७; ९,२,१२
तेन भूतेन हविषा० ६,७८,१
तेऽवदन् प्रथमा ५,१७,१
तेषां न कश्चना० ९,११,४
तेषामासन्नानाम् ९,७,४
तैस्त्वा सर्वैरभि ४,१६,९
तौदी नामासि १०,४,२४
तौविलिकेऽवेल० ६,१६,३
त्यमू षु वाजिनं ७,९०,१
त्रय: केशिन ऋतुथा ९,१५,२६
त्रय: पोषास्त्रिवृति ५,२८,३
त्रय: सुपर्णास्त्रिवृता ५,२८,८
त्रयो दासा आञ्जनस्य ४,९,८
त्रातारमिन्द्रमविता० ७,९१,१
त्रायध्वं नो अघ० ६,९३,३
त्रायन्तामिमं देवा: ४,१३,४
त्रायन्तामिमं पुरुषं ८,७,२
त्रायमाणे विश्वजिते ६,१०७,२
त्रिंशद्धामा वि ६,३१,३
त्रिते देवा अमृजत ६,११३,१
त्रिर्यातुधान: प्रसितिं ८,३,११
त्रिशीर्षाणं त्रिककुदं ५,२३,९
त्रिषु पात्रेषु तं १०,१०,१२
त्रीणि पदा वि ७,२७,५
त्रेधा जातं जन्मना ५,२८,६
त्र्यायुषं जमदग्ने: ५,२८,७
त्वं वीरुधां श्रेष्ठतमा ६,१३८,१
त्वं स्त्री त्वं पुमानसि १०,८,२७
त्वं हि मन्यो अभिभू० ४,३२,४
त्वं हि विश्वतोमुख ४,३३,६
त्वं ह्यङ्ग वरुण ५,११,५-७
त्वं नो अग्ने अग्निभि: ३,२०,५
त्वं नो अग्ने अधराद् ८,३,१९
त्वं नो नभसस्पत ६,७९,२
त्वं नो मेधे प्रथमा ६,१०८,१
त्वमग्ने यातुधाना० १,७,७
त्वमिन्द्राधिराज: ६,९८,२
त्वमीशिषे पशूनां २,२८,३
त्वया पूर्वमथर्वाणो ४,३७,१
त्वया मन्यो सरथ० ४,३१,१
त्वया वयं शाशद्महे ५,२,५
त्वया वयमप्सरसो ४,३७,२
त्वष्ट: श्रेष्ठेन रूपेण ५,२५,११
त्वष्टा जायामजनयत् ६,७८,३
त्वष्टा दुहित्रे वहतुं ३,३१,५
त्वष्टा मे दैव्यं ६,४,१
त्वष्टा युनक्तु बहुधा ५,२६,८
त्वां विशो वृणतां ३,४,२
त्वामग्ने वृणते २,६,३
त्वाष्ट्रेणाहं वचसा ७,७८,३
त्वे क्रतुमपि पृञ्चन्ति ५,२,३
तिग्मो विभ्राजन् १३,२,३३
तिस्रो दिवस्तिस्र: १९,२७,३
तिस्रो दिवो अत्य० १९,३२,४
तीक्ष्णो राजा विषासहि: १९,३३,४
तीर्थैस्तरन्ति प्रवतो १८,४,७
तीव्रस्याभिवयसो २०,९६,१
तुञ्जेतुञ्जे य उत्तरे २०,७०,१३
तुभ्यं सुतास्तुभ्यं २०,९६,२
तुभ्यमग्रे पर्यवहन् १४,२,१
तुभ्यमारण्या: पशवो ११,२,२४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तुभ्येदिन्द्र स्व २०,२४,८
तुभ्येदिमा सवना २०,७३,१
तुरण्यवो मधुमन्तं २०,११९,२
तुविग्रीवो वपोदर: २०,५,२
तृचेभ्य: स्वाहा १९,२३,१९
तृतीयेभ्य: शङ्खेभ्य: १९,२२,१०
तृन्द्धि दर्भसपत्नान् १९,२९,२
तृष्टमेतत् कटुक० १४,१,२९
ते त्वा मदा अमदन् २०,२१,६
ते त्वा मदा इन्द्र २०,१२,५
ते देवेभ्य आ १२,२,५०
तेन तमभ्यतिसृजामो १६,१,५
तेनेषितं तेन जातं १९,५३,९
तेनैनं विध्यामि १६,७,१
तेऽमुष्मै परा वह० १६,६,७
ते वृक्षा: सह तिष्ठति २०,१३१,११
तेषां सर्वेषामीशा० ११,९,२६
तेषां प्रज्ञानाय ११,५,४
ते सत्येन मनसा २०,९१,८
त्रपु मस्म हरितं ११,३,८
त्रयस्त्रिंशद् देवता: १९,२७,१०
त्रय: सुपर्णा उपरस्य १८,४,४
त्रयोदशर्चेभ्य: १९,२३,१०
त्रयो लोका: संमिता १२,३,२०
त्रिंशद्धामा वि २०,४८,६
त्रिकद्रुकेभि: पवते १८,२,६
त्रिकद्रुकेषु चेतनं २०,११०,३
त्रिकद्रुकेषु महिषो २०,९५,१
त्रिभि: पद्भिर्द्याम् १९,६,२
त्रि: शाम्बुभ्यो १९,३९,५
त्रिषन्धे तमसा ११,१०,१९
त्रिष्ट्वा देवा अजनयन् १९,३४,६
त्रीणि च्छन्दांसि १८,१,१७
त्रीणि ते कुष्ठ नामानि १९,३९,२
त्रीणि पदानि रुपो १८,३,४०
त्रीणि वै वशाजातानि १२,४,४७
त्रीण्युष्ट्रस्य नामानि २०,१३२,१३
त्रीन् नाकांस्त्रीन् १९,२७,४
त्रेधा भागो निहितो ११,१,५
त्वं रक्षस प्रदिश: १७,१,१६
त्वं वर्मासि सप्रथ: २०,१८,६
त्वं वृषाक्षुं मघवन् २०,१२८,१३
त्वं सिन्धूँरवासृजो २०,९५,३
त्वं सुतस्य पीतये २०,६९,४
त्वं ह त्यत्सप्तभ्यो २०,१३७,१०
त्वं ह त्यदप्रतिमा० २०,१३७,११
त्वं ह त्यदिन्द्र कुत्सं २०,३७,२
त्वं हि न: पिता वसो २०,१०८,२
त्वं हि शश्वतीनां २०,६४,३
त्वं हि स्तोमवर्धन: २०,२९,१
त्वं करञ्जमुत २०,२१,८
त्वं काम सहसासि १९,५२,२
त्वज्ञातास्त्वयि १२,१,१५
त्वं तमिन्द्र पर्वतं २०,१५,६
त्वं तृतं त्वं पर्येषु १७,१,१५
त्वं त्वमहर्यथा उप० २०,३०,५
त्वं दाता प्रथमो २०,१०४,४
त्वं घृष्णो धृषता २०,३७,३
त्वं न इन्द्र महते १७,१,९
त्वं न इन्द्रा भरँ २०,१०८,१
त्वं न इन्द्रोतिभि: १७,१,१०
त्वं नृभिर्नृमणो २०,३७,४
त्वमग्न ईडितो १८,३,४२
त्वमग्ने क्रतुभि: १३,३,२३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

त्वमग्ने व्रतपा असि १९,५९,१
त्वमसि सहमानो १९,३२,५
त्वमस्यावपनी जनानां १२,१,६१
त्वमाविथ सुश्रवसं २०,२१,१०
त्वमिन्द्र कपोताय २०,१३५,१२
त्वमिन्द्र प्रतूर्तिषु २०,१०५,१
त्वमिन्द्र बलादधि २०,९३,५
त्वमिन्द्र शर्मरिणा २०,१३५,११
त्वमिन्द्र सजोषजं २०,९३,७
त्वमिन्द्रस्त्वं महेन्द्रः १७,१,१८
त्वमिन्द्रा पुरुहूत १९,५५,६
त्वमिन्द्राभिभूरसि २०,६२,६; ९३,८
त्वमिन्द्रासि विश्वजित् १७,१,११
त्वमिन्द्रासि वृत्रहा २०,९३,६
त्वमीशिषे सुतानां २०,९३,३
त्वमेतां जनराज्ञो २०,२१,९
त्वमोदनं प्राशीः ११,३,२७
त्वं भूमिमत्येषु १९,३३,३
त्वं मणीनामधिपा १९,३१,११
त्वया प्रमूर्ण मृदित १२,१०,१५
त्वया वयं शाशद्महे २०,१०७,८
त्वयि रात्रि वसामसि १९,४७,९
त्वष्टा दुहित्रे वहतुं १८,१,५३
त्वष्टा वासो व्यदधात् १४,१,५३
त्वां विष्णुर्बृहन् क्षयो २०,१०६,३
त्वां शुष्मिन् पुरुहूत २०,१०८,३
त्वां सुतस्य पीतये २०,२४,९
त्वां स्तोमा अवीवृधन् २०,६९,६
त्वां जना ममसत्येषु २०,८९,४
त्वामाहुर्देववर्म १९,३०,३
त्वामिद्धि हवामहे २०,९८,१
त्वामिन्द्र ब्रह्मणा १७,१,१४
त्वामुग्रमवसे चर्षणी० २०,८०,२
त्वे क्रतुमपि पृञ्चन्ति २०,१०७,६
त्वेषस्ते धूम ऊर्णोतु १८,४,५९
दक्षिणा दिगिन्द्रो ३,२७,२
दक्षिणां दिशमभि १२,३,८
दक्षिणाया दिशः ९,३,२६
दक्षिणायां त्वा दिशि १८,३,३१
दक्षिणायै त्वा दिशः १२,३,५६
दण्डं हस्तादाददानो १८,२,५९
ददामीत्येव ब्रूयाद् १२,४,१
ददाम्यस्मा अवसानं १८,२,३७
ददिर्हि मह्यं वरुणो ५,१३,१
दधिक्राव्णो अकारिषं २०,१३७,३
दधिष्वा जठरे सुतं २०,६,५
दमूना देवः सविता ७,१५,४
दर्भः शोचिस्तरूणकं १०,४,२
दर्भेण त्वं कृणवद् १९,३३,५
दर्भेण देवजातेन १९,३२,७
दशर्चेभ्यः स्वाहा १९,२३,७
दश च मे शतं च मे ५,१५,१०
दश साकमजायन्त ११,८,३
दर्शय मा यातुधानान् ४,२०,६
दर्शोऽसि दर्शतोऽसि ७,८६,४
दशवृक्ष मुञ्चेमं २,९,१
दह दर्भ सपत्नान् १९,२९,८
दाना मृगो न वारणः २०,५३,२; ५७,१२
दिक्षु चन्द्राय ४,३९,७
दितिः शूर्पमदितिः ११,३,४
दितेः पुत्राणामदितेः ७,८,१
दितेश्च वै सोऽदितेः १५,६,२१
दिवं पृथिवीमनु ३,२१,७
दिवं च रोह पृथिवीं १३,१,३४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिवं ब्रूमो नक्षत्राणि ११,८,१०
दिवस्त्वा पातु हरितं ५,२८,९
दिवस्पृथिव्याः ६,१२५,२; ९,१,१;
१९,३,१
दिवस्पृष्ठे धावमानं १३,२,३७
दिवा मा नक्तं यतमो ५,२९,९
दिवि जातः समुद्रजः ४,१०,४
दिवि ते तूलमोषधे १९,३२,३
दिवि त्वात्रिरधारयत् १३,२,१२
दिवि न केतुरधि २०,३०,४
दिवि स्पृष्टो यजतः २,२,२
दिवे चक्षुषे नक्षत्रेभ्यः ६,१०,३
दिवे स्वाहा ५,९,१; ५
दिवो नु मां बृहतो ६,१२४,१
दिवो मादित्या रक्षन्तु १९,१६,२; २७,१५
दिवो मूलमवततं २,७,३
दिवो विष्ण उत वा ७,२७,८
दिव्यं सुपर्णं पयसं ७,४०,१
दिव्यस्य सुपर्णस्य ४,२०,३
दिव्यादित्याय ४,३९,५
दिव्यो गन्धर्वो २,२,१
दिशश्चतस्रोऽश्वतर्यो ८,८,२२
दिशां प्रज्ञानां १३,२,२
दिशो ज्योतिष्मतीः १०,५,३८
दिशोदिशः शालाया ९,३,३१
दिशो धेनवस्तासां ४,३९,८
दीर्घस्ते अस्त्वंकुशो २०,५,४
दीर्घायुत्वाय बृहते २,४,१
दुन्दुभेर्वाचं प्रयतां ५,२०,५
दुरदभ्नैनमा शये १२,४,१९
दुरो अश्वस्य दुरः २०,२१,२
दुर्णा मा च सुनामा ८,६,४
दुर्मन्त्वत्रामृतस्य १८,१,३४
दुर्हार्दः संघोरं १९,३५,३
दुष्ट्यै हि त्वा भत्स्यामि ३,९,५
दुष्वप्न्यं काम दुरितं ९,२,३
दुहे सायं दुहे प्रातः ४,११,१२
दुह्रां मे पञ्च प्रदिशो ३,२०,९
दूराद्यकमाना।। १९,५२,३
दूरे चित्सन्तमरुषासः ३,३,२
दूरे पूर्णेन वसति १०,८,१५
दूष्या दूषिरसि २,११,१
दृंह प्रत्नान् जनया० ६,१३६,२
दृंह मूलमाग्रं यच्छ ६;१३७,३
दृढो दृंहस्थिरो ११,९,४
दृष्टमदृष्टमतृहम् २,३१,२
देव त्वप्रतिसूर्य २०,१३०,१०
देवजना गुदा ९,१२,१६
देवपीयुश्चरति ५,१८,१३
देवयन्तो यथा २०,७०,२
देव संस्फान ६,७९,३
देवस्ते सविता १४,१,४९
देवस्य सवितुः ६,२३,३; १०,५,१४
देवस्य त्वा सवितुः १९,५१,२
देवहेतिर्ह्रियमाणा १२,८,२
देवा अग्रे न्यपद्यन्त १४,२,३२
देवा अदुः सूर्यो ६,१००,१
देवा अमृतेन १९,१९,१०
देवा इमं मधुना ६,३०,१
देवाः कपोत इषितो ६,२७,१
देवाः पितरः ६,१२३,३
देवाः पितरो १०,९,९ ; ११,९,२७
देवाञ्जन त्रैककुदं १९,४४,६
देवा ददत्वासुरं २०,१३५,१०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

देवानां निहितं १९,२७,९
देवानां हेतिः परि ८,२,९
देवानामस्थि कृशनं ४,१०,७
देवानामेतत् परिषू० ११,७,२३
देवानामेनं घोरैः १६,७,२
देवानां पत्नीनां १९,५७,३
देवानां पत्नीः पृष्ट्य ९,१२,६
देवानां पत्नीरुशतीः ७,५१,१
देवानां भाग उपनाह ९,४,५
देवान् यत्राथितो ७,११४,७
देवा यज्ञमृतवः १८,४,२
देवा वशामयाचन् १२,४,२०; २४
देवा वा एतस्या० ५,१७,६
देवा वशां पर्यवदन् १२,४,४९
देवास्ते चीतिमविदन् २,९,४
देवी देव्यामधि ६,१३६,१
देवेभ्यो अधि जातो ५,४,७
देवैनसात् पित्र्या० १०,१,१२
देवैनसादुन्मदि० ६,१११,३
देवैर्दत्तेन मणिना २,४,४
देवो देवाय गृणते ५,११,११
देवो देवेषु देवः ५,२७,२
दैवा होतार ऊर्ध्वम् ५,२७,९
दैवीः षडुर्वीरुरु नः ५,३,६
देवी हनत् कुहनत् २०,१३२,११
देवेभ्यः कमवृणीत १८,३,४१
देवैर्दत्तं मनुना १४,२,४१
देवो अग्निः संकसुको १२,१,१२
देवो देवान् परिभूः १८,१,३०
देवो देवान् मर्चय० १३,१,४०
देवो द्रविणोदाः २०,२,४
देवो मणिः सपत्नहा १९,३१,८
दोहेन गामुप २०,८९,२
दौव हस्तिनो २०,१३१,२०
दैवीर्विशः पयस्वाना ९,४,९
दैव्या होतारा ५,१२,७
दोषो गाय बृहद् गाय ६,१,१
दौष्वप्न्यं दौर्जी ४,१७,५; ७,२४,१
द्यावा चिदस्मै पृथिवी २०,३४,१४
द्यावापृथिवी अनु २,१२,५
द्यावापृथिवी उप० २,१६,२
द्यावापृथिवी उर्व० २,१२,१
द्यावापृथिवी दातृणां ५,२४,३
द्यावापृथिवी श्रोत्रे ११,३,२
द्यावा ह क्षामा १८,१,२९
द्युक्षं सुदानुं २०,९,२; ४९,५
द्युमन्तस्त्वेधीमहि १८,१,५७
द्युम्नेषु पृतनाज्ये २०,१९,७
द्यौश्च मे इदं पृथिवी १२,१,५३
द्यौर्धेनुस्तस्या आदित्यो ४,३९,६
द्यौर्नः पिता जनिता ९,१५,१२
द्यौश्च म इदं पृथिवी ६,५३,१
द्यौष्ट्वा पिता पृथिवी २,२८,४
द्रुपदादिव मुमुचानः ६,११५,३
द्रप्समपश्यं विषुणे २०,१३७,८
द्रप्सश्चस्कन्द पृथिवीं १८,४,२८
द्वादशधा निहितं ६,११३,३
द्वादश प्रधयश्चक्रमेकं १०,८,४
द्वादशर्चेभ्यः स्वाहा १९,२३,९
द्वादश वा एता ४,११,११
द्वादशारं नहि ९,१४,१३
द्वारो देवीरन्वस्य ५,२७,७
द्वाविमौ वातौ वातः ४,१३,२
द्वा सुपर्णा सयुजा ९,१४,२०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

द्वितीयेभ्य: शङ्खेभ्य: १९,२२,९
द्विभागधनमादाय १२,२,३५
द्विषतस्तापयन १९,२८,२
द्विषते तत् परा वह १६,६,३
द्विषो नो विश्वतो० ४,३३,७
द्वे च मे विंशतिश्च ५,१५,२
द्वे ते चक्रे सूर्ये १४,१,१६
द्वौ च ते विंशतिश्च १९,४७,५
द्वौ वा ये शिशव: २०,१३२,१५
द्वप्रास्याच्चतुरक्षात् ८,६,२२
धनं न स्पन्द्रं बहुलं २०,८९,५
धनुर्बिभर्षि हरितं ११,२,१२
धनुर्हस्तादाददानो १८,२,६०
धन्व य चत् कृन्तत्रं २०,१२६,२०
धरुण्यसि शाले ३,१२,३
धर्ता ध्रियस्व धरुणे १२,३,३५
धर्तासि धरुणोऽसि १८,३,३६
धर्ता ह त्वा धरुणो १८,३,२९
धात: श्रेष्ठेन रूपेण ५,२५,१०
धाता च सविता च ९,१२,१०
धाता दधातु दाशुषे ७,१८,२
धाता दधातु नो ७,१८,१
धाता दाधार पृथिवीं ६,६०,३
धाता मा निर्ऋत्या १८,३,२६
धाता राति: सवितेदं ३,८,२; ७,१८,४
धाता विधाता ५,३,९
धाता विश्वा वार्या ७,१८,३
धाना धेनुरभवद् १८,४,३२
धुनेतय: सुप्रकेतं २०,८८,२
धाम्नोधाम्नो राजन्नितो ७,८८,२
धिये समश्विना ६,४,३
धीती वा ये अनयन् ७,१,१
धीभि: कृत: प्र वदाति ५,२०,८
धूमाक्षी सं पततु ११,१२,७
धेनुष्ट इन्द्र सूनृता २०,२७,३
धृषत् पिब कलशे ७,८१,२
ध्रुवं ते राजा वरुणो ६,८८,२
ध्रुव आ रोह पृथिवीं १८,४,६
ध्रुवं ध्रुवेण हविषा ७,९९,१
ध्रुवा दिग् विष्णुरधिपति: ३,२७,५
ध्रुवा द्यौर्ध्रुवा पृथिवी ६,८८,१
ध्रुवायां त्वा दिशि १८,३,३४
ध्रुवाया दिश: ९,३,२९
ध्रुवोऽच्युत: प्र मृणीहि ६,८८,३
ध्रुवायै त्वा दिशे १२,३,५९
ध्रुवेयं विराण्नमो १२,३,११
न कामेन पुनर्मघो ५,११,२
न किल्बिषमत्र १२,३,४८
नकिष्टं कर्मणा २०,९२,१८
नकी रेवन्तं सख्याय २०,११४,२
नक्तंजातास्योषधे १,२३,१
नक्षत्रमुल्काभिहतं १९,९,९
न घा त्वद्रिगप वेति २०,१७,२
न घा वसुर्नि यमते २०,७८,२
न घेमन्यदा पपन २०,१८,२
न घ्रंस्तताप न हिमो ७,१९,२
न च प्रत्याहन्या० ८,१५,२
न च प्राणं रुणद्धि ११,५,६
न च सर्वज्यानिं ११,५,७
नडमा रोह न १२,२,१
न तं यक्ष्मा अरुन्धते १९,३८,१
न ता अर्वा रेणु० ४,२१,४
न ता नशन्ति न ४,२१,३
न तिष्ठन्ति न नि १८,१,९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

न ते नाथं यम्यत्रा० १८,१,१३
न ते बाह्वोर्बलमस्ति ७,५८,६
न ते वर्तास्ति राधसः २०,२७,४
न ते सखा सख्यं १८,१,२
न त्वदन्यः कवि० ५,११,४
न त्वा पूर्वा ओष० १९,३४,७
न त्वावाँ अन्यो २०,१२१,२
नदीं यन्त्वप्सरसो ४,३७,३
नदी सूत्री वर्षस्य ९,१२,१४
न देवेष्वा वृश्चते १५,१२,६
न द्वितीयो न तृतीयः १३,५,३
न पञ्चमो न षष्ठः १३,५,४
न पितृयाणं पन्थां १५,१२,९
न पिशाचैः सं शवद्रनोमि ४,३६,७
न बहवः समशक० १,२७,३
न ब्राह्मणो हिंसितव्यो ५,१८,६
न भूमिं वातो अति ४,.५,२
न मत्स्त्री सुभसत्तरा २०,१२६,६
नमस्कृत्य द्यावा० ७,१०७,१
नमस्तस्मै नमो ९,३,१२
नमस्ते अधिवाकाय ६,१३,२
नमस्ते अस्तु नार० १२,४,४५
नमस्ते अस्तु विद्युते १,१३,१
नमस्ते अस्तु पश्यत १३,८,३; ९,४
नमस्ते अस्त्वायते ११,२,१५; ४,७
नमस्ते घोषिणीभ्यो ११,२,३१
नमस्ते जायमानायै १०,१०,१
नमस्ते प्रवतो नपाद् १,१३,२
नमस्ते प्राण क्रन्दाय ११,६,२
नमस्ते प्राण प्राणते ११,६,८
नमस्ते यातुधानेभ्यो ६,१३,३
नमस्ते राजन् वरुण १,१०,२
नमस्ते रुद्रास्यते ६,९०,३
नमस्ते लाङ्गलेभ्यो २,८,४
नमः शीताय तक्मने १,२५,४
नमः सनिस्रसाक्षे० २,८,५
नमः सायं नमः ११,२,१६
नमो गन्धर्वस्य १४,२,३५
नमो देववधेभ्यो ६,१३,१
नमो यमाय नमो ५,३०,१२
नमो रुद्राय नमो ६,२०,२
नमो रुद्राय च्यवनाय ७,१२१,१
नमो वः पितर ऊर्जे १८,४,८१
नमो वः पितरः स्वधा १८,४,८५
नमो वः पितरो भामाय १८,४,८२
नमो वः पितरो यद्घोरं १८,४,८३
नमो वः पितरो यच्छिवं १८,४,८४
नमोऽस्तु ते निर्ऋते ६,६३,२
नमोऽस्त्वसिताय ६,५६,२
न यत् पुरा चकृमा १८,१,४
न यस्याः पारं १९,४७,२
नयतामून् मृत्युदूता ८,८,११
नव च मे नवतिश्च ५,१५,९
नव च या नवतिश्च ६,२५,३
नव प्राणान्नवभि ५,२८,१
न वर्षं मैत्रावरुणं ५,१९,१५
न वा उ सोमो ८,४,१३
न विकर्णः पृथु० ५,१७,१३
न वि जानामि ९,१५,१५
न वै तं चक्षुर्जहाति १०,२,३०
नवैव ता नवतयो ५,१९,११
न वै वातश्चन ९,२,२४
नवोनवो भवसि ७,८६,२
नष्टासवो नष्टविषा १०,४,१२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नहि ते अग्ने तन्वः ६,४९,१
नहि ते नाम जग्राह ३,१८,३
नवं बर्हिरोदनाय १२,३,३२
नव यो नवतिं २०,७,२
नवर्चेभ्यः स्वाहा १९,२३,६
नवं वसानः सुरभिः १४,२,४४
न वनिषदनाततम् २०,१३२,७
नव भूमीः समुद्रा ११,९,१४
न वा उ ते तनूं १८,१,४
नवोनवो भवसि १४,१,२४
न सेशे यस्य रम्बते २०,१२६,१६
न सेशे यस्य रोमशं २०,१२६,१७
नहि स्थूर्यृतुथा २०,१२५,३
नाके राजन् प्रति ६,१२३,५
नाके सुपर्णमुप १८,३,६६
नाधृष आ दधृषते ६,३३,२
नाभिरहं रयीणां १६,४,१
नाभ्या आसीद् १९,६,८
नाम नाम्ना जोहवीति १०,७,३१
नामानि ते शतक्रतो २०,१९,३
नाल्प इति ब्रूया० ११,३,२४
नाष्टमो व नवमो १३,५,५
नास्मै पृश्निं वि दुहन्ति ५,१७,१७
नास्य केशान् प्र १९,३२,२
नास्य क्षत्ता निष्कग्रीवः ५,१७,१४
नास्य क्षेत्रे पुष्करिणी ५,१७,१६
नास्य जाया शतवाही ५,१७,१२
नास्य धेनुः कल्याणी ५,१७,१८
नास्य श्वेतः कृष्ण० ५,१७,१५
नास्यपशून् १५,५,३; ५,७; ९;११;१३;१६
नास्याँस्मिंल्लोक १५,१२,११
नाहमिन्द्राणि रारण २०,१२६,१२
नास्यास्थीनि ९,५,२३
निक्ष दर्भ सपत्नान् १९,२९,१
नि गावो गोष्ठे ६,५२,२
निगृह्य कर्णकौ द्वौ २०,१३३,३
नि तद् दधिषेऽवरे ५,२,६
नि तद् दधिषेऽवरे २०,१०७,९
निधनं भूत्याः प्रजायाः ९,१०,३,१०
निधिं निधिपा अभि १२,३,४२
निधिं बिभ्रती बहुधा १२,१,४४
निन्दाश्च वा अनिन्दाश्च ११,८,२२
निम्रुचस्तिस्रो व्युषो १३,३,२१
नि येन मुष्टिहत्यया २०,७०,१८
निरमुं नुद ओकसः ६,७५,१
निररणिं सविता १,१८,२
निरितो मृत्युं १२,२,३
निरिमां मात्रां १८,२,४२
निर्दुरर्मण्य ऊर्जा १६,२,१
निर्द्विषन्तं दिवो १६,७,६
निर्बलासं बलासिनः ६,१४,२
निर्बलासेतः प्र ६,१४,३
निर्लक्ष्म्यं ललाम्यं १,१८,१
निर्वै क्षत्रं नयति ५,१८,४
निर्वो गोष्ठादजा० २,१४,२
नि ष्वापया मिथूदृशा २०,७४,३
निर्हस्तः शत्रुरभि० ६,६६,१
निर्हस्ताः सन्तु शत्रवो ६,६६,३
निर्हस्तेभ्यो नैर्हस्तं ६,६५,२
निवेशनः संगमनो १०,८,४२
नि शीर्षतो नि पत्तत ६,१३१,१
निःसालां धृष्णुं २,१४,१
नीचैः खनन्त्यसुरा २,३,३
नीचैः पद्यन्तां ३,१९,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नीलनखेभ्य: स्वाहा १९,२२,४
नीलमस्योदरं १५,१,७
नीललोहितं भवति १४,१,२६
नीलशिखण्डवाहन: २०,१३२,१६
नीलेनैवाप्रियं भ्रातृव्यं १५,१,८
नुदस्व काम प्र ९,२,४
नू इन्द्र शूर स्तवमान २०,३७,११
नू चिन्नु ते मन्य० २०,७३,२
नूनं तदस्य काव्यो ४,१,६
नू नो रयिं पुरुवीरं २०,१४३,६
नृचक्षा रक्ष: परि ८,३,१०
नेच्छत्रु: प्राशं जयाति २,२७,१
नेमा इन्द्र गावो २०,१२७,१३
नेमिं नमन्ति चक्षसा २०,५४,३
नेव मांसे न पीवसि १,११,४
नैतां ते देवा अददु: ५,१८,१
नैतां विदु: पितरो १९,५६,४
नैनं रक्षांसि न पिशाचा: १,३५,२
नैनं घ्नन्ति पर्यायिणो ६,७६,४
नैनं घ्नन्त्यप्सरसो ८,५,१३
नैनं प्राप्नोति शपथो ४,९,५
नैनं शर्वो न भवो १५,५,३; १६
नैवाहमोदनं न मां ११,३,३०
न्य१ग्वातो वाति न्यक् ६,९१,२
न्यस्तिका रुरोहिथ ६,१३९,१
न्यूषु वाचं प्र महे २०,२१,१
न्वेतेनारात्सीरसौ ५,६,५
पक्षी जायान्य: पतति ७,८०,४
पञ्च च मे पञ्चाशच्च ५,१५,५
पञ्च च या: पञ्चाशच्च ६,२५,१
पञ्चदशर्चेभ्य: स्वाहा १९,२३,१२
पञ्चपादं पितरं ९,१४,१२
पञ्चभि: पराङ् तपसि १७,१,१७
पञ्च राज्यानि वीरुधां ११,६,१५
पञ्च रुक्मा ज्योति: ९,५,२६
पञ्च रुक्मा पञ्च ९,५,२५
पञ्चर्चेभ्य: स्वाहा १९,२३,२
पञ्चवाही वहति १०,८,८
पञ्च व्यु ष्टीरनु पञ्च ८,९,१५
पञ्चापूपं शितिपादं ३,२९,४- ५
पञ्चारे चक्रे परि० ९,१४,११
पञ्चौदन: पञ्चधा ९,५,८
पञ्चौदनं पञ्चभि: ४,१४,७
पताति कुण्डृणाच्या २०,७४,६
पत्नी यदृश्यते २०,१३५,५
पथ्या रेवतीर्बहुधा ३,४,७
पदज्ञा स्थ रमतय: ७,७९,२
पदा पणीँरराधसो २०,९३,२
पदोरस्या अधि० १२,४,५
पद्भि: सेदिमवक्रा० ४,११,१०
पनाय्यं तदश्विना २०,१४३,९
पयश्च वा एष रसं ९,८,२
पयश्च रसश्चात्रं १२,६,४
पयस्वती: कृणुथ ६,२२,२
पयस्वतीरोषधय: ३,२४,१; १८,३,५६
पयो धेनूनां रसं ४,२७,३
परं मृत्यो अनु परेहि १२,२,२१
परं योनेरवरं ते ७,३६,३
परमां तं परावतं ६,७५,२
पर: सो अस्तु तन्वा ८,४,११
पराक्ते ज्योतिरपथं १०,१,१६
पराच एनान् प्र २,२५,५
पराञ्चं चैनं प्राशी: ११,३,२८
पराजिता: प्र त्रसता० ८,८,१९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

परा देहि शामुल्यं १४,१,२५
पराद्य देवा वृजिनं ८,३,१४
परामित्रान् दुन्दुभिना ५,२१,७
परा यात पितरः १८,३,१४; ४,६३
परा शृणीहि तपसा ८,३,१३; १०,५,४९
परा हीन्द्र धावसि २०,१२६,२
परि ग्राममिवाचितं ४,७,५
परिच्छिन्नः क्षेमं २०,१२७,८
परि णो वृङ्ग्धि ६,३७,२
परि त्रयः २०,१२९,८
परि त्वाग्ने पुरं वयं ७,७४,१; ८,३,२२
परि त्वा धात् सविता १३,१,२०
परि त्वा परितत्नुने० १,३४,५
परि त्वा पातु समानेभ्यः ८,२,२६
परि त्वा रोहितैः १,२२,२
परि दद्म इन्द्रस्य ६,९९,३
परि द्यामिव सूर्यो ६,१२,१
परि द्यावापृथिवी २,१,४
परि धत्त धत्त नो २,१३,२; १९,२४,४
परि धामान्यासां २,१४,६
परिपाणमसि २,१७,७
परिपाणं पुरुषाणां ४,९,२
परि पूषा परस्ताद् ७,१०,४
परि मां परि मे २,७,४
परि मा दिवः परि १९,३५,४
परि वर्त्मानि सर्वतः ६,६७,१
परि वः सिकतावती १,१७,४
परि विश्वा भुवना० २,१,५
परिवृक्ता च महिषी २०,१२८,१०
परिसृष्टं धारयतु ८,६,२०
परि स्तृणीहि ७,१०४,१
परि हस्त वि धारय ६,८१,२
परीदं वासो अधिथाः २,१३,३; १९,२४,६
परीमं सोममायुषे १९,२४,३
परीमेऽग्निमर्षत ६,२८,२
परीममिन्द्रमायुषे १९,२४,२
परीवृतो ब्रह्मणा १७,१,२८
परुषानमून् परुषा ८,८,४
परेणैतु पथा वृकः ४,३,२
परेयिवांसं प्रवतो १८,१,४९
परेहि कृत्ये मा तिष्ठो १०,१,२६
परेहि नारि पुनः ११,१,१३
परेहि विप्रमस्तृंत २०,६८,४
परोऽपेहि मनस्पाप ६,४५,१
परोऽपेह्यसमृद्धे ५,७,७
पर्णोऽसि तनूपानः ३,५,८
पर्णो राजापिधानं १८,४,५३
पर्यस्ताक्षा अप्रच० ८,६,१६
पर्यस्य महिमा १३,२,४५
पर्यस्यास्मिंल्लोक १५,१२,७
पर्यावर्ते दुष्वप्न्यात् ७,१०५,१
पर्यू षु प्र धन्वा ५,६,४
पर्यागारं पुनःपुनः २०,१३२,१२
पर्यायिकेभ्यः स्वाहा १९,२२,७
पर्वताद् दिवो योनेः ५,२५,१
पर्शुर्ह नाम मानवी २०,१२६,२३
पलालानुपलालौ ८,६,२
पल्प बद्ध वयो इति २०,१२९,१५
पवमानः पुनातु मा ६,१९,२
पवस्तैस्त्वा पर्यक्रीणन् ४,७,६
पवी नसात्तङ्गल्वा०८,६,२१
पशुपतिरेनमिष्वासः १५,५,७
पश्चात् पुरस्ताद् ८,३,२०
पश्चात् प्राञ्च आ १३,४,७

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पश्यन्त्यस्याश्चरितं ९,१,३
पश्याम ते वीर्यं १,७,५
पश्येम शरदः १९,६७,१
पाकः पृच्छामि ९,१४,६
पाक बलिः २०,१३१,१२
पाटामिन्द्रो व्याश्न २,२७,४
पातं न इन्द्रापूषणा ६,३,१
पातां नो देवाश्विना ६,३,३
पातां नो द्यावापृथिवी ६,३,२
पादाभ्यां ते जानुभ्यां ९,१३,२१
पापाय वा भद्राय १३,७,१४
पाप्माधिधीयमाना १२,८,३
पार्थिवा दिव्याः ११,५,२१; ६,८
पार्थिवस्य रसे देवा २,२९,१
पार्श्वे आस्तामनु० ९,४,१२
पिङ्ग रक्ष जायमानं ८,६,२५
पिंश दर्भ सपत्नान् १९,२८,९
पिण्ढि दर्भ सपत्नान् १९,२९,६
पितरः परे ते ५,२४,१५
पिता जनितुरुच्छिष्टो ११,७,१६
पिता वत्सानां पतिः ९,४,४
पितेव पुत्रानभि १२,३,१२
पितृणां भाग स्थ १०,५,१३
पितृभ्यः सोमवद्भ्यः १८,४,७३
पिप्पली क्षिप्तभेषजी ६,१०९,१
पिप्पल्यः समव० ६,१०९,२
पिबा सोममिन्द्र २०,१७७,१
पिशङ्गरूपो नभसो ९,४,२२
पिशङ्गे सूत्रे खृगलं ३,९,३
पिशाचक्षयणमसि २,१८,४
पुंसि वै रेतो भवति ६,११,२
पुण्डरीकं नवद्वारं १०,८,४३
पुण्यं पूर्वा फाल्गुन्यौ १९,७,३
पुत्र इव पितरं गच्छ ५,१४,१०
पुत्रमत्तु यातुधानीः १,२८,४
पुत्रमिव पितरौ २०,१२५,५
पुनः पत्नीमग्निः १४,२,२
पुत्रं पौत्रमधितर्प० १८,४,३९
पुनः कृत्यां कृत्याकृते ५,१४,४
पुनः प्राणः पुनरात्मा ६,५३,२
पुनन्तु मा देवजनाः ६,१९,१
पुनरेहि वाचस्पते १,१,२
पुनरेहि वृषाकपे २०,१२६,२१
पुनर्देहि वनस्पते १८,३,७०
पुनर्दाय ब्रह्मजायां५,१७,११
पुनर्मैत्विन्द्रियं ७,६९,१
पुनर्वै देवा अददुः ५,१७,१०
पुनस्त्वादित्या रुद्रा १२,२,६
पुनस्त्वा दुरप्सरसः ६,१११,४
पुमां कुस्ते निमि० २०,१२९,१४
पुमांसं पुत्र जनय ३,२३,३
पुमानन्तर्वान्त्स्थवि० ९,४,३
पुमान् पुंसः परिजातो ३,६,१
पुमान् पुंसोऽधि तिष्ठ १२,३,१
पुरं देवानाममृतं ५,२८,११
पुरस्तात् ते नमः ११,२,४
पुरस्ताद्युक्तो वह ५,२९,१
पुरुष एवेदं सर्वं १९,६,४
पुरुष्टुतस्य धामभिः २०,१९,४
पुरूतमं पुरूणाम् २०,६८,१२
पुरोडाशवत्सा १२,४,३५
पुष्पवतीः प्रसूमतीः ८,७,२७
पुष्टिं पशूनां परि १९,३१,५
पुष्टिरसि पुष्ट्या मा १९,३१,१३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पूता: पवित्रै: पवन्ते १२,३,२५
पूतिरज्जूरुपध्मानी ८,८,२
पूर्ण: कुम्भोऽधि १९,५३,३
पूर्णं नारि प्र भर ३,१२,८
पूर्णात् पूर्णमुदचति १०,८,२९
पूर्णा पश्चादुत ७,८५,१
पूर्वापरं चरतो १३,२,११; १४,१,२३
पूर्वापरं चरतो मायया ७,८६,१
पूर्वो अग्निष्ट्वा तपतु १८,४,९
पूर्वो जातो ब्रह्मणो ११,७,५
पूर्वो दुन्दुभे प्र वदासि ५,२०,६
पूषन्तव व्रते वयं ७,१०,३
पूषा त्वेतश्च्यावयतु १८,२,५४
पूषेम शरद: शतम् १९,६७,५
पूषेमा आशा अनु ७,१०,२
पृच्छामि त्वा परमन्तं ९,१५,१३
पृतनाजितं सहमानं ७,६५,१
पृथक् प्रायन् प्रथमा २०,९४,६
पृथक् सर्वे प्राजापत्या: ११,७,२२
पृथक् सहस्राभ्यां १९,२२,१९
पृथग् रूपाणि बहुधा १२,३,२१
पृथिवीं त्वा १२,३,२२; १८,४,४८
पृथिवी दण्डोऽन्तरिक्षं ९,१,२१
पृथिवी धेनुस्तस्या: ४,३९,२
पृथिवीप्रो महिषो १३,२,४४
पृथिवी शान्ति: १९,९,१४
पृथिव्यामग्नये ४,३९,१
पृथिव्यै श्रोत्राय ६,१०,१
पृथिव्यै स्वाहा ५,९,२;६
पृदाकव: २०,१२९,९
पृष्ठात् पृथिव्या अहम् ४,१४,३
पृष्ठं धावन्तं हर्यो० २०,१२८,१५
पैद्व प्रेहि प्रथमो १०,४,६
पैद्वस्य मन्महे वयं १०,४,११
पैद्वोहन्ति कसर्णीलं १०,४,५
पौरो अश्वस्य पुरु० २०,११८,२
पौर्णमासी प्रथमा ७,८५,४
प्र केतुना बृहता १८,३,६५
प्र च्यवस्व तन्वं १८,३,९
प्रजया स वि क्रीणीते १२,४,२
प्रजां च वा एष ९,८,४
प्रजानत्यघ्न्ये जीव० १८,३,४
प्रजानन्त: प्रति २,३४,५
प्रजानां प्रजननाय ९,९,१०
प्रजापति: प्रजाभि: १९,१९,११
प्रजापतिं ते प्रजन० १९,१८,९
प्रजापतिरनुमति: ६,११,३
प्रजापतिर्जनयति ७,२०,१
प्रजापतिर्मा प्रजनन० १९,१७,९
प्रजापतिश्च परमेष्ठी ९,१२,१
प्रजापतिश्चरति १०,८,१३
प्रजापतिष्ट्वा बध्नात् १९,४६,१
प्रजापति: सलिलादा ४,१५,११
प्रजापते न त्वदेता० ७,८५,३
प्रजापतेरावृतो १७,१,२७
प्रजापतेर्वा एष ९,७,१२
प्रजापतेश्च वै स १५,६,२६
प्रजापते श्रेष्ठेन रूपेण ५,२५,१३
प्रजामृतस्य पिप्रत: २०,१३८,२
प्रजावती: सूयवसे ४,२१,७; ७,७९,१
प्र णो यच्छत्वर्यमा ३,२०,३
प्र णो वनिर्देवकृता ५,७,३
प्रणेतारं वस्यो: २०,४६,१
प्र तद्विष्णु स्तवते ७,२७,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्र तद्वोचेदमृतस्य २,१,२
प्रतिघ्नानाश्रुमुखी ११,११,७
प्रतिघ्नानाः सं ११,११,१४
प्रति चक्ष्व वि चक्ष्व ८,४,२५
प्रति तमभि चर २,११,३
प्रति तिष्ठ विराडसि १४,२,१५
प्रति दह यातुधानान् १,२८,२
प्रतिष्ठे ह्यभवतं ४,२६,२
प्रति स्मरेथां तुजयद्भिः ८,४,७
प्रतीची दिग्वरुणो ३,२७,३
प्रतीची दिशामि० १२,३,९
प्रतीचीन आङ्गिरसो १०,१,६
प्रतीचीन फलो हि ७,६७,१
प्रतीचीं त्वा प्रतीचीनः ९,३,२२
प्रतीची सोममसि ७,३९,३
प्रतीच्या दिशः ९,३,२७
प्रतीच्यां दिशि ४,१४,८; १८,३,३२
प्रतीच्यै त्वा दिशे १२,३,५७
प्रतीपं प्राति सुत्वनम् २०,१२९,२
प्रतीहारो निधनं ११,९,१२
प्र ते अस्या उषसः २०,७६,२
प्र ते महे विदथे २०,३०,१
प्र ते भिनद्मि मेहनं १,३,७
प्र ते शृणामि शृङ्गे २,३२,६
प्रत्नो हि कमीड्यो ६,११०,१
प्रत्यग्निरुषसा० ७,८७,५; १८,१,२८
प्रत्यङ् देवानां १३,२,२०; २०,४७,१७
प्रत्यञ्चं चैनं प्राशीः ११,३,२९
प्रत्यङ् तिष्ठन् धाता ९,१२,२१
प्रत्यङ् हि संबभूविथ ४,१९,७
प्रत्यञ्चमर्कमनयं २०,६३,३; १२४,६
प्रत्यञ्चमर्क प्रत्य० १२,२,५५
प्र त्वा मुञ्चामि १४,१,१९; ५८
प्रथमा ह व्युवास ३,१०,१
प्रथमेन प्रमारेण ११,१०,३३
प्रथमेभ्यः शङ्खेभ्यः १९,२२,८
प्रथो वरो व्यचो १३,९,२
प्रदुदुदो मघाप्रति २०,१३०,१२
प्र द्युम्नाय प्र शवसे २०,१४२,५
प्र नभस्व पृथिवि ७,१९,१
प्र पतेतः पापि ७,१२०,१
प्रपथे पथामजनिष्ट ७,१०,१
प्र पदोऽव नेनिग्धि ९,५,३
प्र पादौ न यथायति १९,४९,१०
प्र पितृयाणं पन्थां १५,१२,५
प्र बुध्यस्व सुबुधा १४,२,७५
प्र बोधयोषो २०,१४२,२
प्रब्लीनो मृदितः ११,११,१९
प्रभ्राजमानां हरिणीं १०,२,३३
प्र मंहिष्ठाय २०,१५,१
प्रमुञ्चन्तो भुवनस्य २,३४,२
प्र यच्छ पर्शुं त्वरया १२,३,३१
प्र यमन्तर्वृषसवासो २०,८९,८
प्र यत् ते अग्ने सूरयो ४,३३,४
प्र यदग्नेः सहस्वतो ४,३३,५
प्र यदेते प्रतरं ५,१,४
प्र यद्भन्दिष्ठ एषां ४,३३,३
प्र या जिगाति खर्गलेव ८,४,१७
प्र यो जज्ञे विद्वानस्य ४,१,३
प्र रेभ धीं भरस्व २०,१२७,६
प्र रेभासो मनीषा २०,१२७,५
प्रवतो नपान्नमः १,१३,३
प्र वर्तय दिवो ८,४,१९
प्र वा एतीन्दुः १८,४,६०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्र विशतं प्राणापानौ ३,११,५; ७,५५,५
प्रवीयमाना चरति १२,४,३७
प्र वो महे महिवृधे २०,७३,३
प्र सम्राजं चर्षणीनां २०,४४,१
प्र सुमतिं सवितर्वाय ४,२५,६
प्रसूत इन्द्र प्रवता ३,१,४
प्र सु श्रुतं सुराधसं २०,५१,३
प्रस्कन्धान् प्र शिरो १२,११,६
प्रस्तृणती स्तम्बिनीः ८,७,४
प्राग्नये वाचमीरय ६,३४,१
प्राची दिगग्निरधि० ३,२७,१
प्राचींप्राचीं प्रदिशमा १२,३,७
प्राचीनं बर्हिः प्रदिशा ५,१२,४
प्राच्यां त्वा दिशि १८,३,३०
प्राच्या दिशः शालाया ९,३,२५
प्राच्या दिशस्त्व० ६,९८,३
प्राच्यै त्वा दिशेऽग्नये १२,३,५५
प्राजापत्याभ्यां स्वाहा १९,२३,२६
प्राजापत्यो वा एतस्य ९,७,११
प्राणः प्रजा अनु ११,६,१०
प्राण प्राणं त्रायस्व १९,४४,४
प्राण मा मत्पर्यावृतो ११,६,२६
प्राणमाहुर्मातरिश्वानं ११,६,१५
प्राणापानौ चक्षुः ११,९,२५; १०,४; २६
प्राणापानौ मा मा १६,४,५
प्राणापानौ मृत्योः २,१६,१
प्राणापानौ व्रीहि० ११,६,१३
प्राणाय नमो यस्य ११,६,१
प्राणायान्तरिक्षाय ६,१०,२
प्राणे त्वा द्विपदां ८,२,४
प्राणेनाग्निं सं १९,२७,७
प्राणेनात्त्रादेना० १५,१४,२२
प्राणेन प्राणतां ३,३१,९
प्राणेन विश्वतो०३,३१,७
प्राणेनाग्ने चक्षुषा ५,३०,१४
प्राणो अपानो व्यानः १८,२,४६
प्राणो मृत्युः प्राणस्तक्मा ११,६,११
प्राणो विराट् प्राणो ११,६,१२
प्रातः प्रातर्गृहपतिः १९,५५,४
प्रातरग्निं प्रातरिन्द्रं ३,१६,१
प्रातर्जितं भगमुग्रं ३,१६,२
प्रान्यान्त्सपत्नान् ७,३६,१
प्रामूं जयाभी३मे ६,१२६,३
प्रास्मत् पाशान् वरुण ७,८८,४; १८,४,७०
प्रास्मदेनो वहन्तु १६,१,११
प्रियं पशूनां भवति १२,४,४०
प्रियं प्रियाणां कृणवाम १२,३,४९
प्रियं मा कृणु देवेषु १९,६२,१
प्रियं मा दर्भ कृणु १९,३२,८
प्रिया तष्टानि मे २०,१२६,५
प्रियाप्रियाणि बहुला १०,२,९
प्रियास इत् ते मघव० २०,३७,८
प्रेतं पादौ प्र स्फुरतं १,२७,४
प्रेता जयता नर ३,१९,७
प्रेतो मुञ्चामि नामुतः १४,१,१८
प्रेतो यन्तु व्याध्यः ७,११९,२
प्रेन्द्रस्य वोचं प्रथमा २०,८७,५
प्रेमां मात्रां मिमीमहे १८,२,३९
प्रेरय सूरो अर्थं २०,७६,५
प्रेव पिपतिशति १२,२,५२
प्रेहि प्रेहि पथिभिः १८,१,५४
प्रैणाञ्छृणीहि प्र १०,३,२
प्रैणान्नुदे मनसा ३,६,८
प्रैषा यज्ञे निविदः ५,२६,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

प्रोग्रां पीतिं वृष्णः २०,२५,७; ३३,२
प्रोष्ठेशयास्तल्पेशया ४,५,३
प्रो ष्वस्मै पुरोरथं २०,९५,२
बट् सूर्य श्रवसा २०,५८,४
बण्महाँ असि सूर्य १३,२,२९; २०,५८,३
बतो बतासि यम १८,१,१५
बद्ध वो अघा इति २०,१२९,१६
बन्धस्त्वाग्रो विश्वचया १९,५६,२
बभ्रेरक्षः समदमा ११,१,३२
बभ्रेरध्वर्यो मुखम् ११,१,३१
बभ्रोरर्जुनकाण्डस्य २,८,३
बर्हिर्वा यत् स्वपत्याय २०,२५,६
बर्हिषदः पितरः १८,१,५१
बलमसि बलं मे २,१७,३
बलविज्ञायः स्थविरः १९,१३,५
बहिर्बिलं निर्द्रवतु ९,१३,११
बालादेकमणीय० १०,८,२५
बालास्ते प्रोक्षणीः १०,९,३
बलेनान्नादेनान्नमत्ति १५,१४,४
बह्वीदं राजन् वरुणा० १९,४४,८
बुध्येम शरदः शतम् १९,६७,३
बृहच्च रथंतरं च ८,११,६; १५,३,५
बृहतः परि समानि ८,९,४
बृहतश्च वै स १५,२,४
बृहता मन उप ह्वये ५,१०,८
बृहती परि मात्राया ८,९,५
बृहते च वै स १५,२,३
बृहत्ते जालं बृहतः ८,८,७
बृहत्पलाशे सुभगे ६,३०,३
बृहदन्यतः पक्ष १३,३,१२
बृहदायवनं ११,३,१६
बृहदेनमनु वस्ते १३,३,११
बृहद्गावासुरेभ्यो १९,५६,३
बृहद्धि जालं बृहतः ८,८,६
बृहन्तो नाम ते देवा १०,७,२५
बृहन्नेषामधिष्ठाता ४,१६,१
बृहस्पतिः प्रथमं जाय० २०,८८,४
बृहस्पतिः प्रथमः सूर्यायाः १४,१,५५
बृहस्पतिः सविता ९,४,१०
बृहस्पतिना० । तेजो १४,२,५४
बृहस्पतिना० । पयो १४,२,५७
बृहस्पतिना० । भगो १४,२,५५
बृहस्पतिना० । यशो १४,२,५६
बृहस्पतिना० । रसो १४,२,५८
बृहस्पतिना० । वर्चो १४,२,५३
बृहस्पतिं ते विश्व० । १९,१८,१०
बृहस्पतिरमत हि २०,१६,७
बृहस्पतिराङ्गिरसः ११,१२,१०; १३
बृहस्पतिरूर्जयो० ९,१०,२
बृहस्पतिर्नः परि ७,५३,१
बृहस्पतिर्न २०,१७,११; ८९,११; ९४,११
बृहस्पतिर्म आकूतिं १९,४,४
बृहस्पतिर्म आत्मा १६,३,५
बृहस्पतिर्मा विश्वैः १९,१७,१०
बृहस्पतिः समज० २०,९०,३
बृहस्पते परि दीया १९,१३,८
बृहस्पते या परमा २०,८८,३
बृहस्पते युवमिन्द्रश्च २०,१७,१२; ८७,७
बृहस्पते सवितः ७,१७,१
बोधश्च त्वा प्रतीबोधश्च ८,१,१३
बोधा सु मे मघवन् २०,११७,३
ब्रध्नलोको भवति ११,५,२
ब्रध्नः समीचीरुषसः ७,२३,२
ब्रह्मगवी पच्यमाना ५,१९,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ब्रह्म च क्षत्रं च ९,१२,९;-१२,६,२
ब्रह्म च तपश्च १३,६,१
ब्रह्मचर्येण कन्या ११,७,१८
ब्रह्मचर्येण तपसा ११,७,१७; १९
ब्रह्मचारिणं पितरो ११,७,२
ब्रह्मचारी चरति ५,१७,५
ब्रह्मचारी जनयन् ११,७,७
ब्रह्मचारी ब्रह्म ११,७,२४
ब्रह्मचारीष्णंश्चरति ११,७,१
ब्रह्मचार्येति समिधा ११,७,६
ब्रह्मज्यं देव्यघ्न्य आ १२,११,२
ब्रह्म जज्ञानं प्रथमं ४,१,१;५,६,१
ब्रह्मज्येष्ठा संभृता १९,२२,२१; २३,३०
ब्रह्मणस्त्वया वयं २०,३,३; ३८,३; ४७,९
ब्रह्मणा तेजसा १०,६,३०
ब्रह्मणाग्निः संविदानो २०,९६,११
ब्रह्मणाग्नी वावृधानौ १३,१,४९
ब्रह्मणा ते ब्रह्मयुजा २०,८६,१
ब्रह्मणात्रादेना० १५,१४,२४
ब्रह्मणा परिगृहीता ११,३,१५
ब्रह्मणा भूमिर्विहिता १०,२,२५
ब्रह्मणा शालां निमितां ९,३,१९
ब्रह्मणा शुद्धा उत ११,१,१८
ब्रह्मणे स्वाहा १९,२२,२०; २३,२९
ब्रह्म देवाँ अनु १०,२,२३
ब्रह्म पदवायं १२,५,४
ब्रह्मपरं युज्यतां १४,१,६४
ब्रह्म प्रजापतिः १९,९,१२
ब्रह्म ब्रह्मचारिभिः १९,१९,८
ब्रह्मवादिनो वदन्ति ११,३,२६
ब्रह्म श्रोत्रियमाप्नोति १०२,२१
ब्रह्म स्रुचो धृतवतीः १९,४२,२
ब्रह्म होता ब्रह्म १९,४२,१
ब्रह्माभ्यावर्ते १०,५,४०
ब्रह्मास्य शीर्षं ४,३४,१
ब्राह्मण एव पतिर्न ५,१७,९
ब्राह्मणाँ अभ्यावर्ते १०,५,४१
ब्राह्मणेन पर्युक्तासि ४,१९,२
ब्राह्मणेभ्य ऋषभं ९,४,१९
ब्राह्मणेभ्यो वशां १०,१०,३३
ब्राह्मणो जज्ञे प्रथमो ४,६,१
ब्राह्मणोऽस्य मुखम् १९,६,६
ब्रूमो देवं सवितारं ११,८,३
ब्रूमो राजानं वरुणं ११,८,२
भग एव भगवाँ ३,१६,५
भग प्रणेतर्भग ३,१६,३
भगमस्या वर्चः १,१४,१
भगस्ततक्ष चतुरः १४,१,६०
भगस्ते हस्तमग्रहीत् १४,१,५१
भगस्त्वेतो नयतु १४,१,२०
भगस्य नावमा २,३६,५
भगेन मा शांशपेन ६,१२९,१
भगो मा भगेन १९,४५,९
भगो युनक्त्वाशिषो ५,२६,९
भद्रमिच्छन्त ऋषयः १९,४१,१
भद्रमिच्छन्त ऋषयः १९,४१,१
भद्रात् प्लक्षान्नि० ५,५,५
भद्रादधि श्रेयः प्रेहि ७,९,१
भद्रासि रात्रि चमसो १९,४९,८
भद्राहं नो मध्य० ६,१२८,२
भरूजि पुनर्वो यन्तु २,२४,८
भव एनमिष्वासः १५,५,२
भवद्वसुरिदद्वसुः १३,९,३
भव राजन् यजमानाय ११,२,२८

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

भवारुद्रौ सयुजा ११,२,१४
भवाशर्वावस्यतां १०,१,२३
भवाशर्वाविदं ११,८,९
भवाशर्वौ मन्वे वां ४,२८,१
भवाशर्वौ मृडतं ११,२,१
भवेम शरदः शतम् १९,६७,६
भवो दिवो भव ११,२,२७
भसदासीदादित्यानां ९,४,१३
भिन्द्धि दर्भ सपत्नान् १९,२८,४
भिन्द्धि विश्वा अप द्विषः २०,४३,१
भीमा इन्द्रस्य हेतयः ४,३७,८-९
भुगित्यभिगतः २०,१३५,१
भुवो जनस्य दिव्यस्य २०,३६,९
भूतपतिर्निरजतु २,१४,४
भूतं च भविष्यच्च १५,२,६
भूतं च भव्यं च १३,६,२
भूतं ब्रूमो भूतपतिं ११,८,२१
भूतिश्च वा अभूतिश्च ११,१०,२१
भूते हविष्मती भव ६,८४,२
भूतो भूतेषु पयः ४,८,१
भूमिर्मातादितिर्नो ६,१२०,२
भूमिष्ट्वा पातु हरितेन ५,२८,५
भूमिष्ट्वा प्रति गृह्णातु ३,२९,८
भूमे मातर्नि धेहि १२,१,६३
भूमेश्च वै सोऽग्नेः १५,६,३
भूम्यां देवेभ्यो ददति १२,१,२२
भूयसीः शरदः शतम् १९,६७,८
भूयानरात्याः शच्याः १३,८,२
भूयानिन्द्रो नमु० १३,८,१
भूयेम शरदः शतम् १९,६७,७
भोग्यो भवदथो १०,८,२२
भ्रातृव्यक्षयणमसि २,१८,१
भूरित इन्द्र वीर्यं २०,१५,५
मखस्य ते तविषस्य २०,११,२
मङ्गलिकेभ्यः स्वाहा १९,२३,२८
मज्जा मज्ज्ञा सं धीयतां ४,१२,४
मतयः सोमपामुरुं २०,२३,५
मत्स्वा सुशिप्र २०,७१,९
मदेमदे हि नो ददिः २०,५६,४
मधु जनिषीय ९,१,१४
मधुमतीरोषधीः २०,१४३,८
मधुमती स्थ मधुमती १६,२,२
मधुमन्मूलं मधुमद० ८,७,१२
मधुमन्मे निक्रमणं १,३४,३
मधुमान् भवति ९,१,२३
मधोः कशामजनयन्त ९,१,५
मधोरस्मि मधुतरो १,३४,४
मध्यन्दिन उद्गायति ९,१०,५
मध्यमेतदनडुहो ४,११,८
मध्वा पृञ्चे नद्यः ६,१२,३
मध्वा यज्ञं नक्षति ५,२७,३
मनसस्पत इमं नो ७,१०२,८
मनसात्रादेनात्रमत्ति १५,१४,२
मनसा सं कल्पयति १२,४,३१
मनसा होमैर्हरसा ६,९३,२
मनसे चेतसे धियः ६,४१,१
मनो अस्या अन १४,१,१०
मन्त्रमखर्वं सुधितं २०,५९,४
मन्थ दर्भ सपत्नान् १९,२९,५
मन्युनात्रादेनात्रमत्ति १५,१४,२०
मन्युरिन्द्रो मन्युः ४,३२,२
मन्वे वां द्यावापृथिवी ४,२६,१
मन्वे वां मित्रावरुणौ ४,२९,१
मम त्वा दोषणिश्रिषं ६,९,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मम देवा विहवे ५,३,३
ममाग्ने वर्चो विहवेषु ५,३,१
ममेयमस्तु पोष्या १४,१,५२
मया गावो गोपतिना ३,१४,६
मया सोऽन्नमत्ति ४,३०,४
मयि क्षत्रं पर्णमणे ३,५,२
मयि देवा द्रविणमा ५,३,५
मयि वर्चो अथो यशो ६,६९,३
मय्यग्रे अग्निं गृह्णामि ७,८७,२
मरीचीर्धूमान् प्र ६,११३,२
मरुत: पर्वतानाम् ५,२४,६
मरुतां पिता पशूनाम् ५,२४,१२
मरुतां मन्वे अधि ४,२७,१
मरुत: पोत्रात् सुष्टुभ: २०,२,१
मरुतो मा गणैरवन्तु १९,४५,१०
मरुतो यस्य हि क्षये २०,१,२
मर्माणि ते वर्मणा ७,१२३,१
मर्माविधं रोरुवतं ११,१२,२६
मल्वं बिभ्रती गुरुभृद् १२,१,४८
मस्तिष्कमस्य यतमो १०,२,८
महत्काण्डाय स्वाहा १९,२३,१८
महत्पयो विश्वरूपं ९,१,२
महद्यक्षं भुवनस्य १०,७,३८
महत्सधस्थं महती १२,१,१८
महदेषाव तपति १२,४,३९
महान्तं कोशमुदचाभि ४,१५,१६
महावृषान् मूजवतो ५,२२,८
महाँ इन्द्र: परश्च २०,७१,१
महाँ इन्द्रो य ओजसा २०,१३८,१
महागणेभ्य: स्वाहा १९,२२,१७
महादेव एनमिष्वास: १५,५,१३
महानग्नी कृकवाकं २०,१३६,१०
महानग्नी महानग्नं २०,१३६,११
महानग्न्यतृप्नद्वि २०,१३६,५
महानग्न्युप ब्रूते २०,१३६,७-९
महानग्न्युलूखलम् २०,१३६,६
महान् वै भद्रो बिल्वो २०,१३६,१५
महीमू षु मातरं ७,६,२
महो महानि पतयन्ति २०,११,६
मह्यं यजन्तां मम ५,३,४
मह्यं त्वा मित्रावरुणौ ६,८९,३
मह्यमापो मधुमदे० ६,६१,१
मांसान्यस्य शातय १२,११,८
मा गतानामा ८,१,८
मा चिदन्यद्वि २०,८५,१
मा ज्येष्ठं वधीदयम् ६,११२,१
मातरिश्वा च पवमानश्च १५,२,७; २७
मातली कव्यैर्यमो १८,१,४७
मातादित्यानां ९,१,४
माता पितरमृत आ ९,१४,८
मातुष्टे किरणौ द्वौ २०,१३३,२
मा ते अस्यां सहसावन् २०,३७,७
मा ते प्राण उप ५,३०,१५
मा ते मनस्तत्र गान्मा ८,१,७
मा ते मनो मासो० १८,२,२४
मात्रे नु ते सुमिते २०,७६,६
मा त्वा क्रव्यादभि ८,१,१२
मा त्वा जम्भ: संहनु: ८,१,१६
मा त्वा दभन्त्सलिले १७,१,८
मा त्वा दभन् परि० १३,२,५
मा त्वाभि सखा नो २०,१३०,१४
मा त्वा मूरा अविष्यवो २०,२२,२
मा त्वा वृक्ष: सं १८,२,२५
मादयस्व सुते सचा २०,५६,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मा न आपो मेधां १९,४०,२
मा नः पश्चान्मा १२,१,३२
मा नः पाशं प्रति ९,३,२४
मानस्य पत्नि शरणा ३,१२,५
मा नो अज्ञाता वृजना २०,७९,२
मा नो गोषु पुरुषेषु १२,२,२१
मा नो देवा अहिः ६,५६,१
मा नो रक्षो अभि ८,४,२३
मा नो विदन् विव्याधिनो १,१९,१
मा नो निदे च वक्तवे २०,१८,५
मा नो हासिषुर्ऋषयो ६,४१,३
मा नोऽभि स्रा मत्यं ११,२,१९
मा बिभेर्न मरिष्यसि ५,३०,८
मा नो मर्ता अभि २०,६९,८
मा नो महान्तमुत ११,२,२९
मा नो मेधां मा नो १९,४०,३
मा नो रुद्र तक्मना ११,२,२६
मा नो हिंसीरधि ११,२,२०
मा प्र गाम पथो १३,१,५९
मा भूम निष्ट्या इव २०,११६,१
मा भ्राता भ्रातरं ३,३०,३
मा मां प्राणो हासीन्मो १६,४,३.
मा मा वोचन्नराधसं ५,११,८
मायाभिरुत्सिसृप्सत २०,२९,४
मारे अस्मद्वि मुमुचो २०,२३,८
मा वः प्राणं मा वो १९,२७,६
मा वनिं मा वाचं ५,७,६
मा विदन् परिपन्थिनो १४,२,११
माश्वानां भद्रे १९,४७,७
मा संवृतो मोप ८,६,३
मा स्मैतान्त्सखीन् ५,२२,११
मा हिंसिष्टं कुमार्यं १४,१,६३
मित्र ईक्षमाणः ९,१२,२३
मित्र एनं वरुणो २,२८,२
मित्रः पृथिव्योदक्रामत् १९,१९,१
मित्रश्च त्वा वरुणश्च १९,४४,१०
मित्रश्च वरुणश्च ३,२२,२; ९,१२,७
मित्रावरुणयोः १०,५,११
मित्रावरुणा परि १८,३,१२
मित्रावरुणौ वृष्ट्या० ५,२४,५
मुखाय ते पशुपते ११,१,५
मुग्धा देवा उत ७,५,५
मुञ्चन्तु मा शपथ्यादहोरात्रे ११,६,७
मुञ्चन्तु मा ६,९६,२; ७,११७,२
मुञ्च शीर्षक्त्या उत १,१२,३
मुञ्चामि त्वा वैश्वानराद् १,१०,४
मुञ्चामि त्वा हविषा ३,११,१; २०,९६,६
मुमुक्तमस्मान् दुरिताद् ५,६,८
मुमुचाना ओषधयो ८,७,१६
मुहुर्गृध्यैः प्र वदति १२,२,३८
मुह्यन्त्वेषां बाहवः ११,११,१३
मूढा अमित्रा न्यर्बुदे ११,१२,२१
मूढा अमित्राश्चरता० ६,६७,२
मूर्णा मृगस्य दन्ता ४,३,६
मूर्धानमस्य संसीव्या० १०,२,२६
मूर्धाहं रयीणाम् १६,३,१
मूर्ध्नो देवस्य बृहतो १९,६,१६
मूलबर्हणी पर्या० १२,८,६
मृगो न भीमः कुचरो ७,८९,३
मृण दर्भ सपत्नान् १९,२९,४
मृत्यवेऽमून् प्र ८,८,१०
मृत्युः प्रजानामधि० ५,२४,१३
मृत्युर्हिङ्कृण्वती १२,७,१०
मृत्योः पदं योपयन्त १२,२,३०

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

मृत्युरीशे द्विपदां ८,२,२३
मृत्योरहं ब्रह्मचारी ६,१३३,३
मृत्योराषमा पद्यन्तां ८,८,१८
मेदस्वता यजमानाः ६,११४,३
मेधां सायं मेधां ६,१०८,५
मेधामहं प्रथमां ६,१०८,२
मेनिः शतवधा १२,७,५
मेनिः शरव्या १२,१०,१३
मेनिर्दुह्यमाना १२,७,१२
मेमं प्राणो हासीन्मो ७,५५,४
मेष इव वै सं च वि ६,४९,२
मैतं पन्थामनु गा ८,१,१०
मैनमग्ने वि दहो १८,२,४
म्रोकानुम्रोक पुनर्वो २,२४,३
मो षु ब्रह्मेव तन्द्रयुः २०,६०,३
मो षु वो अस्मदभि २०,६७,२
म्रोको मनोहा खनो १६,१,३
य आक्ताक्षः सुभ्यक्ता २०,१२८,७
य आगरे मृगयन्ते ४,३६,३
आत्मदा बलदा ४,२,१; १३,३,२४
य आत्मानमति० ८,६,१३
य आदित्यं क्षत्रं १५,१०,११
य आमं मांसमदन्ति ८,६,२३
यआर्षेयेभ्यो याचद्भ्यो १२,४१,१२
य आशानामाशा० १,३१,२
य आस्ते यश्चरति ४,५,५
य इन्द्र इव देवेषु ९,४,११
य इन्द्र सोमपातमो २०,६३,७
य इन्द्रेण सरथं ३,२१,३
य इमां देवो मेखलाम् ६,१३३,१
य इमे द्यावापृथिवी ५,१२,९; १३,३,१
य इह पितरो जीवा १८,४,८७
य ईं चकार न सो ९,१५,१०
य ईशे पशुपतिः २,३४,१
य उग्रः सत्रनिष्टृत २०,५३,३; ५७,१३
य उदृचीन्द्र देवगोपाः २०,२१,११
य उग्रीणामुग्रबाहुः ४,२४,२
य उत्तस्तो जुह्वति ४,४०,४
य उशता मनसा २०,९६,३
य उदानट् परायणं ६,७७,२
य उपरिष्टराज्जुह्वति ४,४०,७
य उभाभ्यां प्रहरसि ७,५८,८
य ऊरू अनुसर्पति ९,१३,७
य ऋते चिदभि० १४,२,४७
य ऋष्णवो देव० १९,३५,५
य एक इद्धव्यः २०,३६,१
य एक इद्विदयते २०,६३,४
य एकश्चर्षणीनां २०,७०,१५
य एतं देवमेकवृतं १३,५,२; ६,३
य एनं हन्ति मृदुं ५,१८,५
य एनं परिषीदन्ति ६,७६,१
य एनां वनिमायन्ति १२,४,११
य एनामवशामाह १२,४,१७
य एवं विदुषे १२,४,२३
य एवं विदुषो १२,९,८
य एवं विद्यात् स १०,१०,२७
य एवापरिमिताः १५,१३,१०
यं याचाम्यहं ५,७,५
यं वयं मृगयामहे १०,५,४२
यं वातः परि शुम्भति १३,१,५१
यं वां पिता पचति १२,३,५
यं विश्वे देवाः स्मर० ६,१३२,२
यः कीकसाः प्रशृणाति ७,८०,३
यः कुमारी पिङ्गलिका २०,१३६,१६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यः कृणोति प्रमोत० ९,१३,४
यः कृणोति मृतवत्सा० ८,६,९
यः कृत्याकृन्मूल० ४,२८,६
यः कृष्णः केश्यसुर ८,६,५
यः क्रन्दसी संयती २०,३४,८
यः परस्याः परावतः ६,३४,३
यः परुषः पारुषेयो ५,२२,३
यः पर्वतान् व्यदधाद् २०,१२८,१४
यः पृथिवीं व्यथमानां २०,३४,२
यः पृथिवीं बृहस्पतिं १५,१०,९
यः पौरुषेयेण ८,३,१५
यः प्रथमः कर्म० ४,२४,६
यः प्राणेन द्यावापृथिवी १३,३,४
यः प्रथमः प्रवत० ६,२८,३
यः प्राणतो निमिषतो ४,२,२
यः प्राणदः प्राण० ४,३५,५
यं क्रन्दसी अवत० ४,२,३
यं ग्राममाविशत ४,३६,८
यं स्मा पृच्छन्ति २०,३४,५
यच्चक्षुषा मनसा ६,९६,३
यच्च प्राणति प्राणेन ११,९,२३
यच्च वर्चो अक्षेषु १४,१,३५
यच्चिद्धि त्वा जना २०,८५,३
यच्चिद्धि सत्य सोमपा २०,७४,१
यच्छक्रा वाचमा० २०,४९,१
यच्छयानः पर्या० १२,१,३४
यजमानब्राह्मणं ९,७,१
यज्ञाग्रद्यत् सुप्तो १६,७,१०
यज्ञामयो यद्यु० १४,२,६१
यजूंषि यज्ञे समिधः ५,२६,१
यज्ञं दुहानं सद० ११,१,३४
यज्ञं यन्तं मनसा ६,१२२,४
यज्ञ इन्द्रमवर्धयद् २०,२७,५
यज्ञ एति विततः १८,४,१३
यज्ञपतिमृषयः २,३५,२
यज्ञपदीराक्षीरा १०,१०,६
यज्ञं ब्रूमो यजमानं ११,८,१४
यज्ञ यज्ञं गच्छ ७,१०२,५
यज्ञर्तो दक्षिणीयो ८,१०,७
यज्ञस्य चक्षुः प्रभृतिः २,३५,५; १९,५८,५
यज्ञायज्ञियस्य १५,२,१२
यज्ञायज्ञियाय १५,२,११
यज्ञेन यज्ञमयजन्त ७,५,१
यज्ञैरथर्वा प्रथमः २०,२५,५
यज्ञैरिषूः संनममानो ८,३,६
यज्ञैः संमिश्लाः पृषतीभिः २०,६७,४
यज्ञो दक्षिणाभिः १९,१९,६
यज्ञो बभूव स आ ७,५,२
यतः सूर्य उदेति १०,८,१६
यतो दष्टं यतो धीतं ७,५८,३
यत इन्द्र भयामहे १९,१५,१
यत् कशिपूपबर्हणं ९,६,१०
यत् काम कामय० १९,५२,५
यत् कृषते यद्वनुते १२,२,३६
यत् किं चासौ मनसा ७,७३,१
यत् किं चेदं पतयति १९,४८,३
यत् किं चेदं वरुण ६,५१,३
यत् क्षत्तारं ह्वयत्या ९,११,१
यत् क्षुरेण मर्चयता ८,२,१७
यत् त आत्मनि तन्वां १,१८,३
यत् तच्छरीरमश० ११,१०,१६
यत् तर्पणमाहरन्ति ९,६,६
यत् ते अङ्गमतिहितं १८,२,२६
यत् ते अन्नं भुवस्पत १०,५,४५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यत् ते अपोदकं विषं ५,१३,२
यत् ते काम शर्म ९,२,१६
यत् ते कृष्णः शकुन १८,३,५५
यत् ते क्रुद्धो धनपतिः १०,१०,११
यत् ते क्लोमा यद् १०,९,१५
यत् ते चन्द्रं कश्यप १३,३,१०
यत् ते चर्म शतौदने १०,९,२४
यत् ते तनूष्वनह्यन्त १९,२०,३
यत् ते दर्भ जरामृत्युः १९,३०,१
यत् ते देवा अकृण्वन् ७,८४,१
यत् ते देवी निर्ऋतिः ६,६३,१
यत् ते नद्धं विश्ववारे ९,३,२
यत् ते नाम सुहवं ७,२१,४
यत् ते नियानं रजसं ८,२,१०
यत् ते पितृभ्यो ददतो १०,९,११
यत् ते पुच्छं ये ते बाला १०,९,२२
यत् ते प्रजायां पशुषु १४,२,६२
यत् ते भूमे विखनामि १२,१,३५
यत् ते मज्जा यदस्थि १०,९,१८
यत् ते मध्यं पृथिवी १२,१,१२
यत् ते माता यत् ते पिता ५,३०,५
यत् ते यकृद्ये मतस्ने १०,९,१६
यत् ते रिष्टं यत् ते ४,१२,२
यत् ते वर्चो जातवेदो ३,२२,४
यत् ते वासः परिधानं ८,२,१६
यत् ते शिरो यत् ते १०,९,१३
यत् त्वं शीतोऽथो ५,२२,१०
यत् त्वा क्रुद्धाः प्रचक्रुः १२,२,५
यत् त्वाभिचेरुः पुरुषः ५,३०,२
यत् त्वा सोम प्रपिबन्ति १४,१,४
यत् त्वा शिक्कः परावधीत् १०,६,३
यत् परममवमं १०,७,८
यत् परिवेष्टारः ९,११,३
यत् पिबामि सं पिबामि ६,१३५,२
यत् पुरा परिवेषात् ९,६,१२
यत् पुरुषं व्यदधुः १९,६,५
यत् पुरुषेण हविषा ७,५,४; १९,६,१०
यत् प्रतिशृणोति ९,११,२
यत् प्राङ् प्रत्यङ् १३,२,१३
यत् प्रत्याहन्ति ८,१५,३
यत् प्राण ऋतावा० ११,६,४
यत् प्राण स्तनयित्नु० ११,६,३
यत् प्रेषिता वरुणे० ३,१३,२
यत्र ऋषयः प्रथमजा १०,७,१४
यत्र तपः पराक्रम्य १०,७,११
यत्र देवा ब्रह्मविदो १०,७,२४
यत्र देवाश्च मनुष्याः १०,८,३४
यत्र नावप्रभ्रंशनं १९,३९,८
यत्र ब्रह्मविदो १९,४३,१
यत्र ब्रह्म० आपो १९,४३,७
यत्र ब्रह्म० इन्द्रो १९,४३,६
यत्र ब्रह्म० चन्द्रो १९,४३,४
यत्र ब्रह्म० ब्रह्मा १९,४३,८
यत्र ब्रह्म० वायुः १९,४३,२
यत्र ब्रह्म० सूर्यो १९,४३,३
यत्र ब्रह्म० सोमो १९,४३,५
यत्र लोकांश्च कोशांश्च १०,७,१०
यत्र वः प्रेङ्खा हरिता ४,३७,५
यत्र स्कम्भः प्रजनयन् १०,७,२६
यत्रादित्याश्च रुद्राश्च १०,७,२२
यत्रामूस्तिस्रः शिंशपाः २०,१२९,७
यत्रामृतं च मृत्युश्च १०,७,१५
यत्राश्वत्था न्यग्रोधा ४,३७,४
यत्रा सुपर्णा अमृतस्य ९,१४,२२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यत्रा सुहार्दः ३,२८,५; ६,१२०,३
यत्रा सुहार्दां सुकृता ३,२८,६
यत्रेदानीं पश्यसि ८,३,५
यत्रैषामग्ने जनिमानि १,८,४
यत् संयमो न वि ४,३,७
यत् सभागयति ९,११,६
यत् समुद्रमनु श्रितं १३,२,१४
यत् समुद्रो अभि १९,३०,५
यत् सुपर्णा विवक्षवो २,३०,३
यत् सोममिन्द्र विष्णवि २०,१११,१
यत् स्वप्ने अन्नम् ७,१०६,१
यथा कलां यथा शफं ६,४६,३;१९,५७,१
यथाखरो मघवं० २,३६,४
यथाग्रे त्वं वनस्पते १९,३१,९
यथा चक्रुर्देवासुरा ६,१४१,३
यथाज्यं प्रगृहीत० १२,४,३४
यथा त्वमुत्तरोऽसो १९,४६,७
यथादित्या वसुभिः ६,७४,३
यथा देवा असुरान् ९,२,१८
यथा देवेष्वमृतं १०,३,२५
यथा द्यां च पृथिवीं १,२,४
यथा द्यौश्च पृथिवी २,१५,१
यथा नकुलो विच्छिद्य ६,१३९,५
यथा नडं कशिपुने ६,१३८,५
यथा पसस्तायादरं ६,७२,२
यथा प्रधिर्यथो० ६,७०,३
यथा प्राण बलि० ११,६,१९
यथा बाणः सुसंशितः ६,१०५,२
यथा बीजमुर्वरायां १०,६,३३
यथा ब्रह्म च क्षत्रं २,१५,४
यथा भूतं च भव्यं २,१५,६
यथा भूमिर्मृतमना ६,१८,२
यथा मक्षा इदं मधु ९,१,१७
.यथा मधु मधुकृतः ९,१,१६
यथा मनो मनस्केतैः ६,१०५,१
यथा मम स्मरादसौ ६,१३०,३
यथा मांसं यथा ६,७०,१
यथा मृगाः संविजन्त ५,२१,४
यथा यमाय हर्म्यं १८,४,५५
यथायं वाहो अश्विना ६,१०२,१
यथा यशः कन्यायां १०,३,२०
यथा यशः पृथिव्यां १०,३,१९
यथा यशः प्रजापतौ १०,३,२४
यथा यशश्चन्द्रमसि १०,३,१८
यथा यशः सोमपीथे १०,३,२१
यथा यशोऽग्निहोत्रे १०,३,२२
यथा यशो यजमाने १०,३,२३
यथायाद्यमसाद० १२,११,३
यथा वातश्चाग्निश्च १०,३,१४
यथा वातश्च्यावयति १०,१,१३
यथा वातेन प्रक्षीणा १०,३,१५
यथा वातो यथा १,११,६
यथा वातो वनस्पतीन् १०,३,१३
यथा वृकादजावयो ५,२१,५
यथा वृक्षं लिबुजा ६,८,१
यथा वृक्षमशनिः ७,५२,१
यथा वृत्र इमा आप० ६,८५,३
यथा शाम्याकः १९,५०,४
यथा शेपो अपायातै ७,९५,३
यथा शेवधिर्निहितो १२,४,१४
यथा श्येनात् पतत्रिणः ५,२१,६
यथाश्वत्थ निरभनो ३,६,३
यथाश्वत्थ वानस्पत्यान् ३,६,६
यथा सत्यं चानृतं २,१५,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यथासित: प्रथयते ६,७२,१
यथा सिन्धुर्नदीनां १४,१,४३
यथा सुपर्ण: प्रपतन् ६,८,२
यथा सूर्यश्च चन्द्रश्च २,१५,३
यथा सूर्यस्य रश्मय: ६,१०५,३
यथा सूर्यो अतिभाति १०,३,१७
यथा सूर्यो नक्षत्राणां ७,१४,१
यथा सूर्यो मुच्यते १०,१,३२
यथा सो अस्य परिधि: ५,२९,३
यथा सोम ओषधीनां ६,१५,३
यथा सोम: प्रात:सवने ९,१,११
यथा सोमस्तृतीये ९,१,१३
यथा सोमो द्वितीये ९,१,१२
यथा स्म ते विरोहते ४,४,३
यथा हव्यं वहसि ४,२३,२
यथाहश्च रात्री २,१५,२
यथा हस्ती हस्तिन्या: ६,७०,२
यथाहान्यनुपूर्व १२,२,२५
यथेदं भूम्या अधि २,३०,१
यथेन्द्र उद्वाचनं ५,८,८
यथेन्द्रो द्यावापृथिव्यो: ६,५८,२
यथेमे द्यावापृथिवी ६,८,३
यथेयं पृथिवी ६,१७,१-४; ५,२५,२
यथेषुका परापतदव० १,३,९
यथोदकमपपुषो ६,१३९,४
यदक्षेषु वदा १२,३,५२
यदग्न एषा समिति: १८,१,२६
यदग्निरापो अदहत् १,२५,१
यदग्ने अद्य ८,३,१२; १०,५,४८
यदग्ने तपसा तप: ७,६३,१
यदग्ने यानि कानि १९,६४,३
यदग्नौ सूर्ये विषं १०,४,२२
यददः संप्रयती० ३,१३,१
यददीव्यन्नृणमहं ६,११९,१
यददो अदो अभि १६,७,९
यददो देवा असुरान् ४,१९,४
यदद्य कच्च वृत्रहन् २०,११२,१
यदद्य त्वा प्रयति ७,१०२,१
यदद्य वां नासत्या २०,१४०,४
यदद्या रात्रि सुभगे १९,५०,६
यदद्याश्विनावहं २०,१४१,३
यदनूचीन्द्रमैरा० १०,१०,१०
यदन्तरं तद्बाह्यं २,३०,४
यदन्तरा द्यावापृथिवी १०,८,३९
यदन्तरा परावत० २०,६,९
यदन्तरिक्षं पृथिवी० ६,१२०,१
यदन्तरिक्षे यद्दिवि २०,१३९,२
यदन्नमद्मि बहुधा ६,७१,१
यदन्नमद्म्यनृतेन ६,७१,३
यदन्ये शतं याचेयु: १२,४,२२
यदभिवदति दीक्षां ९,६,४
यदप्सु यद्वनस्पतौ २०,१३९,५
यदयातं शुभस्पती १४,१,१५
यदर्वाचीनं त्रैहायणाद् १०,५,२२
यदल्पिका स्वल्पिका २०,१३६,३
यदशनकृतं ह्वयन्ति ९,६,१३
यदश्नामि बलं कुर्वे ६,१३५,१
यदश्नासि यत् पिबसि ८,२,१९
यदश्विना पृच्छमानौ १४,१,१४
यदसावमुतो देवा: ५,८,३
यदस्मासु दुष्वप्न्यं १९,४५,२
यदस्मृति चकृम ७,१११,१
यदस्य दक्षिणम० १५,१८,२
यदस्य हतं विहतं ५,२९,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यदस्या अंहुभेद्याः २०,१३६,१
यदस्याः कस्मै चिद् १२,४,७
यदस्याः पल्पूलनं १२,४,९
यदस्या गोपतौ १२,४,८
यदहरहरभि० १६,७,११
यदा केशानस्थि ११,१०,११
यदा गार्हपत्य० १४,२,२०
यदाञ्जनं त्रैककुदं ४,९,९
यदाञ्जनाभ्यञ्ज० ९,६,११
यदा त्वष्टा व्यतृणत् ११,१०,१८
यदादित्यैर्हूयमाना १०,१०,९
यदान्त्रेषु गवीन्योः १,३,६
यदापीतासो अंशवो २०,१४२,४
यदापो अघ्न्या इति १९,४४,९
यदा प्राणो अभ्य० ११,६,५; १७
यदाबध्नन् दाक्षायणा १,३५,१
यदा वज्रं हिरण्य० २०,७३,४
यदा वलस्य पीयतो २०,१६,६
यदावसथान् कल्प० ९,६,७
यदा वाजमसनद् २०,९१,१०
यदाशसा वदतो मे ७,५९,१
यदा शृतं कृणवो १८,२,५
यदासन्द्यामुपधने १४,२,६५
यदासुतेः क्रियमाणायाः ३,७,६
यदा स्थूलेन पससाणौ २०,१३६,२
यदाह भूय उद्धरेति ९,७,२
यदि कर्त पतित्वा ४,१२,७
यदि कामादप० ९,१३,८
यदि क्षितायुर्यदि ३,११,२; २०,९६,७
यदि चतुर्वृषो ५,१६,४
यदि चिन्नु त्वा धना ५,२,४; २०,१०७,७
यदि जाग्रद्यदि ६,११५,२
यदि त्रिवृषोऽसि ५,१६,३
यदि दशवृषोऽसि ५,१६,१०
यदि द्विवृषोऽसि ५,१६,२
यदि नववृषोऽसि ५,१६,९
यदि नो गां हंसि १,१६,४
यदिन्द्र प्रागदागुद० २०,१२०,१
यदिन्द्र ब्रह्मणस्पते ६,४५,३
यदिन्द्र यावतस्त्वं २०,८२,१
यदिन्द्रादो दाशराज्ञे २०,१२८,१२
यदिन्द्राहं यथा २०,२७,१
यदिन्द्रेण सरथं २०,१४१,२
यदि पञ्चवृषोऽसि ५,१६,५
यदि प्रेयुर्देवपुरा ५,८,६; ११,१२,१७
यदि वासि तिरोजनं ७,३९,५
यदि वासि त्रैककुदं ४,९,१०
यदि वासि देवकृता ५,१४,७
यदि वाहमनृतदेवो ८,४,१४
यदि वृक्षादभ्यपप्तत् ६,१२४,२
यदि शोको यदि १,२५,३
यदि षड्वृषोऽसि ५,१६,६
यदि सप्तवृषोऽसि ५,१६,७
यदि स्त्री यदि वा ५,१४,६
यदि स्थ क्षेत्रियाणां २,१४,५
यदि स्थ तमसावृता १०,१,३०
यदि हुतां यदि १२,४,५३
यदीदं मातुर्यदि ६,११६,३
यदीदिदं मरुतो ४,२७,६
यदीमे केशिनो जना १४,२,५९
यदीयं हनत् कथं २७,१३२,१०
यदीयं दुहिता तव १४,२,६०
यदुदञ्चो वृषाकपे २०,१२६,२२
यदुदरं वरुणस्य १०,१०,२२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यदुदीरत आजयो २०,५६,३
यदुपरिशयनमाहरन्ति ९,६,९
यदुपस्तृणन्ति बर्हिः ९,६,८
यदुववद्रथानृतं १,१०,३
यदुषो यासि भानुना २०,१४२,३
यदुस्त्रियास्वाहुतं ७,७७,४
यदेजति पतति १०,८,११
यदेनमाह व्रात्य १५,११,३-६; ८; १०
यदेनसो मातृकृता० ५,३०,४
यद् गायत्रे अधि ९,१५,१
यद् गिरामि सं गिरामि ६,१३५,३
यद् गिरिषु पर्वतेषु ९,१,१८
यद् दण्डेन यदिष्वा ५,५,४
यद् दधिषे प्रदिवि २०,८७,२
यद् दारुणि बध्यसे ६,१२१,२
यद् दुद्रोहिथ शेपिषे ५,३०,३
यद् दुर्भगां प्रस्नपितां १०,१,१०
यद् दुष्कृतं यच्छमलं ७,६७,२; १४,२,६६
यद् देवा देवहेडनं ६,११४,१
यद् देवा देवान् हविषा ७,५,३
यद् देवासो ललामगुं २०,१३६,४
यद्ध प्राचीरजग० २०,१३७,१
यद्धिरण्यं सूर्येण १९,२६,२
यद्धस्ताभ्यां चकृम ६,११८,१
यद् द्याव इन्द्र ते २०,८१,१; ९२,२०
यद् द्विपाद्यतुष्पाद्य १२,३१,४
यद् धावसि त्रियोजनं ६,१३१,३
यद् ब्रह्मभिर्यदृषिभिः ६,१२,२
यद् भद्रस्य पुरुषस्य २०,१२८,३
यद्यग्निः क्रव्याद् १२,२,४
यद्यज्ञाया पचति १२,३,३९
यद्यत् कृष्णः शकुन १२,३,१३
यद्यन्तरिक्षे यदि ७,६८,१
यद्यर्चिर्यदि वासि १,२५,२
यद्यष्टवृषोऽसि ५,१६,८
यद्यामं चक्रुर्नि० ६,११६,१
यद्येकवृषोऽषि ५,१६,१
यद्येकादशोऽसि ५,१६,११
यद्येयथ द्विपदी १०,१,२४
यद्योधया महतो २०,८७,४
यद् राजानो विभजन्त ३,२९,१
यद् रिप्रं शमलं १२,२,४०
यद् रोदसी रेजमाने १,३२,३
यद् वः सहः सहमाना ८,७,५
यद् वदामि मधु० १२,१,५८
यद् वा अतिथिपतिः ९,६,३; ११,५
यद् वां कक्षिवाँ उत २०,१४०,५
यद् वा कृणोष्योषधीः १३,७,१५
यद् वा प्रवृद्ध सत्पते २०,११२,२
यद् वा रुमे रुशमे २०,१२०,२
यद् वा शक्र परावति २०,१११,२
यद् वासि सुन्वतो २०,१११,३
यद् विद्वांसो यद० ६,११५,१
यद् वीध्रे स्तनयति ९,१,२४
यद् वीलाविन्द्र यत् २०,४३,२
यद् वेद राजा वरुणो ५,२५,६; १९,२६,४
यद् वो अग्निरज० १८,४,६४
यद् वो देवा उपजीका ६,१००,२
यद् वो मनः परागतं ७,१३,४
यद् वो मुद्रं पितरः १८,३,१९
यद् वो वयं प्रमिनाम १९,५९,२
यन्तासि यच्छसे ६,८१,१
यन्त्यस्य देवा देव० ८,१०,५
यन्त्यस्य सभां सभ्यो ८,१०,९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यन्त्यस्य समितिं ८,१०,११
यन्त्यस्यामन्त्रणमा० ८,१०,१३
यं ते मन्थं यमोदनं १८,४,४२
यं त्वमग्ने समदह० १८,३,६
यं त्वा पृषती रथे १३,१,२१
यं त्वा वेद पूर्वं १९,३९,९
यं त्वा होतारं ३,२१,५
यं देवा अंशुमा० ७,८६,६
यं देवा: पितरो १०,६,३२
यं देवा: स्मरम० ६,१३२,१
यं द्विष्मो यश्च नो १६,६,४
यत्र इन्द्रो अखनद् ७,२५,१
यत्रासत्या पराके २०,१४१,५
यत्रासत्या भुरण्यथो २०,१४०,१
यन्नूनं धीभिरश्विना २०,१४२,६
यं निदधुर्वनस्पतौ ३,५,३
यन्मन्युर्जाया० ११,१०,१
यन्मातली रथ० ११,८,२३
यन्मा हुतमहुतमा० ६,७१,२
यन्मे अक्ष्योरादि० ६,२४,२
यन्मे छिद्रं मनसो १९,४०,१
यन्मेदमभिशोचति ४,२६,७
यन्मे मनसो न प्रियं ९,२,२
यन्मे माता यन्मे १०,३,८
यम: परोऽवरो १८,२,३२
यम: पितृणाम् ५,२४,१४
यमबध्नाद्०। तं राजा १०,६,१५
यमबध्नाद्०। तं सूर्य: १०,६,९
यमबध्नाद्०। तं सोम: १०,६,८
यमबध्नाद्०। तं देवा १०,६,१६
यमबध्नाद्०। तमग्नि: १०,६,६
यमबध्नाद्०। तमापो १०,६,१४
यमबध्नाद्०। तमिन्द्र: १०,६,७
यमबध्नाद्०। तमिमं १०,६,१७
यमबध्नाद्०। तं बिभ्रत् १०,६,१०;१३
यमबध्नाद्०। तेनेमां १०,६,१२
यमबध्नाद्०। तेजसा १०,६,२७
यमबध्नाद्०। सर्वाभि: १०,६,२८
यमबध्नाद्० ह्व सह १०,६,२३; २४
यमबध्नाद्०। दूर्जया १०,६,२६
यमबध्नाद्०। रसेन १०,६,२२
यमबध्नाद्०। मधो: १०,६,२५
यमबध्नाद्०। सो अस्मै १०,६,११
यममी पुरोदधिरे ५,८,५
यमराते पुरोधत्से ५,७,२
यमस्य भाग स्थ १०,५,१२
यमस्य मा यम्यं १८,१,८
यमस्य लोकादध्या १९,५६,१
यमाय घृतवत् पयो १८,२,३
यमाय पितृमते १८,४,७४
यमाय मधुमत्तमं १८,२,२
यमाय सोम: पवते १८,२,१
यमिन्द्र दधिषे २०,५५,३
यमिन्द्राग्नी स्मर० ६,१३२,४
यमिन्द्राणी स्मर० ६,१३२,३
यमिमं त्वं वृषाकपिं २०,१२६,४
यमु पूर्वमहुवे तमिदं २०,६७,७
यमोदनं प्रथमजा ४,३५,१
यमो नो गातुं प्रथमो १८,१,५०
यमो मृत्युरघमारो ६,९३,१
यं परिहस्तमबिभ: ६,८१,३
यं बल्वजं न्यस्यथ १४,२,२२
यं ब्राह्मणे निदधे ९,५,१९
यं मे दत्तो ब्रह्म० १४,२,४२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यं मित्रावरुणौ ६,१३२,५
यया द्यौर्यया पृथिवी १०,१०,४
ययो रथ: सत्य० ४,२९,७
ययोरभ्यध्व उत ४,२८,२
ययोरोजसा स्कभिता ७,२६,१
ययोर्वधान्नापपद्यते ४,२८,५
ययो: संख्याता ४,२५,२
यशसं मेन्द्रो मघवान् ६,५८,१
यशा इन्द्रो यशा ६,३९,३; ५८,३
यशा यासि प्रदिशो १३,१,३८
यशो हविर्वर्धताम् ६,३९,१
यश्च कवची यश्च ११,१२,२२
यश्च गां पदा १३,१,५६
यश्चकार न ४,१८,६; ५,३१,११
यश्चकार स निष्क० २,९,५
यश्च पणि रघुजिष्ठ्यो २०,१२८,४
यश्चर्षणिप्रो वृषभ: ४,२४,३
यश्च सापत्न: शपथो २,७,२
यश्चिद्धि त्वा बहुभ्य: २०,६३,६
यस्त आस्यत् पञ्च० ४,६,४
यस्त ऊरू विहरित २०,९६,१४
यस्तस्तम्भ सहसा २०,८८,१
यस्तिग्मशृङ्गो वृषभो २०,३७,१
यस्तिष्ठति चरति ४,१६,२
यस्ते अग्ने सुमतिं १८,१,२४
यस्ते अप्सु महिमा १९,३,२
यस्ते केशोऽवपद्यते ६,१३६,३
यस्ते गन्ध: पुरुषेषु १२,१,२५
यस्ते गन्ध: पुष्करं १२,१,२४
यस्ते गन्ध: पृथिवि १२,१,२३
यस्ते गर्भममीवा २०,९६,१२
यस्ते गर्भं प्रति० ८,६,१८
यस्तेऽङ्कुशो वसुदानो ६,८२,३
यस्ते देवेषु महिमा १९,३,३
यस्ते परूंषि संदधौ १०,१,८
यस्ते पृथु स्तनयित्नु: ७,१२,१
यस्ते प्राणेदं वेद ११,६,१८
यस्ते प्लाशिर्यो १०,९,१७
यस्ते मदोऽवकेशो ६,३०,२
यस्ते मदो युज्यश्चारु: २०,११७,२
यस्ते मन्योऽविधद् ४,३२,१
यस्ते शोकाय तन्वं ५,१,३
यस्ते शृङ्गवृषो नपात् २०,५,७
यस्ते स्तन: शशयु: ७,११,१
यस्ते हवं विवदत् ३,३,६
यस्त्वा कृत्याभि: ८,५,१५
यस्त्वा पिबति जीवति ५,५,२
यस्त्वा शाले निमिमाय ९,३,११
यस्त्वा शाले प्रतिगृह्णाति ९,३,९
यस्ते सर्पो वृश्चिक: १२,१,४६
यस्ते हन्ति पतयन्तं २०,९६,१३
यस्त्वा भ्राता पति: २०,९६,१५
यस्त्वा स्वपन्तीं त्सरति ८,६,८
यस्त्वा स्वप्नेन तमसा २०,९६,१६
यस्त्वा स्वप्ने निपद्यते ८,६,७
यस्त्वोवाच परेहि १०,१,७
यस्मा ऋणं यस्य ६,११८,३
यस्मात् पवद्रकादमृतं ४,३५,६
यस्मादृचो अपात० १०,७,२०
यस्मान्मासा निर्मिता ४,३५,४
यवानो यतिस्वभि: २०,१३०,७
यस्मात् कोषादुद० १९,७२,१
यस्माद् वाता ऋतुथा १३,३,२
यस्मान्न ऋते विजयन्ते २०,३४,९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यस्मिन्त्समुद्रो ११,३,२०
यस्मिन्त्स्तब्ध्वा १०,७,७
यस्मिन् देवा अमृजत १२,२,१७
यस्मिन् देवा मन्मनि १८,१,३६
यस्मिन् देवा विदथे १८,१,३५
यस्मिन्नुक्थानि रण्यन्ति २०,४४,२
यस्मिन् भूमिरन्तरिक्षं १०,७,१२
यस्मिन् वयं दधिमा २०,८९,६
यस्मिन् विराट् परमेष्ठी १३,३,५
यस्मिन् विश्वा अधि २०,११०,२
यस्मिन् वृक्षे मध्वदः ९,१४,२१
यस्मिन् षडूर्वीः पञ्च १३,३,६
यस्मै त्वा यज्ञवर्धन १०,६,३४
यस्मै हस्ताभ्यां १०,७,३९
यस्य कृण्मो हविर्गृहे ६,५,३
यस्य क्रूरमभजन्त १९,५६,५
यस्य चतस्रः प्रदिशो १०,७,१६
यस्य जुष्टिं सोमिनः ४,२४,५
यस्य तक्मा कासिका ११,२,२२
यस्य ते वासः प्रथम० २,१३,५
यस्य ते विश्वमानुषो २०,४३,३
यस्य त्रयस्त्रिंशद् १०,७,१३,२३; २१
यस्य देवा अकल्पन्त ११,३,२१
यस्य द्विबर्हसो २०,६१,५; ६२,९
यस्य द्यौरुर्वी पृथिवी ४,२,४
यस्य नेशे यज्ञपतिः ४,११,५
यस्य ब्रह्म मुखमाहुः १०,७,१९
यस्य भीमः प्रतीकाशः ९,१३,६
यस्य भूमिः प्रमा० १०,७,३२
यस्य वशास ऋषभासः ४,२४,४
यस्य वातः प्राणापानौ १०,७,३४
यस्य विश्वे हिमवन्तो ४,२,५
यस्य व्रतं पशवो ७,४१,१
यस्य शिरो वैश्वानरः १०,७,१८
यस्य सूर्यश्चक्षुः १०,७,३३
यस्य संस्थे न वृण्वते २०,६९,२
यस्य हेतोः प्रच्यवते ९,१३,३
यस्याञ्जन प्रसर्पसि ४,९,४
यस्यां वृक्षा वानस्पत्या १२,१,२७
यस्यां वेदि परि० १२,१,१३
यस्यां सदोहविर्धाने १२,१,३८
यस्यां समुद्र उत १२,१,३
यस्यां कृष्णमरुणं १२,१,५२
यस्यां गायन्ति नृत्यन्ति १२,१,४१
यस्यामन्नं व्रीहियवौ १२,१,४२
यस्यामापः परिचराः १२,१,९
यस्यामितानि वीर्या २०,६५,३
यस्यां पूर्वे पूर्वजना १२,१,५
यस्यां पूर्वे भूतकृतः १२,१,३९
यस्याः पुरो देवकृताः १२,१,४३
यस्याश्चतस्रः प्रदिशः १२,१,४
यस्याश्वासः प्रदिशि २०,३४,७
यस्यास्त आसनि घोरे ६,८४,१
यस्येदमा रजो ६,३३,१
यस्येदं प्रदिशि यद् ४,२३,७; ७,२६,२
यस्योरुषु त्रिषु ७,२७,३
यः शतौदनां पचति १०,९,४
यः शम्बरं पर्यतरत् २०,३४,१२
यः शम्बरं पर्वतेषु २०,३४,११
यः शश्वतो मह्येनो २०,३४,१०
यः श्रमात् तपसो १०,७,३६
यः संग्रामान्नयति ४,२४,७
यः सपत्नो योऽसपत्नो १,१९,४
यः सप्तरश्मिर्वृषभः २०,३४,१३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

य: सभेयो विदथ्य: २०, १२८,१
य: समाम्योऽ वरुणो ४,१६,८
य: सहमानश्चरसि ३,६,४
य: सुन्वते पचते २०,३४,१८
य: सुन्वन्तमवति २०,३४,१५
य: सोमकामो हर्यश्व: २०,३४,१७
य: सोमे अन्तर्यो ३,२१,२
य: कुक्षि: सोमपातम: २०,७१,३
या अकृन्तन्नव० १४,१,४५
या अक्षेषु प्रमोदन्ते ४,३८,४
या आपो दिव्या: ४,८,५
या आपो याश्च ११,१०,३०
या इन्द्र भुज आभर: २०,५५,२
या एव यज्ञ आप: ९,६,५
या ओषधयो या १४,२,७
या ओषधय: सोम० ६,९६,१
या: कृत्या आङ्गिरसी: ८,५,९
या: पार्श्वे उपर्षन्ति ९,१३,१५
यां कल्पयन्ति वहतौ १०,१,१
या: क्लन्दास्तमिषी० २,२,५
या गुदा अनुसर्पन्ति ९,१३,१७
या ग्रैव्या अपचितो ७,८०,२
यां जमदग्निरखनद् ६,१३७,१
यातुधानस्य सोमप: १,८,३
यातुधाना निर्ऋति: ७,७३,२
या द्विपक्षा चतुष्पक्षा ९,३,२१
यानसावतिसरां० ५,८,७
यानावह उशतो ७,१०२,३
यानि तेऽन्त: शिक्यानि ९,३,६
यानि त्रीणि बृहन्ति ८,९,३
यानि भद्राणि बीजानि ३,२३,४
यान्युलूखलमुसलानि ९,६,१५
यां ते कृत्यां कूपे ५,३१,८
यां ते चक्रु: कृक० ५,३१,२
यां ते चक्रु: पुरुषास्थे ५,३१,९
यां ते चक्रु: सभायां ५,३१,६
यां ते चक्रुरमूलायां ५,३१,४
यां ते चक्रुरामे पात्रे ४,१७,४; ५,३१,१
यां ते चक्रुरेकशफे ५,३१,३
यां ते चक्रुर्गार्हपत्ये ५,३१,५
यां ते चक्रु: सेनायां ५,३१,७
यां ते धेनुं निपृणामि १८,२,३०
यां ते बर्हिषि यां १०,१,१८
यां ते रुद्र इषुं ६,९०,१
यां त्वा गन्धर्वो ४,४,१
यां त्वा देवा असृजन्त १,१३,४
यां त्वा पूर्वे भूतकृत: ६,१३३,५
यां देवा अनुतिष्ठन्ति ११,१०,२७
यां देवा: प्रतिनन्दन्ति ३,१०,२
यां द्विपाद: पक्षिण: १२,१,५१
याप सर्पं विजमाना १२,१,३७
या पुरस्ताद् युज्यते १०,८,१०
या पूर्वं पतिं वित्त्वा० ९,५,२७
या प्लीहानं शोषयति ३,२५,३
या बभ्रवो याश्च ८,७,१
याभ्यामजयन् ७,११५,२
यामन्वैच्छद्धविषा १२,१,६०
यामश्विनावमिमातां १२,१,१०
यामाहुतिं प्रथमा १९,४,१
यामिन्द्रेण संधां ११,१२,९
या मे प्रियतमा १४,२,५०
या मज्ज्ञो निर्धयन्ति ९,१३,१८
यामन्यामन्नुपयुक्तं ४,२३,३
या महती महोन्माना ५,७,९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यामापीनामुपसीदन्ति ९,१,९
या मा लक्ष्मीः पतया० ७,१२०,२
यामाहुस्तारकैषा ५,१७,४
यामृषयो भूतकृतो ६,१०८,४
यां प्रच्युतामनु ८,९,८
यां मृतायानु० ५,१९,१२
यां मेधामृभवो ६,१०८,३
यायैः परिनृत्यति ४,३८,३
यार्णवेऽधि सलिलं १२,१,८
यां रक्षन्त्य स्वप्ना १२,१,७
या गृत्स्यस्त्रिपञ्चाशीः १९,३४,२
यात इन्द्र तनूरप्सु १७,१,१३
यातं छर्दिष्पा उत २०,१४१,१
या ते प्राण प्रिया ११,६,९
या ते वसोर्वात इषुः १९,५५,२
या दुर्हार्दो युवतयो १४,२,२९
या देवीः पञ्च प्रदिशो ११,८,२२
या नः पीषरदश्विना १९,४०,४
यानि कानि चिच्छान्तानि १९,९,१३
यानि चका भुवनस्य १९,२०,२
यानि नक्षत्राणि १९,८,१
या रोहन्त्याङ्गिरसीः ८,७,१७
या रोहिणीर्देवत्या १,२२,३
यावङ्गिरसमवथो ४,२९,३
यावच्चतस्रः प्रदिशः ३,२२,५
यावतीः कियतीः ८,७,१३
यावतीः कृत्या उप० १४,२,४९
यावती द्यावापृथिवी ४,६,२; ९,२,२०
यावतीनामोषधीनां ८,७,२५
यावतीर्दिशः प्रदिशो ९,२,२१
यावतीर्भृङ्गा जत्वः ९,२,२२
यावतीषु मनुष्या ८,७,२६
यावत् तेऽभि विपश्यामि १२,१,३३
यावत् सत्त्रसद्येन ९,९,६
यावदग्निष्टोमेन ९,९,२
यावदस्या गोपतिः १२,४,२७
यावद् दाताभिमन० ११,३,२५
यावदङ्गीनं पारस्वतं ६,७२,३
यावन्तो अस्याः पृथिवीं १२,३,४०
यावदतिरात्रेण ९,९,४
यावद् द्वादशाहेन ९,९,८
यावन्तो मा सपत्नानां ७,१४,२
यावारेभाथे बहु ४,२८,४
या विशपत्नीन्द्रमसि ७,४८,३
या शशाप शपनेन १,२८,३; ४,१७,३
याश्चाहं वेद वीरुधो ८,७,१८
यासां राजा वरुणो १,३३,२
यासां देवा दिवि १,३३,३
यासां द्यौः पिता पृथिवी ३,२३,६
यासां नाभिरारेहणं ६,९,३
या सुबाहुः स्वङ्गुरिः ७,४८,२
यास्तिरश्चीरुपर्षन्ति ९,१३,१६
यास्ते ग्रीवा ये स्कन्धा १०,९,२०
यास्ते जथ्रुंङ्गा याः कुष्ठिका १०,९,२३
यास्ते राके सुमतयः ७,५०,२
यास्ते शतं धमनयो ६,९०,२
यास्ते शिवास्तन्वः ९,२,२५
याः सीमानं विरुजन्ति ९,१३,१३
याः सुपर्णा आङ्गिरसीः ८,७,२४
या हस्तिनि द्वीपिनि ६,३८,२
या हृदयमुपर्षन्ति ९,१३,१४
या वशा उदकल्पयन् १२,४,४१
यास्ते धाना १८,३,६९; ४,२६; ४३
यास्ते प्राचीः प्रदिशो १२,१,३१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यास्ते रुहः प्ररुहो १३,१, ९
यास्ते विशस्तपसः १३,१,१०
यास्ते शोचयो रंहयो १८,२,९
युक्ता मातासीद्धुरि ९,१४,९
युज्यमानो वैश्वदेवो ९,१२,२४
युजे रथं गवेषणं २०,१२,३
युञ्जन्ति ब्रध्नं २०,२६,४; ४७,१०; ६९,९
युञ्जन्ति हरी इषिरस्य २०,१००,३
युञ्जन्त्यस्य २०,२६,५; ४७,११; ६९,१०
युध एकः सं सृजति १०,१०,२४
युधा युधमुप घेदेपि २०,२१,७
युधेन्द्रो मह्ना वरिवः २०,११,७
युनक्त सीरा वि युगा ३,१७,२
युनक्तु देवः सविता ५,२६,२
युनज्मि त उत्तरा० ४,२२,५
युवं श्रियमश्विना २०,१४३,२
युवं सुराममश्विना २०,१२५,४
युवं भगं सं भरतं १४,१,३१
यूयं गावो मेदयथा ४,२१,६
यूयं नः प्रवतो १,२६,३
यूयमग्ने शंतमाभिः १८,४,१०
यूयमुग्रा मरुतः३,१,२;५,२१,११; १३,१,३
ये अग्नयो अप्स्व० ३,२१,१
ये अग्निदग्धा ये १८,२,३५
ये अग्निजा ओषधिजा १०,४,२३
ये अङ्गानि मदयन्ति ९,१३,१९
ये अग्रवः शशमानाः १८,२,४७
ये अत्रयो अङ्गिरसो १८,३,२०
ये अन्ता यावतीः १४,२,५१
ये अपीषन् ये अदि० ४,६,७
ये अमृतं विमृथो ४,२६,४
ये अम्नो जातान् ८,६,१९
ये अर्वाङ् मध्य १०,८,१७
ये अर्वाञ्चस्ताँ उ ९,१४,१९
ये उस्रिया बिभृथो ४,२६,५
ये कीलानेन तर्पय० ४,२६,६; २७,५
ये कुकुन्धाः कुकूरभाः ८,६,११
ये क्रिमयः पर्वतेषु २,३१,५
ये क्रिमयः शितिकक्षा ५,२३,५
ये गन्धर्वा अप्सरसो १२,१,५०
ये गव्यता मनसा २०,८३,२
ये गर्भा अवपद्यन्ते ५,१७,७
ये गोपतिं पराणी० १२,४,५२
ये ग्राम्याः पशवो २,३४,४
ये ग्रामा यदरण्यं १२,१,५६
ये च जीवा ये च १८,४,५७
ये च देवा अयजन्त २०,१२८,५
ये च धीराः ये चाधीराः ११,११,२२
ये चित् पूर्व ऋतसाता १८,२,१५
ये त आरण्याः पशवो १२,१,४९
ये त आसन् दश ११,१०,१०
येत आसीद् भूमिः ११,१०,७
ये तातृषुर्देवत्रा १८,३,४७
ये ते देवि शमितारः १०,९,७
ये ते नाड्यौ देवकृते ६,१३८,४
ये ते पन्थानो ७,५७,२; १२,१,४७
ये ते पाशा वरुण ४,१६,६
ये ते पूर्वे परागता १८,३,७२
ये ते रात्रि नृचक्षसो १९,४७,३
ये ते रात्र्यनड्वाहः १९,५०,२
ये ते शृङ्गे अजरे ८,३,२५
येऽत्र पितरः पितरो १८,४,८६
ये त्रयः कालकाञ्जा ६,८०,२
ये त्रिषप्ताः परियन्ति १,१,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ये त्वामिन्द्र न २०,११५,३
ये त्वा श्वेता अजै० २०,१२८,१६
ये त्वा कृत्वालेभिरे १०,१,९
येदं पूर्वागन् रशना० १४,२,७४
ये दक्षिणतो जुह्वति ४,४०,२
ये दस्यवः पितृषु १८,२,२८
ये दिशामन्तर्देशेभ्यो ४,४०,८
ये दिवि पुण्या लोकाः १५,१३,६
ये देवा अन्तरिक्ष १९,२७,१२
ये देवा दिविषदो १०,९,१२
ये देवा दिवि ष्ठ ये १,३०,३
ये देवाः पृथिव्यां १९,२७,१३
ये देवा दिविषदो ११,८,१२
ये देवा दिव्येकादश १९,२७,११
ये देवानामृत्विजो १९,११,५; ५८,६
ये देवा राष्ट्रभृतो १३,१,३५
ये देवास्तेन हासन्ते ४,३६,५
येऽधस्ताज्जुह्वति ४,४०,५
ये धीवानो रथकाराः ३,५,६
येन ऋषयो बलम० ४,२३,५
येन कृशं वाजयन्ति ६,१०१,२
येन ज्योतींष्यायवे २०,६१,२
ये नदीनां संस्रवन्ति १,१५,३
येन देवं सवितारं १९,२४,१
येन देवा अमृतम० ४,२३,६
येन देवा असुराणां ६,७,३
येन देवा असुरान् ९,२,१७
येन देवा ज्योतिषा ११,१,३७
येन देवा न वियन्ति ३,३०,४
येन देवाः स्वरा० ४,११,६
येन धनेन प्रपणं ३,१५,५-६
येन महानध्न्या १४,१,३६
येन मृतं स्नपयन्ति ५,१९,१४
येन वृक्षाँ अभ्यभवो ६,१२९,२
येन वेहद् बभूविथ ३,२३,१
येन सिन्धुं मही० २०,६३,९
येन सूर्यां सावित्रीं ६,८२,२
येन सोम साहन्त्या० ६,७,२
येन सोमादितिः ६,७,१
ये नः पितुः पितरो १८,२,४९; ३,४६; ५९
ये नः सपत्ना अप ते ५,३,१०
येन हस्ती वर्चसा ३,२२,३
येनाग्निरस्या भूम्या १४,१,४८
येनातरन् भूतकृतो ४,३५,२
येना दशग्वमध्रिगुं २०,६३,८
येनादित्यान् हरि १३,३,१७
येना निचक्र आसु० ७,३९,२
येना पावक १३,२,२१; २०,४७,१८
येनावपत् सविता ६,६८,३
येना श्रवस्यवश्चरथ ३,९,४
येना समुद्रमसृजो २०,९,४;४९,७
येना सहस्रं वहसि ९,५,१७
येनासौ गुप्त आदित्यः ११,१२,११
ये निखाता ये १८,२,३४
येनेन्द्राय समभरः १,९,३
येनेमा विश्वा च्यवना २०,३४,४
येऽन्तरिक्षाज्जुह्वति ४,४०,६
येऽन्तरिक्षे पुण्या १५,१३,४
ये पन्थानो बहवो ३,१५,२; ६,५५,१
ये पर्वताः सोमपृष्ठा ३,२१,१०
ये पश्चाज्जुह्वति ४,४०,३
ये पाकशंसं ८,४,९
ये पितरो वधूदर्शा १४,२,७३
ये पुण्यानां पुण्या १५,१३,८

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ये पुरस्ताज्जुह्वति ४,४०,१
ये पुरुषे ब्रह्म विदुः १०,७,१७
ये पूर्वे वध्वो३यन्ति ८,६,१४
ये पृथिव्यां पुण्या १५,१३,२
ये बध्यमानमनु २,३४,३
ये बाहवो या इषवो ११,११,१
ये बृहत्सामानमा० ५,१९,२
ये ब्राह्मणं प्रत्यष्ठीवन् ५,१९,३
ये भक्षयन्तो न २,३५,१
येभिः पाशैः परि० ६,११२,३
येभिर्वात इषितः १०,८,३५
ये मा क्रोधयन्ति ४,३६,९
येऽमावास्यां रात्रिं १,१६,१
ये मृत्यव एकशतं ८,२,२७
ये यक्ष्मासो अर्भका १९,३६,३
ये युध्यन्ते प्रधनेषु १८,२,१७
ये रथिनो ये अरथा ११,१२,२४
ये राजानो राजकृतः ३,५,७
ये रात्रिमनुतिष्ठन्ति १९,४८,५
ये व आपोऽपामग्नयो १०,५,२१
ये वध्वश्चन्द्रं वहतुं १४,२,१०
ये वर्मिणो येऽवर्माणो ११,१२,२३
ये वशाया अदानाय १२,४,५१
ये वां दंसांस्यश्विना २०,१३९,३
येवाषासः कष्कषासः ५,२३,७
ये वो देवाः पितरो १,३०,२
ये व्रीहयो यवा ९,६,१४
ये शालाः परि० ८,६,१०
ये श्रद्धा धनकाम्या १२,२,५१
येषामध्येति प्रवसन् ७,६२,३
येषां पश्चात् प्रपदानि ८,६,१५
येषां प्रयाजा उत १,३०,४
ये सत्यासो हविः १८,३,४८
ये सर्पिषः संस्रवन्ति १,१५,४
ये सहस्रमराजन्ना० ५,१८,१०
ये सूर्यात् परिसर्पन्ति ८,६,२४
ये सूर्यं न तितिक्षन्त ८,६,१२
ये सोमासः परावति २०,११२,३
येऽस्माकं पितरः १८,४,६८
येऽस्यां स्थ दक्षिणायां ३,२६,२
येऽस्यां स्थ ध्रुवायां ३,२६,५
येऽस्यां स्थ प्रतीच्यां ३,२६,३
येऽस्यां स्थ प्राच्यां ३,२६,१
येऽस्यां स्थोदीच्यां ३,२६,४
येऽस्यां स्थोर्ध्वायां ५,२६,६
ये स्रावद्रत्यं मणिं जना ८,५,७
यैरिन्द्रः प्रक्रीडते ५,२१,८
यो अक्रन्दयत् ८,९,२
यो अक्ष्यौ परिसर्पति ५,२३,३
यो अग्निः क्रव्यात् १२,२,७
यो अग्नौ रुद्रो यो ७,९२,१
यो अग्रतो रोचनानां ४,१०,२
यो अङ्गप्रो यः कर्ण्यो ६,१२७,३
यो अद्य देव सूर्य १३,१,५८
यो अद्य सेन्यो १,२०,२; ६,९९,२
यो अद्य स्तेन आयति ४,३,५; १९,४९,
यो अद्रिभित् प्रथमजा २०,९०,१
यो अन्तरिक्षेण ४,२०,९
यो अनिध्मो दीदयद् १४,१,३७
यो अन्धो यः पुरःसरो ६,१२९,३
यो अन्नादो अन्नपतिः १३,३,७
यो अन्येद्युरुभयद्यु० ७,१२१,२
यो अस्य पारे रजसः ६,३४,५
यो अस्य समिधं ६,७६,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो अस्य विश्वजन्मन: ११,६,२३
यो अस्य सर्वजन्मन: ११,६,२४
यो अस्य स्याद् १२,४,१३
यो अस्या ऊधो १२,४,१८
यो अस्या ऋच: १२,४,२८
यो अस्या: कर्णा० १२,४,६
यो गिरिष्वजायथा ५,४,१
योगेयोगे तवस्तरं १९,२४,७; २०,२६,१
यो जात एव प्रथमो २०,३४,१
यो जाम्या अप्रथय: २०,१२८,२
यो जायमान: पृथिवीं १९,३२,९
यो जिनाति तमन्विच्छ ६,१३४,३
योऽतिथीनां स ९,७,१३
योऽथर्वाणं पितरं ४,१,७
यो ददाति शिति० ३,२९,३
यो दाधार पृथिवीं ४,३५,३
यो दध्रे अन्तरिक्षे १८,३,६३
यो देवा: कृत्यां कृत्वा ४,१८,२
यो देवो विश्वाद्यमु ३,२१,४
यो न इदमिदं २०,१४,३; ६२,३
यो न: पाप्मन्न जहासि ६,२६,२
यो न जीवोऽसि न मृतो ६,४६,१
यो न: शपादशपत: ६,३७,३; ७,६१,१
यो नस्तायद् दिप्सति ७,११३,१
यो न: सुप्तान् जाग्रतो ७,११३,२
यो न: सोम: सुशंसिनो ६,६,२
यो न: सोमाभिदासति ६,६,३
यो न: स्वो यो अरण: १,१९,३
योऽनाक्तात्रो अनभ्यक्तो २०,१२८,६
यो नो अग्नि: पितरो १२,२,३३
यो नो अग्निर्गार्हपत्य: १९,३१,२
यो नो अश्वेषु वीरेषु १२,२,१५
यो नो दिप्सददिप्सतो ४,३६,२
यो नो द्युवे धनमिदं ७,१४,५
यो नो द्वेषत् पृथिवि १२,१,४
यो नो भद्राहमकर: ६,१२८,४
यो नो मर्तो मरुतो ७,८२,२
यो नो रसं दिप्सति ८,४,१०
योऽन्तरिक्षे तिष्ठति ११,२,२३
योऽस्वग्निरति १६,१,७
योऽभियातो निलयते ११,२,१३
यो भूतं च भव्यं च १०,८,१
यो ममार प्रथमो १८,३,१३
यो मा पाकेन मनसा ८,४,८
यो माभिच्छायमत्येषि १३,१,५७
यो मायातुं यातुधाना ८,४,१६
यो मारयति प्राणयति १३,३,३
यो यज्ञस्य प्रसा० १३,१,६०
यो रक्षांसि निन्जुर्वति ६,३४,२
यो रध्रस्य चोदिता २०,३४,६
यो राजा चर्षणीनां २०,९२,१६; १०५,४
यो रायोऽवनिर्महा० २०,६८,१०
यो रोहितो वृषभ: १३,१,२५
यो व आपोऽपां वत्सो १०,५,१७
यो व अपोपां वृषभो १०,५,१८
यो व आपोऽग्निराविवेश १६,१,८
यो व आपोऽपां हिरण्य० १०,५,१९
यो व आपोऽपामश्मा १०,५,२०
यो व आपोऽपामूर्मि: १०,५,१६
यो व आपोऽपां भागो १०,५,१५
यो व: शिवतमो १,५,२
यो व: शुष्मो हृदयेषु ६,७३,२
यो वा अभिभुवं ९,५,३६
यो वा उद्यन्तं नामर्तुं ९,५,३५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यो वाचा विवाचो २०,७३,६
यो विद्यात् सप्त १०,१०,२
यो विद्यात् सूत्रं विततं १०,८,३७
यो विद्यात् ब्रह्म प्रत्यक्षं ९,६,१
यो विश्वचर्षणि० १३,२,२६
यो विश्वाभि विपश्यति ६,३४,४
यो वेतसं हिरण्ययं १०,७,४१
यो वेदानडुहो ४,११,९
यो वेहतं मन्यमानो १२,४,३८
यो व्यतीरँफागणयत् २०,९२,१०
यो वै कशाया: सप्त ९,१,२२
यो वै कुर्वन्तं नामर्तुं ९,५,३२
यो वै तां ब्रह्मणो १०,२,२९
यो वै ते विद्यादरणी १०,८,२०
यो वै नैदाघं नामर्तुं ९,५,३१
यो वै पिन्वन्तं नामर्तुं ९,५,३४
यो वै संयन्तं नामर्तुं ९,५,३३
योऽस्मांश्चक्षुषा ५,६,१०
योऽस्मान् द्वेष्टि तं १६,७,५
यो३स्मान् द्वेष्टि यं ७,८६,५
योऽस्य दक्षिण: कर्णोऽयं १५,१८,३
यो हत्वाहिमरिणात् २०,३४,३
यो हरिमा जायान्य: १९,४४,२
यो३स्मान् ब्रह्मणस्पते ६,६,१
यौ त ऊरू अष्ठीवन्तौ १०,९,२१
यौ त औष्ठौ ये नासिके १०,९,१४
यौ ते दूतौ निर्ऋते ६,२९,२
यौ ते बलास तिष्ठत: ६,१२७,२
यौ ते बाहू ये दोषणी १०,९,१९
यौ ते मातोन्ममार्ज ८,६,१
यौ भरद्वाजमवथो ४,२९,५
यौ मेधातिथिमवतो ४,२९,६
यौ व्याघ्रावववरूढो ६,१४०,१
यौ श्यावाश्वमवथो ४,२९,४
यौ ते श्वानौ यम १८,२,१२
रक्षन्तु त्वाग्नयो ये ८,१,११
रक्षा माकिर्नो अघ० १९,४७,६
रक्षांसि लोहितम् ९,१२,१७
रक्षोहणं वाजिनमा ८,३,१
रथजितां राथजिते० ६,१३०,१
रथे अक्षेष्वृषभस्य ६,३८,३
रपद् गन्धर्वीरप्या १८,१,१९
रयिं मे पोषं सविता ४,२५,५
रश्मिभिर्नभ १३,४,२; ९
राकामहं सुहवा ७,५०,१
राजन्ये दुन्दुभावा० ६,३८,४
राजसूयं वाजपेयं ११,९,७
राज्ञो वरुणस्य १०,५,४४
राज्ञो विश्वजनीयस्य २०,१२७,७
रात्रिंरात्रिमप्रयातं १९,५५,१
रात्रिंरात्रिमरिष्यन्त: १९,५०,३
रात्रि मारुषसे न: १९,४८,२
रात्रिभिरस्मा अहभि: १८,१,१०
रात्री माता नभ: ५,५,१
राद्धि: प्राप्ति: समाप्ति: ११,९,२२
राया वयं सुमनस: १४,२,३६
रिश्यपदीं वृषदतीं १,१८,४
रिश्यस्येव परीशासं ५,१४,३
रुद्र जलाषभेषज २,२७,६
रुद्रस्य मूत्रमस्य० ६,४४,३
रुक्मप्रस्तरणं वह्यं १४,२,३०
रुचिरसि रोचोऽसि १७,१,२१
रुजन् परिरुजन १६,१,२
रुजश्च मा वेनश्च मा १६,३,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

रुद्र एनमिष्वासो १५,५,११
रुद्रस्यैलबकारेभ्यो ११,२,३०
रुद्रो वो ग्रीवा अशरैत् ६,३२,२
रुन्द्धि दर्भ सपत्नान् १९,२९,३
रुहो रुरोह रोहित १३,१,४
रूपंरूपं वयोवय: १९,१,३
रेवतीरनाधृषः ६,२१,३
रेवतीर्न: सधमाद २०,१२२,१
रैभ्यासीदनुदेयी १४,१,७
रोचसे दिवि रोचसे १३,२,३०
रोहण्यसि रोहणी ४,१२,१
रोहित: कालो अभवद् १३,२,३९
रोहिते द्यावापृथिवी १३,१,३७
रोहितेभ्य: स्वाहा १९,२३,२३
रोहितो दिवमारुहत् १३,१,२६; २,२५
रोहितो द्यावापृथिवी अदृंहत् १३,१,७
रोहितो द्यावापृथिवी जजान १३,१,६
रोहितो यज्ञं व्यदधाद् १३,१,१४
रोहितो यज्ञस्य जनिता १३,१,१३
रोहितो लोको अभवद् १३,२,४०
रोहेम शरद: शतम् १९,६७,४
लाङ्गलं पवीरवत् ३,१७,३
लोम लोम्ना सं कल्पया ४,१२,५
लोहितेन स्वधितिना ६,१४१,२
लोमान्यस्य सं छिन्धि १२,११,७
वंशानां ते नहनानां ९,३,४
वच्यस्व रेभ व्चयस्व २०,१२७,४
वज्रापवसाध्य: २०,४८,३
वज्रेण शतपर्वणा १२,११,५
वज्रो धावन्ती वैश्वानर १२,७,७
वत्सो विराजो वृषभो १३,१,३३
वध्रयस्ते खनितारो ४,६,८
वनस्पतीन् वानस्पत्यान् ८,८,१४
वनस्पति: सह देवै० १२,३,१५
वनस्पतीन् वानस्पत्यान् ११,११,२४
वनस्पतेऽव सृजा ५,२७,११
वनस्पते वीड्वङ्गो हि ६,१२५,१
वनस्पते स्तीर्णमा १२,३,३३
वनिष्ठा नाव गृह्यन्ति २०,१३१,९
वने न वा यो न्यधायि २०,७६,१
वनोति हि सुन्वन् २०,६७,१
वयं घ त्वा सुतावन्त २०,५२,१; ५७,१४
वयं जयेम त्वया ७,५२,४
वयं तदस्य संभृतं ७,९५,२
वयं शूरेभिरस्तृभि: २०,७०,२०
वयमिन्द्र त्वायवो २०,१८,४; २३,७
वयमु त्वा तदिदर्था २०,१८,१
वयमु त्वामपूर्व्य २०,१४,१; ६२,१
वयमेनमिदा २०,९७,१
वयो न वृक्षं सुपला० २०,१७,४
वरणेन प्रव्यथिता १०,३,९
वरणो वारयाता ६,८५,१; १०,३,५
वराहो वेद वीरुधं ८,७,२३
वरुणं त आदित्य० १९,१८,४
वरुणस्य भाग स्थ १०,५,१०
वरुणो मादित्यै: १९,१७,४
वरुणो याति वस्वभि: २०,१३१,३
वरुणोऽपामधिपति: ५,२४,४
वर्च आ धेहि मे १९,३७,२
वर्चसा मां समनक्तु १८,३,११
वर्चसा मां पितर: १८,३,१०
वर्चसो द्यावापृथिवी १९,५८,३
वर्म मह्यमयं मणि: १०,६,२
वर्म मे द्यावापृथिवी ८,५,१८; १९,२०,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वर्ये वन्दे सुभगे १९,४९,३
वर्षं वनुष्वापि १२,३,५३
वर्षमाज्यं घ्रंसो १३,१,५३
ववक्ष इन्द्रो अमि० २०,७७,५
वशा चरन्ती बहुधा १२,४,२९
वशा दग्धामिमा० २०,१३६,१३
वशा द्यौर्वशा पृथिवी १०,१०,३०
वशां देवा उप जीवन्ति १०,१०,३४
वशा माता राजन्यस्य १०,१०,१८;
१२,४,३३
वशायाः पुत्रमा २०,१३०,१५
वशामेवामृतम् १०,१०,२६
वशा यज्ञं प्रत्य० १०,१०,२५
वशाया दुग्धं पीत्वा १०,१०,३१
वषट्कारेणान्ना० १५,१४,१८
वषट् ते पूषन्नस्मि० १,११,१
वषड्ढुतेभ्यो वष० ७,१०२,७
वसवस्त्वा दक्षिणतः १०,९,८
वसोरिन्द्रं वसुपतिं २०,७१,१५
वसोर्या धारा मधुना १२,३,४१
वस्योभूयाय वसुमान् १६,९,४
वाङ्म आसन् नसोः १९,६०,१
वाचमष्टापदीमहं २०,४२,१
वाचस्पत ऋतवः १३,१,१८
वाचस्पते पृथिवी १३,१,१७
वाचस्पते सौमनसं १३१,१,१९
वाजेषु सासहिर्भव २०,१९,६
वाजस्य नु प्रसवे ३,२०,८; ७,७,२
वाञ्छ मे तन्वं पादौ ६,९,१
वात इव वृक्षान्नि० १०,१,१७
वातं ब्रूमः पर्जन्यं ११,८,६
वातरंहा भव वाजिन् ६,९२,१
वाताज्जातो अन्तरिक्षाद् ४,१०,१
वातात् ते प्राणमविदं ८,२,३
वानस्पत्यः संभृतः ५,२१,३
वानस्पत्या ग्रावाणो ३,१०,५
वायुं तेऽन्तरिक्ष० १९,१८,२
वायुरन्तरिक्षेण १९,१९,२
वायुरन्तरिक्षस्य ५,२४,८
वायुरमित्राणाम् ११,१२,१६
वायुरेनाः समाकरत् ६,१४१,१
वायुर्मान्तरिक्षेण १९,१७,२
वायोः पूतः पवित्रेण ६,५१,१
वायो यत् ते तपस्तेन २,२०,१
वायो यत् ते तेजस्तेन २,२०,५
वायो यत् तेऽर्चिस्तेन २,२०,३
वायो यत् ते शोचिस्तेन २,२०,४
वायो यत् ते हरस्तेन २,२०,२
वायोः सवितुर्विदथानि ४,२५,१
वारिदं वारयातै वरणा० ४,७,१
वार्ण त्वा यव्याभिः २०,१००,२
वार्त्रहत्याय शवसे २०,१९,१
वार्षिकावेनं मासौ १५,४,९
वार्षइकौ मासौ गोप्तारौ १५,४,८
वावाता च महिषी २०,१२८,११
वावृधानः शवसा ५,२,२; २०,१०७,५
वावृधानस्य ते वयं २०,२७,६
वासन्तावेनं मासौ १५,४,३
वासन्तौ मासौ गोप्तारौ १५,४,२
विंशतिः स्वाहा १९,२३,१७
वि ग्राम्याः पशवः ३,३१,३
वि चिद् वृत्रस्य दोधतो २०,१०७,३
विचिन्वतीमाकि० ४,३८,२
वि जिहीष्व वार्ह० ५,२५,९

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वि जिहीष्व लोकं ६,१२१,४
विजेषकृदिन्द्र ४,३१,५
वि ज्योतिषा बृहता ८,३,२४
विततौ किरणौ द्वौ २०,१३३,१
वि तर्तूर्यन्ते मघवन् २०,८५,४
वि तिष्ठध्वं मरुतो ८,४,१८
वि तिष्ठन्तां मातुः १४,२,२५
वि त्वा ततस्रे मिथुना २०,७२,२; ७५,१
वि ते भिनद्मि मेहनं १,११,५
वि ते मदं मदावति ४,७,४
वि ते मुञ्चामि रशनां ७,८३,१
वि ते हनव्यां शरणिं ६,४३,३
विदुष्टे अस्य वीर्यस्य २०,७५,२
विदेवस्त्वा महान० २०,१३६,१४
वि देवा जरसा ३,३१,१
विद्म ते सर्वाः परिजाः १९,५६,६
विद्म ते सभे नाम ७,१३,२
विद्म ते स्वप्न जनित्रं ग्राह्याः १६,५,१
विद्म ते स्वप्न जनित्रं देव० ६,४६,२
१६,५,८
विद्म ते स्वप्न जनित्रं निर्ऋत्याः १६,५,४
विद्म ते स्वप्न जनित्रं निर्भूत्या १६,५,६
विद्म ते स्वप्न जनित्रमभूत्याः १६,५,५
विद्म ते स्वप्न जनित्रं पराभूत्याः १६,५,७
विद्म वै ते जायान्य ७,८१,१
विद्मा शरस्य पितरं चन्द्रं १,३,४
विद्मा शरस्य पितरं पर्जन्यं १,२,१; ३,१
विद्मा शरस्य पितरं मित्रं १,३,२
विद्मा शरस्य पितरं वरुणं १,३,३
विद्मा शरस्य पितरं सूर्यं १,३,५
विद्मा हि त्वा धनंजयं २०,२४,६
वि द्यामेषि रज० १३,२,२२; २०,४७,१९
विद्याश्च वा अविद्याश्च ११,१०,२३
विद्युज्जिह्वा मरुतो ९,१२,३
विद्योतमानः प्रति ९,१०,७
विद्रधस्य बलासस्य ६,१२७,१
विधुं दद्राणं सलिलस्य ९,१५,९
विध्य दर्भ सपत्नान् १९,२८,१०
विध्याम्यासां प्रथमां ७,७८,२
वि न इन्द्र मृधो जहि १,२१,२
विपश्चितं तरणिं १३,२,४
विभिद्या पुरं शय० २०,९१,५
विभिन्दती शतशाखा ४,१९,५
विभ्राजं ज्योतिषा २०,६२,७
वि मिमीष्व पयस्वतीं १३,१,२७
विमृग्वरीं पृथिवीं १२,१,२९
विमोकश्च मार्द्रपविश्च १६,३,४
वि य और्णोत् पृथिवीं १३,३,२२
वि रक्षो वि मृधो १,२१,३
विराजश्च वै स १५,६,२३
विराजात्राद्यात्रमति १५,१४,१०
विराडग्रे समभवद् ९९,६,९
विराड् वा इदमग्र ८,१०,१
विराड् वाग्विराट् ९,१५,२४
वि रोहितो अमृशद् १३,१,८
वि लपन्तु यातुधाना १,७,३
विलिप्ती या बृहस्पते १२,४,४६
विलिप्त्या बृहस्पते १२,४,४४
विलोहितो अधि० १२,४,४
विवस्वान्नो अभयं १८,३,६१
विवस्वान्नो अमृतत्वे १८,३,६२
विवाहां ज्ञातीन्त्सर्वा १२,९,६
विशंविशं मघवा २०,१७,६

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विशां च वै स १५,८,३
विश्वं वायुः स्वर्गो ९,१२,४
विश्वकर्माणं ते १९,१८,७
विश्वकर्मा मा सप्त० १९,१७,७
विश्वञ्चस्तस्माद्यक्ष्मा १९,३८,२
विश्वजित् कल्याण्यै ६,१०७,३
विश्वजित् त्रायमाणायै ६,१०७,१
विश्वमन्यामभीवार १,३२,४
विश्वंभर विश्वेन २,१६,५
विश्वंभरा वसुधानी १२,१,६
विश्वरूपं चतुरक्षं २,३२,२
विश्वरूपां सुभगां ६,५९,३
विश्वव्यचा घृतपृष्ठो १२,३,१९
विश्वव्यचाश्चर्मौ० ९,१२,१५
विश्वस्वं मातरं १२,१,१७
विश्वाहा ते सदमिद् ३,१५,८
विश्वाः पृतना अभिभू० २०,५४,१
विश्वानि शक्रो नर्याणि २०,७७,६
विश्वान् देवानिदं ११,८,१९
विश्वान्येवास्य १५,३,११
विश्वामित्र जमदग्ने १८,३,१६
विश्वेषु हि त्वा सवनेषु २०,७२,१
विषं प्रयस्यन्ती १२,८,४
विषासहिं सहमानं १९,२३,२७
वि षु विश्वा अरातयो २०,९५,४
विषूवृदिन्द्रो अमते० २०,१७,३
विश्वे देवा उपरिष्टाद् ८,८,१३
विश्वे देवा मरुतः ६,४७,२
विश्वे देवा वसवो १,३०,१
विषं गवां यातुधाना ८,३,१६
विषमेतद् देवकृतं ५,१९,१०
विषमेवास्याप्रियं ८,१५,४
विषाणा पाशान् वि ६,१२१,१
विपितं ते वस्तिबिलं १,३,८
विपूच्येतु कृन्तती १,२७,२
विषेण भङ्गुरावतः ८,३,२३
विष्टारिणमोदनं ४,३४,३-४
विष्णुर्युनक्तु बहुधा ५,२६,७
विष्णुर्योनिं कल्पयतु ५,२५,५
विष्णोः कर्माणि ७,२७,६
विष्णोः क्रमोऽसि १०,५,२५-३५
विष्णोर्नु कं प्रा वोचं ७,२७,१
विष्वञ्चो अस्मच्छरवः १,१९,२
विसल्पस्य विद्रधस्य ९,१३,२०
विहल्हो नाम ते पिता ६,१६,२
विहृदयं वैमनस्यं ५,२१,१
वि हि सोतोरसृक्षत २०,१२६,१
वीदं मध्यमवा० १९,४४,७
वामां मात्रां मिमीमहे १८,२,४१
वीमे द्यावापृथिवी ३,३१,४
वीमे देवा अक्रंसत २०,१३५,४
वीलु चिदारुजत्नुभिः २०,७०,१
वीहि स्वामाहुतिं ६,८३,४
वृकश्चिदस्य वारणः २०,९७,२
वृक्षं यद्गावः परि० १,२,३
वृक्षंवृक्षमा रोहसि ५,५,३
वृश्च दर्भ सपत्नान् १९,२८,७
वृश्च प्र वृश्च सं १२,११,१
वृषणं त्वा वयं २०,१०२,३
वृषभं वाजिनं वयं ७,८५,२
वृषभो न तिग्मशृङ्गो २०,१२६,१५
वृषभोऽसि स्वर्ग ११,१,३५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वृषाकपायि रेवती २०,१२६,१३
वृषा न क्रुद्धः पतयद् २०,१७,८
वृषा मतीनां पवते १८,४५,८
वृषा मे रवो नभसा ५,१३,३
वृषायमाणो अवृणीत २,५,७
वृषा यूथेव वंसगः २०,७०,१४
वृषासि त्रिष्टुप्छन्दा ६,४८,३
वृषेन्द्रस्य वृषा ६,८६,१
वृषेव यूथे सहसा ५,२०,३
वृषा वृष्णे दुदुहे १८,१,१८
वृषो अग्निः समिध्यते २०,१०२,२
वेत्था हि निर्ऋतीनां २०,६६,३
वेद आस्तरणं ब्रह्म १५,३,७
वेद तत् ते अमर्त्य १३,१,४४
वेद वै रात्रि ते नाम १९,४८,६
वेदः स्वस्तिर्द्रुघणः ७,२९,१
वेदाहं सप्त प्रवतः १०,१०,३
वेदाहं सूत्रं विततं १०,८,३८
वेदाहं पयस्वन्तं ३,२४,२
वेदिं भूमिं कल्पयित्वा १३,१,५२
वेदिष्टे चर्म भवतु १०,९,२
वेनस्तत् पश्यत् परमं २,१,१
वैकङ्कतेनेध्मेन ५,८,१
वैरं विकृत्यमाना १२,८,१
वैरूपस्य च वै स १५,२,१८
वैरूपाय च वै स १५,२,१७
वैयाघ्रो मणिर्वीरुधां ८,७,१४
वैवस्वतः कृणवद् ६,११६,२
वैश्वदेवीं वर्चस आ १२,२,२८
वैश्वदेवी ह्युच्यसे १२,१०,७
वैश्वानरस्यैनं दंष्ट्र्योः १६,७,३
वैश्वानरे हविरिदं १८,४,३५
वैश्वानरः पविता ६,११९,३
वैश्वानरस्य दंष्ट्राभ्यां १०,५,४३
वैश्वानरस्य प्रतिमा ८,९,६
वैश्वानराय प्रति ६,११९,२
वैश्वानरीं वर्चस आ ६,६२,३
वैश्वानरीं सूनृतामा ६,६२,२
वैश्वानरोऽङ्गिरसां ६,३५,३
वैश्वानरो न आगमद् ६,३५,२
वैश्वानरो न ऊतये ६,३५,१
वैश्वानरो रश्मिभिः ६,६२,१
व्यचस्वतीरुर्विया ५,१२,५
व्यन्तरिक्षमति० २०,२८,१; ३९,२
व्यवात् ते ज्योतिः ८,१,२१
व्यस्यै मित्रावरुणौ ३,२५,६
व्याकरोमि हविषा १२,२,३२
व्याकृतय एषाम् ३,२,४
व्याघ्रं दत्वतां वयं ४,३,४
व्याघ्रेऽह्नप्रजनिष्ट वीरो ६,११०,३
व्याघ्रो अधि वैयाघ्रे ४,८,४
व्यानलिन्द्रः पृतनाः २०,७६,८
व्याप पूरुषः २०,१३१,१७
व्यार्त्या पवमानो ३,३१,२
व्रजं कृणुध्वं स हि १९,५८,४
व्रतेन त्वं व्रतपते ७,७८,४
व्रात्य आसीदीय० १५,१,१
व्रात्याभ्यां स्वाहा १९,२३,२५
व्रीहिमत्तं यवमत्तं ६,१४०,२
शकधूमं नक्षत्राणि ६,१२८,१
शकमयं धूममाराद् ९,१५,२५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शङ्खेनामीवाममतिं ४,१०,३
शं च नो मयश्च नो ६,५७,३
शणश्च मा जङ्गिडश्च २,४,५
शतं या भेषजानि ६,४४,२
शतं सहस्रमयुतं १०,८,२४,
शतं कंसा: शतं दोग्धार: १०,१०,५
शतं च मे सहस्रं च ५,१५,११
शतं जीव शरदो ३,११,४
शतं तेऽयुतं हायनान् ८,२,२१
शतयाजं स यजते ९,४,१८
शतस्य धमनीनां १,१७,३
शतहस्त समाहर ३,२४,५
शतापाष्ठां नि गिरति ५,१८,७
शतेन पाशैरभि ४,१६,७
शतेन मा परि पाहि ४,१९,८
शत्रूषाण्नीषाडभि० ५,२०,११
शं ते अग्नि: सहाद्भि: २,१०,२
शं ते वातो अन्तरिक्षे २,१०,३
शं रुद्रा: शं वसव: १९,९,११
शक बलि: २०,१३१,१३
शक्रो वाचम धृष्टा० २०,४९,२
शक्रो वाचमधृष्णुहि २०,४९,३
शक्क री स्थ पशवो १६,४,७
शग्ध्यू षु शचीपत २०,११८,१
शचीव इन्द्र पुरुकृद् २०,२१,३
शतं वा भारती शव: २०,१३१,४
शतं वीरानजनय: १९,३६,४
शतकाण्डो दुश्च्यवन: १९,३२,१
शतं च न प्रहरन्तो १९,४६,३
शतं जीव शरदो २०,१६,९
शतधारं वायुमर्कं १८,४,२९
शतं ते दर्भ वर्माणि १९,३०,२
शतमहं दुर्णाम्नीनां १९,३६,६
शतमाश्वा हिरण्यया: २०,१३१,५
शतवारो अनीनशद् १९,३६,१
शतानीका हेतयो २०,५१,४
शतानीके प्र जिगाति २०,५१,२
शं त आपो धन्वन्या: १९,२,२
शं त आपो हैमवती: १९,२,१
शं तप माति तपो १८,२,३६
शन्तिवा सुरभि: स्योना १२,१,५९
शं ते नीहारो भवतु १८,३,६०
शं ते हिरण्यं शमु १८,३,६०
शं न आपो धन्वन्या: १,६,४
शं न इन्द्राग्नी भवतां १९,१०,१
शं न इन्द्रो वसुभि: १९,१०,६
शं न: सत्यस्य पतयो १९,११,१
शं न: सूर्य उरुचक्षा १९,१०,८
शं न: सोमो भवतु १९,१०,७
शं नो अग्निर्ज्योति: १९,१०,४
शं नो अज एकपाद् १९,११,३
शं नो अदितिर्भवतु १९,१०,९
शं नो ग्रहाश्चान्द्रमसा: १९,९,१०
शं नो देव: सविता १९,१०,१०
शं नो देवा विश्वदेवा १९,११,२
शं नो देवी पृश्निपर्ण्यशं २,२५,१
शं नो देवीरभिष्टय १,६,१
शं नो द्यावापृथिवी १९,१०,५
शं नो धाता शमु १९,१०,३
शं नो भग: शमु न: १९,१०,२
शं नो भवन्त्वप: २,३,६
शं नो भूमिर्वेप्यमाना १९,९,८
शं नो वातो वातु शं ७,७२,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शं नो मित्रः शं वरुणः १९,९,६; ७
शप्तारमेतु शपथो० २,७,५
शफेन इव ओहते २०,१३१,७
शमग्नयः समिद्धा १८,४,१२
शमग्ने पश्चात् तप शं १८,४,११
शमीमश्वत्थ आरूढः ६,११,१
शम्या ह नाम दधिषे १९,४९,७
शं मे परस्मै गात्राय १,१२,४
शयो हत इव २०,१३१,१७
शरदे त्वा हेमन्ताय ८,२,२२
शरव्या मुखेऽपि० १२,७,१४
शर्कराः सिकता अश्मानः १९,९,२१
शर्म यच्छत्वोषधिः ६,५९,२
शर्म वर्मैतदा हरास्यै १४,२,२१
शर्व एनमिष्वास १५,५,५
शर्व क्रुद्धः पिश्यमाना १२,८,९
शवसा ह्यसि श्रुतो १८,१,३८
शल्याद्विषं निरवोचं ४,६,५
शाचिगो शाचिपूजनायं २०,५,६
शान्ता द्यौः शान्ता पृथिवी १९,९,१
शान्तानि पूर्वरूपाणि १९,९,२
शान्तो अग्निः क्रव्यात् ३,२१,९
शारदावेनं मासौ १५,१,१२
शारदौ मासौ गोप्तारौ १५,४,११
शास इत्था महाँ असि १,२०,४
शिंशुमारा अजगराः १२,२,२५
शिक्षेयमस्मै दित्सेयं २०,२७,२
शिक्षेयमिन्महयते २०,८२,८
शिखिभ्यः स्वाहा १९,२२,१५
शितिपदी सं द्यतु ११,१२,६
शितिपदी सं पततु ११,१२,२०
शिप्रिन् वाजानां पते २०,७४,२
शिरो हस्तावथो ११,१०,१५
शिला भूमिरश्मा १२,१,२६
शिवां रात्रिमनुसूर्यं १९,४९,५
शिवानग्नीनप्सुषदो १६,१,१३
शिवः कपोत इषितो ६,२७,२
शिवा नः शंतमा भव ७,७१,१
शिवा नारीयमस्त० १४,२,१३
शिवा भव पुरुषेभ्यो ३,२८,३
शिवाभिष्टे हृदयं २,२९,६
शिवास्त एका अशिवास्त ७,४४,१
शिवास्ते सन्त्वोषधयः ८,२,१५
शिवे ते स्तां द्यावापृथिवी ८,२,१४
शिवेन मा चक्षुषा १,३३,४ ; १६,१,१२
शिवो वो गोष्ठो भवतु ३,१४,५
शिवौ ते स्तां व्रीहि० ८,२,१८
शीर्षक्तिं शीर्षामयं ९,१३,१
शीर्षण्वती नस्वती १०,१,२
शीर्षलोकं तृतीयकं १९,३९,१०
शीर्षामयमुपहत्या० ५,४,१०
शुकेषु ते हरिमाणं १,२२,४
शुक्रं वहन्ति हरयो १३,३,१६
शुक्रोऽसि भ्राजोऽसि २,११,५; १७,१,२०
शुचा विद्धा व्योषया ३,२५,४
शुची ते चक्रे यात्या १४,१,१२
शुद्धाः पूता योषितो ६,१२२,५; ११,१,१७; २७
शुद्धा न आपस्तन्वे १२,१,३०
शुनं वाहाः शुनं नरः ३,१७,६
शुनं सुफाला वि तुदन्तु ३,१७,५
शुनं हुवेम मघवानं २०,११,११

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

शुनासीरेह स्म मे ३,१७, ७
शुने क्रोष्ट्रे मा शरीराणि ११,२,२
शुम्भनी द्यावापृथिवी ७,११७,१;१४,२,४५
शुम्भन्तां लोकाः १८,४,६७
शुष्मिन्तमं न ऊतये २०,२०,१; ५७,४
शुष्यतु मयि ते हृदयं ६,१३९,२
शूद्रकृता राजकृता १०,१,३
शूर्पं पवित्रं तुषा ९,६,१६
शृङ्ग उत्पन्न २०,१३०,१३
शृङ्गं धमन्त आसते २०,१२९,१०
शृङ्गाभ्यां रक्ष ऋषति ९,४,१७
शृङ्गाभ्यां रक्षो नुदते १९,३६,२
शृतं त्वा हव्यमुप ११,१,२५
शृतमजं शृतया ४,१४,९
शेरभक शेरभ २,२४,१
शेवृधक शेवृध २,२४,२
शोचयामसि ते हार्दिं ६,८९,२
शैशिरावेनं मासौ १५,४,१८
शैशिरौ मासौ गोप्तारौ १५,४,१७
श्यामश्च त्वा मा शबलः ८,१,९
श्याममयोऽस्य ११,३,७
श्यामा सरूपंकरणी १,२४,४
श्यावदता कुनखिना ७,६७,३
श्यावाश्वं कृष्णमसितं ११,२,१८
श्येनः क्रोडोऽन्तरिक्षं ९,१२,५
श्येनीपती सा २०,१२९,१९
श्येनो नृचक्षा दिव्यः ७,४२,२
श्येनोऽसि गायत्रच्छन्दा ६,४८,१
श्येनो हव्यं नयत्वा ३,३,४
श्यैतस्य च वै स १५,२,२४
श्यैताय च वै स १५,२,२३
श्रद्धा पुंश्चली मित्रो १५,२,५
श्रद्धाया दुहिता तपसो ६,१३३,४
श्रमेण तपसा सृष्टा १२,५,१
श्रातं हविरो ष्विन्द्र ७,७५,२
श्रातं मन्य ऊधनि ७,७६,१
श्राम्यतः पचतो विद्धि ११,१,३०
श्रायन्त इव सूर्य २०,५८,१
श्रियं च वा एष ९,८,६
श्रुतं च विश्रुतं च १५,२,२६
श्रुत्कर्णाय कवये १९,३,४
श्रुधी नो अग्ने सदने १८,१,२५
श्रेयःकेतो वसुजित् ५,२०,१०
श्रेयांसमेनमात्मनो १५,१०,२
श्रेष्ठमसि भेषजानां ६,२१,२
श्रोत्रमसि श्रोत्रं मे दाः २,१७,५
श्लक्ष्णायां श्लक्ष्णिकायां २०,१३३,५
श्वन्तीरप्सरसो ११,११,१५
श्वैकः कपिरिवैकः ४,३७,११
षट् च मे षष्टिश्च मे ५,१५,६
षट् त्वा पृच्छाम ऋषयः ८,९,७
षडाहुः शीतान् षडु ८,९,१७
षड् जाता भूता ८,९,१६
षळृचेभ्यः स्वाहा १९,२३,३
षष्टिश्च षट् च रेवती १९,४७,४
षष्ठ्यां शरत्सु १२,३,३४
षष्ठाय स्वाहा १९,२२,२
षोडशर्चेभ्यः स्वाहा १९,२३,१३
स इद् व्याघ्रो भवति ८,५,१२
स उत्तिष्ठ प्रेहि ४,१२,६
स उपहूत उपहूतः ९,१२,१२
स उपहूतः पृथिव्यां ९,११,७

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स उपहूतो दिवि ९,११,.९
स उपहूतो देवेषु ९,११,१०
स उपहूतोऽन्तरिक्षे ९,११,८
स उपहूतो लोकेषु ९,११,११
संयतं न वि ष्परद् १०,४,८
सं वः पृच्यन्तां ६,७४,१
संवत्सरं शशयाना ४,१५,१३
संवत्सरस्य प्रतिमा ३,१०,३
संवत्सरीणं पयः ८,३,१७
संवत्सरीणा मरुतः ७,८२,३
संवत्सरो रथः परि० ८,८,२३
संवननी समुष्पला ६,१३९,३
सं वर्चसा पयसा ६,५३,३
संवसव इति वो ७,११४,६
सं वः सृजत्वर्यमा ३,१४,२
सं वो गोष्ठेन सुषदा ३,१४,१
सं वो मनांसि सं ३,८,५; ६,९४,१
सं वोऽवन्तु सुदानवः ४,१५,७
संशितं म इदं ब्रह्म ३,१९,१
सं सं स्रवन्तु पशवः २,२६,३
सं सं स्रवन्तु सिन्धवः १,१५,१
संसमिद्युवसे वृष० ६,६३,४
सं सिञ्चामि गवां २,२६,४
संसृष्टं धनमुभयं ४,३१,७
सं हि वातेनागत १०,१०,१४
सं हि शीर्षाण्यग्रभं १०,४,१९
सं हि सूर्येणागत १०,१०,१५
सं हि सोमेनागत १०,१०,१३
स इच्छकं सघाघते २०,१२९,१२
स इत् तत् स्योनं हरति १४,१,३०
स इषुहस्तैः स निष० १९,१३,४
स ईं सत्येभिः सखिभिः २०,९१,७
स उत्तमां दिशमनु १५,६,७
स उदतिष्ठत् स १५,२,१; ९; १५; २१
स ऊर्ध्वां दिशमनु १५,६,४
स एकव्रात्योऽभवत् १५,१,६
स एति सविता १३,४,१
स एव मृत्युः सोऽमृतं १३,६,४
स एव सं भुवनानि १९,५३,४
सखायाविव सचा० ६,४२,२
सखासावस्मभ्यम् १,२६,२
स घा नो देवः सविता ६,१,३
संक्रन्दनः प्रवदो ५,२०,९
सं क्रामतं मा जहीतं ७,५५,२
सं क्रोशतामेनान् ८,८,२१
सचेतसौ द्रुह्वणो ४,२९,२
सं चेध्यस्वाग्ने प्र च २,६,२
सं चेन्नयाथो अश्विना २,३०,२
संजग्माना अविभ्युषीः ३,१४,३
संजयन् पृतना ऊर्ध्वम् ५,२०,४
संजानामहै मनसा ७,५४,२
सं जानीध्वं सं पृच्यध्वं ६,६४,१
सं राजानो अगुः १९,५७,२
सं विशन्त्विह पितरः १८,२,२९
संसं स्रवन्तु नद्यः १९,१,१
संसिचो नाम ते देवा ११,१०,१३
संहोत्रं स्म पुरा नारी २०,१२६,१०
सखाय आ शिषामहे १८,१,३७
स ग्राह्याः पाशान्मा १६,८,३
सघाघते गोमीद्या २०,१२९,१३
स घा नो योग आ २०,६१,१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

संकर्षन्ती करूकरं ११,११,८
संकसुको विकसुको १२,२,१४
सं काशयामि वहतुं १४,२,१२
संक्रन्दनेनानिमिषेण १९,१३,३
संख्याता स्तोका: पृथिवीं १२,३,२८
सं गच्छस्व पितृभि: १८,३,५८
सं गोभिराङ्गिरसो २०,१६,२
सं गोमदिन्द्र वाजवद् २०,७१,१३
स चातिसृजेज्जुहुयात्र १५,१२,३
स जङ्गिडस्य महिमा १९,३४,५
सं चोदय चित्रमर्वाग् २०,७१,११
संजीवा स्थ सं जीव्यासं १९,६९,३
संज्ञपनं वो मनसो ६,७४,२
संज्ञानं न: स्वेभि: ७,५४,१
स तांल्लोकान्त्स० १०,९,६
स तौ प्र वेद स उ तौ ९,१,७
सत्यजितं शपथ० ४,१७,२
सत्यं चर्तं च चक्षुषी ९,५,२१
सत्यमहं गभीर: ५,११,३
सत्येनोर्ध्वस्तपति १०,८,१९
सत्तो होता न ऋत्विय: २०,२३,२
सत्यं बृहदृतमुग्रं १२,१,१
सत्यामाशिषं कृणुता २०,९१,११
सत्याय च तपसे १२,३,४६
सत्ये अन्य: समाहितो १३,१,५०
सत्येनावृता श्रिया १२,५,२
सत्येनोत्तभिता भूमि: १४,१,१
सत्रासाहं वरेण्यं २०,११,८
स त्वं न इन्द्र वाजेभि: २०,४६,३
स त्वं नश्चित्र वज्र० २०,९८,२
सदान्वाक्षयणमसि २,१८,५
सद्यो जातो व्यमिमीत ५,१२,११
सध्रीचीनान् व: ३,३०,७
स न: पिता जनिता २,१,३
स न: सिन्धुमिव ४,३३,८
सनातनमेनमाहु: १०,८,२३
सनादग्ने मृणसि ५,२९,११; ८,३,१८
सनेमि चक्रमजरं ९,१४,१४
स नो ददातु तां ६,३३,३
सं ते मज्जा मज्ज्ञा ४,१२,३
सं ते शीर्ष्ण: कपालानि ९,१३,२२
सं ते हन्मि दता दत: ६,५६,३
संदंशानां पलदानां ९,३,५
संदानं वो बृहस्पति: ६,१०३,१
सदासि रण्वो यवसेव १८,१,२२
स दिशोऽनु व्यचलत् १५,६,२२
स देवानामीशां १५,१,५
सद्यश्चिन्नु ते मघवन् २०,३७,९
सा धाता स विधर्ता १३,४,३
स ध्रुवां दिशमनु १५,६,१
स पचामि स ददामि ६,१२३,४
सपत्नक्षयणमसि २,१८,२
सपत्नक्षयणो वृषाभि०१,२९,६
सपत्नहनमृषभं ९,२,१
स न इन्द्र: शिव: २०,७,३
स न: पप्रि: पारयाति २०,४६,२
सना ता त इन्द्र २०,३७,६
सन्नुच्छिष्टे असंश्चोभौ ११,९,३
स नो नियुद्भि: पुरुहूत २०,३६,११
स नो भव: परि वृणक्तु ११,२,८
स नो रक्षतु जङ्गिडो १९,३५,२
स नो वृषन्नमुं चरुं २०,७०,१२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सं त्वा नह्यामि पयसा १४, २,७०
सपत्नक्षयणं दर्भ १९,३०,४
सपत्नहा शतकाण्ड: १९,३२,१०
स परमां दिशमनु १५,६,१३
सप्तऋषीनभ्यावर्ते १०,५,३९
सप्त क्षरन्ति शिशवे ७,५९,२
सप्त चक्रान् वहति १९,५३,२
सप्त च मे सप्ततिश्च ५,१५,७
सप्त च या: सप्ततिश्च ६,२५,२
सप्त च्छन्दांसि चतु: ८,९,१९
सप्त जातान् न्यर्बुद ११,११,६
सप्त त्वा हरितो १३,२,२३; २०,४७,२०
सप्तदशर्चेभ्य: स्वाहा १९,२३,१४
सप्त प्राणानष्टौ २,१२,७
सप्त प्राणा: सप्तापाना: १५,१५,२
सप्त मर्यादा: कवय: ५,१,६
सप्तमाष्टमाभ्यां स्वाहा १९,२२,३
सप्त मेधान् पशव: १२,३,१६
सप्त युञ्जन्ति रथम् ९,१४,२; १३,३,१८
सप्तर्चेभ्य: स्वाहा १९,२३,४
सप्तर्षीन् वा इदं ब्रूमो ११,८,११
सप्त सूर्यो हरितो १३,२,८
सप्तास्यासन् परिधय: १९,६,१५
सप्त होमा: समिधो ८,९,१८
सप्तार्धगर्भा भुवनस्य ९,१५,१७
स प्रजापति: सुवर्णं १५,१,२
स प्रजाभ्यो वि पश्यति १३,४,११
सबन्धुश्चासबन्धु: ६,१५,२; ५४,३
स बुध्न्यादाष्ट्र जनुषो ४,१,५
स बृहतीं दिशमनु १५,६,१०
सभा च मा समिति: ७,१३,१
सभायाश्च वै स समिते: १५,९,३
समं ज्योति: सूर्येण ४,१८,१
समग्नयो विदुरन्यो १२,३,५०
समध्वरायोषसो ३,१६,६
स मन्दस्वा ह्यन्धसो २०,२३,६
समस्मिंल्लोके समु १२,३,३
समस्य मन्यवे विशो २०,१०७,१
समहमेषां राष्ट्रं ३,१९,२
स महिमा सद्रुर्भूत्वान्तं १५,७,१
समाचिनुस्वानु० ११,१,३६
स मा जीवीत्तं प्राणो १६,७,१३
समानलोको भवति ९,५,२८
समानां मासामृतु० १,३५,४
समानी प्रपा सह ३,३०,६
समानी व आकूति: ६,६४,३
समानो मन्त्र: समिति: ६,६४,२
समा नौ बन्धुर्वरुण ५,११,१०
समास्त्वाग्न ऋतवो २,६,१
समाहर जातवेदो ५,२९,१२
समिद्धो अग्निरश्विना ७,७७,२
समिद्धो अग्नि: समिधानो ११,१,४
समिद्धो अग्निर्वृषणा ७,७७,१
समिद्धो अग्न आहुत १२,२,१८
समिद्धो अद्य मनुषो ५,१२,१
समिन्द्र गर्दभं मृण २०,७४,५
समिन्द्र नो मनसा ७,१०२,२
समिन्द्र राया समिषा २०,२१,५
समिन्धते अमर्त्यं १८,४,४१
समिन्धते संकसुकं १२,२,११
समिमां मात्रां मिमीमहे १८,२,४४
समीक्षयन्तु तविषा: ४,१५,२

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

समीक्षयस्व गायतो ४,१५,३
समीरभासो अस्वरन् २०,५४,२
समुत्पतन्तु प्रदिशो ४,१५,१
समुद्र ईशे स्रवतामग्निः ६,८६,२
समुद्रं वः प्र हिणोमि १०,५,२३
समुद्राज्जातो मणिः ४,१०,५
समुद्रो नदीभिः १९,१९,७
समेत विश्वे वचसा ७,२२,१
स मृत्योः षड्वीशात् १६,८,३२
समृद्धिरोज आकूतिः ११,९,१८
समोहे वा य आशत २०,७१,२
सं परमान्त्समवमानथो ६,१०३,२
सं पितरावृत्विये १४,२,३७
सं बर्हिरक्तं हविषा ७,१०३,१
संभले मलं सादयित्वा १४,२,६७
सं माग्ने ७,९४,२;९,१,१५;१०,५,४७
सं मा सिञ्चन्तु मरुतः ७,३४,१
सम्यञ्चं तन्तुं प्रदिशो १३,३,२०
सम्राडस्यसुराणां ६,८६,३
सम्राज्ञ्येधि श्वशुरेषु १४,१,४४
स य एवं विदुष ११,५,५
स य एवं विदुषा १५,१२,४
स य एवं विद्वानुदकम् ९,९,९
स य एवं विद्वान् क्षीरं ९,९,१
स य एवं विद्वान्त्स० ९,९,३
स य एवं विद्वान् न ९,७,७
स य एवं विद्वान् मधू० ९,९,५
स य एवं विद्वान् मांसं ९,९,७
स य ओदनस्य ११,३,२३
स यज्ञः प्रथमो भृतो १३,१,५५
स यज्ञस्तस्य यज्ञः १३,७,१२
स यत् पशूननु १५,१४,११
स यत् पितृननु १५,१४,१३
स यत् प्रजा अनु १५,१४,२१
स यत् प्रतीचीं दिश० १५,१४,५
स यत् प्राचीं दिशमनु १५,१४,१
स यत् सर्वानन्तर्देशान् १५,१४,२३
स यदुदीचीं दिशमनु १५,१४,७
स यदूर्ध्वां दिशमनु १५,१४,१७
स यद् दक्षिणां दिशमनु १५,१४,३
स यद् देवाननु व्यचलद् १५,१४,१९
स यद् ध्रुवां दिशमनु १५,१४,९
स यन्मनुष्याननु १५,१४,१५
सरस्वति या सरथं १८,१,४३; ४,४७
सरस्वति व्रतेषु ते ७,७०,१
सरस्वतीमनुमतिं ५,७,४
सरस्वतीं देवयन्तो १८,१,४१; ४,४५
सरस्वतीं पितरो १८,१,४२; ४,४६
स राजसि पुरुष्टुतँ २०,६१,६; ६२,१०
स रुद्रो वसुवनिः १३,६,५
सरूपा नाम ते माता १,२४,३
सरूपौ द्वौ विरूपौ ५,२३,४
सर्पानुसर्प पुनर्वो २,२४,४
सर्वज्यानिः कर्णौ १२,७,११
सर्वदा वा एष युक्तग्रा० ९,७,१०
सर्व तद्राजा वरुणो ४,. १६,५
सर्व परिक्रोशं जहि २०,७४,७
सर्वाण्यस्यां क्रूराणि १२,७,३
सर्वाण्यस्यां घोराणि १२,७,२
सर्वा दिशः समचरद् १३,२,४१

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सर्वानग्ने सहमानः १२,२,४६
सर्वान् कामान् पूरय० ३,२९,२
सर्वान् कामान् यम० १२,४,३६
सर्वान्त्समागा अभि० १२,३,३६
सर्वान् देवानिदं ११,८,२०
सर्वांल्लोकान्त्स० ११,१२,१२
सर्वास्याङ्गा पर्वा १२,९,४
सर्वास्याङ्गा पर्वाणि १२,११,१०
सर्वाः समग्रा ओषधीः ८,७,१९
सर्वे अस्मिन् देवाः १३,५,८
सर्वे गर्भादवेपन्त १०,१०,२३
सर्वे देवा अत्याय० ११,१२,१४; १५
सर्वे देवा उपाशिक्षन् ११,१०,१७
सर्वेभ्योऽङ्गिरोभ्यो १९,२२,१८
सर्वेषां च क्रिमीणां ५,२३,१३
सर्वो वा एष जग्ध० ९,७,८
सर्वो वा एषोऽजग्ध० ९,७,९
सर्वो वै तत्र जीवति ८,२,२५
स वरुणः सायमग्निः १३,३,१३
स वा अग्नेरजायत १३,७,८
स वा अद्भ्योऽजायत १३,७,९
स वा अन्तरिक्षा० १३,७,३
स वा अह्नोऽजायत १३,७,१०
सवितः श्रेष्ठेन रूपेण ५,२५,१२
सविता प्रसवाना० ५,२४,१
स विशःसबन्धूनन्नम० १५,८,२
स विशोऽनु व्यचलत् १५,९,१
स विश्वा प्रति चाक्लृप ६,३६,२
स वेद पुत्रः पितरं ७,१,२
स वै दिग्भ्योऽजायत १३,७,६
स वै दिवोऽजायत १३,७,५
स वै भूमेरजायत १३,७,७
स वै यज्ञादजायत १३,७,११
स वै रात्र्या अजायत १३,७,२
स वै वायोरजायत १३,७,४
स संवत्सरमूर्ध्वो० १५,३,१
ससन्तु त्या अरातयो २०,७४,४
स सर्वस्मै वि पश्यति १३,५,६
स सर्वानन्तर्देशाननु १५,६,२४
ससानात्याँ उत सूर्यं २०,११,९
स सुत्रामा स्ववाँ ७,९७,१;२०,१२५,७
स स्तनयति स वि १३,७,१३
सस्रुषीस्तदपसो ६,२३,१
स स्वर्गमा रोहति १०,९,५
सहमानेयं प्रथमा २,२५,२
सहस्रकुणपा शेता० ११,१२,२५
सहस्रणीथाः कवयो १८,२,१८
सहस्रधामन् विशिखान् ४,१८,४
सहस्रधारं शतधारं १८,४,३६
सहस्रधारः पवते २०,१३७,६
सहस्रधार एव ते ५,६,३
सहस्रपृष्ठ शतधारो ११,१,२०
सहस्रबाहुः १९,६,१
सहस्रशृङ्गो वृषभो ४,५,१; १३,१,१२
सहस्राक्षमतिपश्यं ११,२,१७
सहस्राक्षरेण २०,९६,८
सहस्राक्षेण शत० ३,११,३
सहस्राक्षौ वृत्रहणा ४,२८,३
सहस्रार्धः शतकाण्डः १९,३३,१
सहस्राह्ण्यं वियता १३,२,३८; ३,१४
सहस्व मन्यो अभि० ४,३१,३
स हि दिवः स पृथिव्याः ४,१,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सहृदयं सांमनस्यं ३,३०,१
सहे पिशाचान्त्सह० ४,३६,४
सहोऽसि सहो मे २,१७,२
सहस्व नो अभिमातिं १९,३२,६
साकंजानां सप्तथ० ९,१४,१६
साकं सजातैः पयसा ११,१,७
सा ते काम दुहिता ९,२,५
साधुं पुत्रं हिरण्ययम् २०,१२९,५
साध्या एकं जालदण्डं ८,८,१२
साध्वर्या अतिथि० २०,१६,३
सांतपना इदं हविः ७,८२,१
सा नो भूमिरा दिशतु १२,१,४०
सा पश्चात् पाहि सा १९,४८,४
सा ब्रह्मज्यं देवपीयुं १२,७,४
सा मन्दसाना मनसा १४,२,६
सामानि यस्य लोमानि ९,६,२
सामासाद उद्गीथो १५,३,८
सायंसायं गृहपतिः १९,५५,३
सावीर्हि देव प्रथमाय ७,१५,३
साहस्रस्त्वेष ऋषभः ९,४,१
सिंह इवास्तानीद् ५,२०,२
सिंहप्रतीको विशो ४,२२,७
सिंहस्य रात्र्युशती १९,४९,४
सिंहस्येव स्तनथोः ८,७,१५
सिंहे व्याघ्र उत या ६,३८,१
सिनात्वेनान्निर्ऋतिः ३,६,५
सिनीवालि पृथुष्टुके ७,४८,१
सिन्धुपत्नीः सिन्धुराज्ञीः ६,२४,३
सिन्धोर्गर्भोऽसि विद्युतां १९,४४,५
सिलाची नाम कानी० ५,५,८
सीताः पर्शवः सिकता ११,३,१२
सीते वन्दामहे त्वा ३,१७,८
सीरा युञ्जन्ति कवयो ३,१७,१
सीसायाध्याह वरुणः १,१६,२
सीसे मलं सादयित्वा १२,२,२०
सीसे मृड्ढ्वं नडे १२,२,१९
सुकर्माणः सुरुचो १८,३,२२
सुकिंशुकं वहहतुं १४,१,६१
सुक्षेत्रिया सुगातुया ४,३३,२
सुखं सूर्य रथमंशु० १३,२,७
सुगा वो देवाः सदना ७,१०२,४
सुजातं जातवेदसं ४,२३,४
सुतपाव्ने सुता इमे २०,६९,३
सुतासो मधुमत्तमाः २०,१३७,४
सुतेसुते न्योकसे २०,७१,१६
सुत्रामाणं पृथिवीं ७,७,१
सुदेवस्त्वा महानग्नी० २०,१३६,१२
सुदेवो असि वरुण २०,९२,९
सुनोता सोमपाव्ने ६,२,३
सुपर्णसुवने गिरौ ५,४,२
सुपर्णस्त्वा गरुत्मान् ४,६,३
सुपर्णस्त्वान्वविन्दत् २,२७,२; ५,१४,१
सुपर्णा वाचमक्रतोप ६,४९,३
सुपर्णो जातः प्रथमः १,२४,१
सुप्रमाणा च वेशन्ता २०,१२८,९
सुमङ्गली प्रतरणी १४,२,२६
सुमङ्गलीरियं वधूः १४,२,२८
सुयामश्चाक्षुष १६,७,७
सुरूपकृत्नुमूतये २०,५७,१; ६८,१
सुविज्ञानं चिकितुषे ८,४,१२
सुश्रुतिश्च मोपश्रुतिश्च १६,२,५
सुश्रुतौ कर्णौ भद्रश्रुतौ १६,२,४

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सुषूदत मृडत १,२६,४
सुष्ठामा रथः सुयमा २०,९४,२
सुहवमग्ने कृत्तिका १९,७,२
सूनृतावन्तः सुभगा ७,६२,६
सूनृता संनतिः क्षेमः ११,९,१३
सूयवसाद् ७,७७,११; ९,१५,२०
सूरिरसि वर्चोधा २,११,४
सूर्य एनं दिवः प्र १२,११,१२
सूर्यं चक्षुषा गच्छ १८,२,७
सूर्य चक्षुषा मा पाहि २,१६,३
सूर्य नावमारुक्षः १७,१,२६
सूर्यं ते द्यावापृथिवी० १९,१८,५
सूर्यमृतं तमसो २,१०,८
सूर्य यत् ते तपस्तेन २,२१,१
सूर्य यत् ते तेजस्तेन २,२१,५
सूर्य यत् तेऽर्चिस्तेन २,२१,३
सूर्य यत् ते शोचिस्तेन २,२१,४
सूर्य यत् ते हरस्तेन २,२१,२
सूर्यश्चक्षुर्वातः प्राणं ११,१०,३१
सूर्यश्चक्षुषामधिपतिः ५,२४,९
सूर्यस्य रश्मीननु ४,३८,५
सूर्यस्यावृतमन्वावर्ते १०,५,३७
सूर्यस्याश्वा हरयः १३,१,२४
सूर्याभ्यां स्वाहा १९,२३,२४
सूर्याया वहतुः प्रागात् १४,१,१३
सूर्यो दिवोदक्रामत् १९,१९,३
सूर्यो देवीमुषसं २०,१०७,१५
सूर्यायै देवेभ्यो मित्राय १४,२,४६
सूर्यो द्यां सूर्यः १३,१,४५
सूर्यो माह्नः पात्वग्निः १६,४,४
सूर्यो मे चक्षुर्वातः ५,९,७
सूर्यो सा द्यावापृथिवीभ्यां १९,१७,५
सूषा व्यूर्णोतु वि १,११,३
सेदिरुपतिष्ठन्ती १२,७,१३
सेदिरुग्रा व्यृद्धिरार्ति० ८,८,९
सैषा भीमा ब्रह्मगवी १२,७,१
सो अग्निः स उ १३,४,५
सो अस्य वज्रो हरितो २०,३०,३
सो चिन्नु भद्रा क्षुमती १८,१,२०
सो चिन्नु वृष्टिर्यूथ्या २०,७३,५
सोदक्रामत् सा गन्ध० ८,१४,५
सोदक्रमात् सा गार्ह० ८,१०,२
सोदक्रामत् सा दक्षि० ८,१०,६
सोदक्रामत् सा देवा० ८,१२,५,१४,१
सोदक्रामत् सान्तरि० ८,११,१
सोदक्रामत् सा पितृ० ८,१२,३; १३,५
सोदक्रामत् सा मनु० ८,१२,७; १३,९
सोदक्रामत् सा मन्त्र० ८,१०,१२
सोदक्रामत् सा वन० ८,१२,१
सोदक्रामत् सा सप्त० ८,१३,१३
सोदक्रामत् सा सभायां ८,१०,८
सोदक्रामत् सा समितौ ८,१०,१०
सोदक्रामत् सा सर्पा० ८,१४,१३
सोदक्रामत् सासुरा० ८,१३,१
सोदक्रामत् सा हव० ८,१०,४
सोऽनादिष्टां दिशमनु० १५,६,१६
सोऽनावृत्तां दिशमनु १५,६,१९
सोऽब्रवीदासन्दीं १५,३,२
सोदक्रामत् सेतर० ८,१४,९
सोम एकेभ्यः पवते १८,२,१४
सोम ओषधीभिः १९,१९,५
सोमं ते रुद्रवन्त० १९,१८,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सोमं मन्यते पपि० १४,१,३
सोम राजन्त्संज्ञानमा ११,१,२६
सोमं राजानमवसे ३,२०,४
सोमजुष्टं ब्रह्मजुष्टं २,३६,२
सोममेनामेके दुह्रे १०,१०,३२
सोमस्त्वा पात्वोषधीभि: १९,२७,२
सोमस्य जाया प्रथमं १४,२,३
सोमस्य पर्ण: सह ३,५,४
सोमस्य भाग स्थ १०,५,९
सोमस्यांशो युधां ७,८६,३
सोमस्येव जातवेदो ५,२९,१३
सोमाय पितृमते १८,४,७२
सोमारुद्रा युवमेता० ७,४३,२
सोमारुद्रा वि वृहतं ७,४३,१
सोमेनादित्या बलिन: १४,१,२
सोमेन पूर्ण कलशं ९,४,६
सोमो ददद् गन्धर्वाय १४,२,४
सोमो मा रुद्रैर्दक्षिणाया १९,१७,३
सोमो मा विश्वैर्देवै: १८,३,२८
सोमो मा सौम्येन १९,४५,८
सोमो युनक्तु बहुधा ५,२६,१०
सोमो राजाधिपा १०,१,२२
सोमो राजा प्रथमो ५,१७,२
सोमो राजा मस्तिष्को ९,१२,२
सोमो वधूयुरभवद् १४,१,९
सोमो वीरुधामधिपति: ५,२४,७
सोऽरज्यत ततो १५,८,१
सोऽर्यमा स वरुण: १३,४,४
सोऽवर्द्धत स महान० १५,१,४
सोऽरिष्ट न मरिष्यसि ८,२,२४
सोषामविन्दत् स २०,१६,९
स्कम्भेनेमे विष्टभिते १०,८,२
स्कम्भे लोका: स्कम्भे १०,७,२९
स्कम्भो दाधार द्यावा० १०,७,३५
स्तनयित्नुस्ते वाक् ९,१,१०; २०
स्तुता मया वरदा १९,७१,१
स्तुवानमग्न आ वह १,७,१
स्तुष्व वर्ष्मन् पुरु० ५,२,७; २०,१०७,१२
स्तुहि श्रुतं गर्तसदं १८,१,४०
स्तुहीन्द्रं व्यश्ववद० २०,६६,१
स्तेगो न क्षामत्येषि १८,१,३९
स्तेयं दुष्कृतं वृजिनं ११,१०,२०
स्तोत्रं राधानां पते २०,४५,२
स्तोमस्य नो विभावरि १९,४९,६
स्तोमा आसन् प्रतिधय: १४,१,८
स्त्रिय: सतीस्ताँ उ मे ९,१४,१५
स्योनं ध्रुवं प्रजायै १४,१,४७
स्योनाद्योनेरधि १४,२,४३
स्योना भव श्वशुरेभ्य: १४,२,२७
स्योनास्मै भव पृथिवि १८,२,१९
स्रुवेव यस्य हरिणी २०,३१,४
स्रवद्रत्योऽसि प्रतिसरोऽसि २,११,२
स्रावद्रत्येन मणिन ८,५,८
स्रुग्दर्विर्नेक्षणमा० ९,६,१७
स्रुचा हस्तेन प्राणे ९,७,५
स्वधया परिहिता १२,५,३

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

स्वधाकारेण पितृभ्यो १२,४,३२

स्वधाकारेणान्ना० १५,१४,१४

स्वधास्तु मित्रावरुणा ६,९७,२

स्वधा पितृभ्यः पृथिवि० १८,४,७८

स्वधा पितृभ्यो अन्त० १८,४,७९

स्वधा पितृभ्यो दिवि० १८,४,८०

स्वप्तु माता स्वप्तु पिता ४,५,६

स्वप्नं सुप्त्वा यदि १०,३,६

स्वप्न स्वप्नाभिकरणेन ४,५,७

स्वप्नो वै तन्द्रीर्निर्ऋति ११,१०,१९

स्वमेतदच्छायन्ति १२,१,१५

स्वयमेनमभ्युदेत्य १५,११,२; १२,२

स्वरन्ति त्वा सुते २०,५२,२; ५७,१४

स्वर्गं लोकमभि नो १२,३,१७

स्वर्यद्वेदि सुदृशीकं २०,७७,४

स्वर्यन्तो नापेक्षन्त ४,१४,४

स्वर्विदो रोहितस्य १३,१,४८

स्वस्तितं मे सुप्रातः १९,८,३

स्वस्ति ते सूर्य चरसे १३,२,६

स्वस्तिदा विशां १,२१,१; ८,५,२२

स्वस्ति नो अस्त्वभयं १९,८,७

स्वस्ति मात्र उत पित्रे १,३१,४

स्वस्त्यद्योषसो दोषसः १६,४,६

स्वाक्तं मे द्यावापृथिवी ७,३१,१

स्वादुष्किलायं मधुमाँ १८,१,४८

स्वादुष्टे अस्तु संसुदे २०,४,३

स्वादोरित्था विषूवतो २०,१०९,१

स्वा[illegible]

स्वावृग्देवस्यामृतं १८,१,३२

स्वासदसि सूषा १६,४,२

स्वासस्थे भवतमिन्दवे १८,३,३९

स्वाहाकारेणान्ना० १५,१४,१६

स्वाहाकृतः शुचिः ७,७७,३

हंसैरिव सखिभिः २०,९१,३

हतं तर्दं समङ्कमा० ६,५०,१

हतासो अस्य २,३२,५; ५,२३,१२

हतास्तिरश्चिराजयो १०,४,१३

हतो येवाषः क्रिमीणा ५,२३,८

हतो राजा २,३२,४; ५,२३,११

हन्त्वेनान् प्र दहतु १३,१,२९

हन्वोर्हि जिह्वामदधात् १०,२,७

हरिं हि योनिमभि २०,३०,२

हरिक्निके किमिच्छसि २०,१२९,४

हरिणस्य रघुष्यदो ३,७,१

हरितेभ्यः स्वाहा १९,२२,५

हरिमाणं ते अङ्गेभ्यो ९,१३,९

हरिश्मशारुर्हरिकेशः २०,३१,३

हरिः सुपर्णो दिवं १९,६५,१

हर्यश्वं सत्पतिं चर्षणी० २०,१४,४; ६२,४

हविर्धानमग्निशालं ९,३,७

हस्ताभ्यां दशशाखाभ्यां ४,१३,७

हस्तिवर्चसं प्रथतां ३,२२,१

हस्ती मृगाणां सुषदा० ३,२२,६

हस्तेनैव ग्राह्यः ५,१७,३

हिङ्क्ररिक्रती बृहती ९,१,८

हि[illegible],१५,५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar.

Digitized by Arya Samaj Foundation Chennai and eGangotri

हिमं घ्रंसं चाधाय १३,१,४७

हिमवतः प्र स्रवन्ति ६,२४,१

हिमस्य त्वा जरायुणा ६,१०६,३

हिमेव पर्णा मुषिता २०,१६,१०

हिरण्य इत्येके अब्रवीत् २०,१३२,१४

हिरण्यगर्भ पर० १०,७,२८

हिरण्यगर्भः सम० ४,२,७

हिरण्यपाणिं सविता० ३,२१,८

हिरण्ययाः पन्थानः ५,४,५

हिरण्ययी नौरचरद् ५,४,४; ६,९५,२; ९,३९,७

हिरण्ययेन पुरुभू २०,१४३,४

हिरण्यवर्णाः शुचयः १,३३,१

हिरण्यवर्णा सुभगा ५,७,१०

हिरण्यवर्णे सुभगे ५,५,६-७

हिरण्यवर्णो अजरः १९,२४,८

हिरण्यशृङ्ग ऋषभः १९,३६,५

हिरण्यस्रगयं मणिः १०,६,४

हिरण्यानामेकोऽसि ४,१०,६

हुवे सोमं सवितारं ३,८,३

हृदयात् ते परि क्लोम्नो २,३३,३; २०,९६,१९

हृदा पूतं मनसा ४,३९,१०

हेडं पशूनां न्येति १२,४,२१

हेतिः पक्षिणी न ६,२७,३

हेतिः शफानुत्खिदन्ती १२,७,८

हैमनावेनं मासौ १५,४,५

हैमनौ मासौ गोप्तारौ १४,४,१४

ह्वयन्तु त्वा प्रतिजनाः ३,३,५ १६

ह्वयामि ते मनसा १८,२,२१

114700

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY

	Signature	Date
Access		4-1-2001
	R E	6·2·2001
Tag etc		
Filing		
E.A.R		10-2-2001
Any other	R E	6·2·2001
Checked		7-2-2001

Recommended By

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

STOCK VERIFY
2020
G.K.V. Library

Co ied
19 9-2000

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Vedas are the most important records of the religion and the institutions of the Aryans. The last and the latest Veda is the Atharvaveda, which is addressed with many other names such as- Amṛtaveda, Ātmaveda, Aṅgiro Veda, Atharvāṅgirasa, Bhṛgvaṅgirasa, Kṣatra, Bhaiṣajya and Chandoveda, etc.

Atharvaveda describes the application of both type of ceremonies viz. peaceful affirmation and the witchcraft (Abhicārikā) ceremonies.

The most cryptic mysteries of universe, the divine prays, applications of offerings, cure for the ailments, marriage, reproduction, family, administration, social pattern and self-protection, education, harmony-sense of unity, pharmaceutical, witchcraft applications, women welfare, etc. all aspects of the universe and the human life are embedded with it.

The oldest Bhāṣya of Ācārya Sāyaṇa too is available in this Saṁhitā. Many translations on Atharva are available, but entire subject-matter on Atharvaveda was translated with critical and exegetical commentary by W. D. Whitney in English and it was edited by Charles Rockwell Lanman during 1905. The translation of the present edition is based on this edition, and included Sanskrit text. Its old usage has been supplanted with corresponding usage of modern English.

In the last we have have given the contains of mantras in Devanāgarī for the ready reference of the readers. Whitney's translation is not available on 20th Kāṇḍa, we have completed it.

Price: Rs. 1350.00 (For set of 3 vols.)

PARIMAL PUBLICATIONS

27/28, SHAKTI NAGAR

DELHI 110007

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar